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THE
GENEALOGIES

RECORDED IN THE SA-
CRED SCRIPTURES, AC-

CORDING TO EVERY FAMILY
and TRIBE.

WITH

The Line of our Saviour JESUS

CHRIST observed from *Adams*

to the blessed VIRGIN

MARY.

By

J. S.



CVM PRIVILEGIO.

To the Christian Reader.



THE Spirit of God in the sacred Historie, hath laid down such helps, as are the light and life of all Nations originals. In them the circumstances of *Person, Time,* and *Place,* are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawne from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that they are holy, and farre from those other, against which *S. Paul* writeth, Amongst whose manifold vses, this is the chiefe, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are here exhibited euen from their first root, and so continued through their spreading branches, so

farre as the Scripture giueth them scope. In the reading whereof, let these few directions be thy guides.

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

2 Those whose *Parents* are not certainly knowne, but are named of their *Countrie, City,* or *Tribe,* are ioined each vnder other, with this figure here in the margent.

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

4 The names of *Nations* and *People,* (as likewise sometimes of *Cities* and other places of note) we haue not incompassed in rundle as the rest, but in Compartiments, and different letters betwix direct lines, that so they might be knowne from particular person, and the *Names* next vnder them, are not inserted as certainly thence descended, but as eminent *Persons* among them.

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

6 The lineage of our blessed Saviour (which is our principall scope) is knowne by a Chainelike traile, continued from *Adam* to *Sem*, pag. 1. and thence to *Terah* and *Abraham*, pag. 3. &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan*, pag. 33. And lastly, to our *Sauours* parents, pag. 34. linked together (as other marriages here) by the sculpture of an hand in hand. Both descended from ^a *Zorobabel*, as the holy Euangelists haue recorded: from *Dauid, Judah,* and *Abraham*, ^b as *Moses* and the *Prophets* haue spoken; and *Jewes* themselves thus saie grant, that the *Messiah* should be the *Sonne* of a *Virgin*, her name *Marie*, and shee of ^d *Echibum*, the daughter of *Elie*, of the house of *Zorobabel*, and *Tribe* of *Judah*. In all which, our *Christ* is manifestly designed, and by these *Iewes* both acknowledged to haue bene of the ^e *bleud-royall*, and also recorded in the number of the *Princes*, in their publike Register at *Ierusalem*, by this Title, *IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARY.* Thus is he *Dauids Sonne*, and *Abrahams Heire*, in whom all the kindreds of the earth are blessed, ^f being the verie Image of the inuisible God, ^g the brightness of the glorie, and the ingrauen forme of his person, in whom dwelleth the fulnes of the *God-head* bodily, and vnto whom be ascribed all glorie, ^h praise, wisdom, thanks, power and might, for euermore,

Amen.

1. Tim. 3. 4

Matt.
Luke 3.
De. 18. 15.
Rab. H. A.
kedosh in
his third
question
vpon Efy
9. 1.
Rab. Ha.
canas.
Rab. Fla.
Talmud
the trea-
sure of Sa-
hedrin.
Cha. Nig-
mar Had.
e Theodof.
the Jew
in Euids
on the
word Ie-
sus.
Col. 1. 15
EHeb. 1. 3.
Apo. 7. 32

GENESIS
GOD
I. 3. 16

ADAM
Gen. 2. 17

EVE,
Gen. 2. 22.

Cain
Gen. 4. 1.

Abel
Gen. 4. 2.

SETH
Gen. 4. 25.

Enoch
Gen. 4. 17.

ENOS
Gen. 4. 26

Irad
Gen. 4. 18.

CAI-
NAN.

Mehubel
Gen. 4. 18

MAHA-
LAHEL

Methu-
faci.

JARED
Gen. 5. 15.

ENOCH,
Gen. 5. 13.

METHU-
SELAH.

IA-
MECH,
Gen. 5. 25.



O death I will be thy death, Hose. 13. 14

Adah
Gen. 4. 19

Jamech
Gen. 4. 18

Zillah
Gen. 4. 19.

NOAH
Gen. 5. 28

Iabal
Gen. 4. 20

Iuba
Gen. 4. 21.

Tubal-
cain.

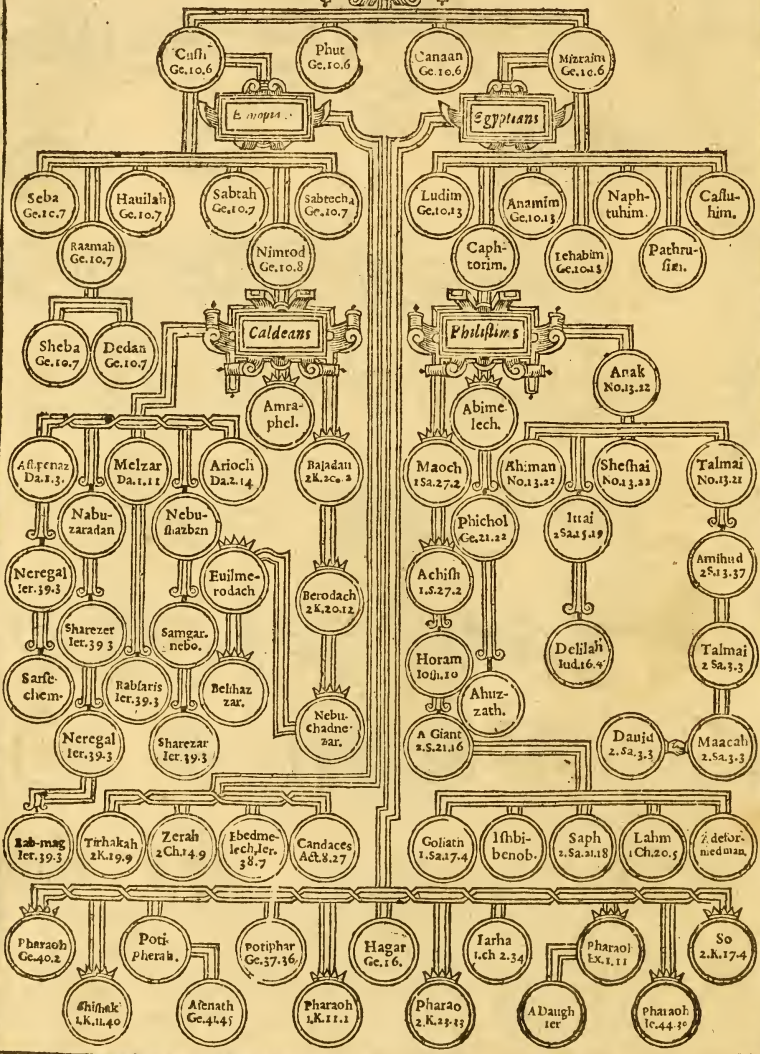
Naamah
Gen. 4. 22

Japheth
Gen. 5. 32

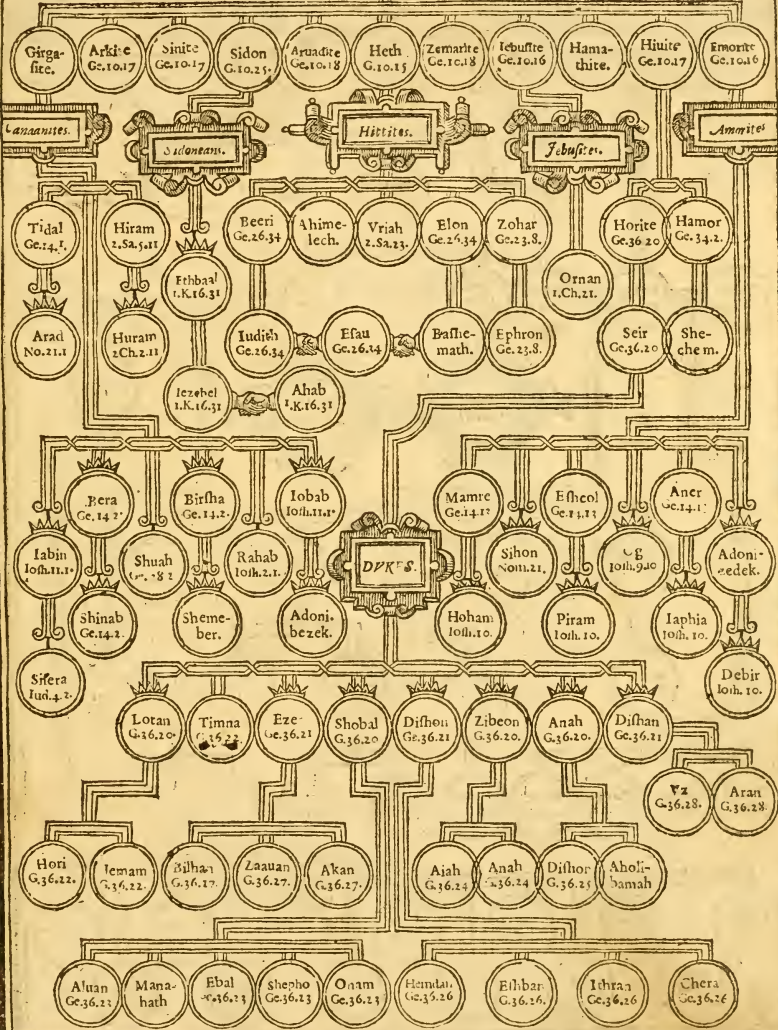
SEM,
Gen. 5. 32.

Hain
Gen. 5. 32.

Ham, Ge 9.32



CANAAN
Gene 10:16.



TERAH,

Yearl Terah, the worlds
age was reckoned by the
yeeres of men, but he the
first recorded Idolater.
Ioh. 2.4. is the last in that
dignitie of Computation

...bram nor the elder son
of Terah: for he begat a
son at seventy and de. edal
two hundred and five.
Gen. 11. 26. 31. then was
2 bram 75. Gen. 12. 4

Harah
G. 11. 26.

Lot
G. 11. 34.

Reuma
G. 22. 24

Nahor
G. 11. 26

Mijcah
G. 11. 29

The
elder
daught

The
yonger
daught

SARAI,
G. 11. 29

A-
BRAM

Hagar
G. 16. 3

MOAB
G. 19. 37

BEN-
AMMI

Ismael
G. 16. 11

Kemuel
Gen. 22.

Huz
Gen. 22.

Cheled
Gen. 22.

Buz
Gen. 22.

Hazo
Gen. 22.

Bethuel
Gen. 22.

Pldah
Gen. 22.

Idlaph
Gen. 22.

Aram
Gen. 22.

Bara-
chel.

Laban
Gen. 24.

RUBEK-
AH.

ISAAC,
G. 21. 3

Tebah
Gen. 22.

Gakan
Gen. 22.

Thahah
Gen. 22.

Maac-
lah.

Eljhu
Iob 31. 2

LEAH
Gen. 29

Rachel
G. 29

Efau
Gen. 25.

IACOB,
Gen. 25.

Neba-
ioth.

Adheel
Gen. 25.

Mishma
Gen. 25.

Massa
Gen. 25.

Tema
Gen. 25.

Nahhu
Gen. 25.

Ma-a-
lath.

Kedar
Gen. 25

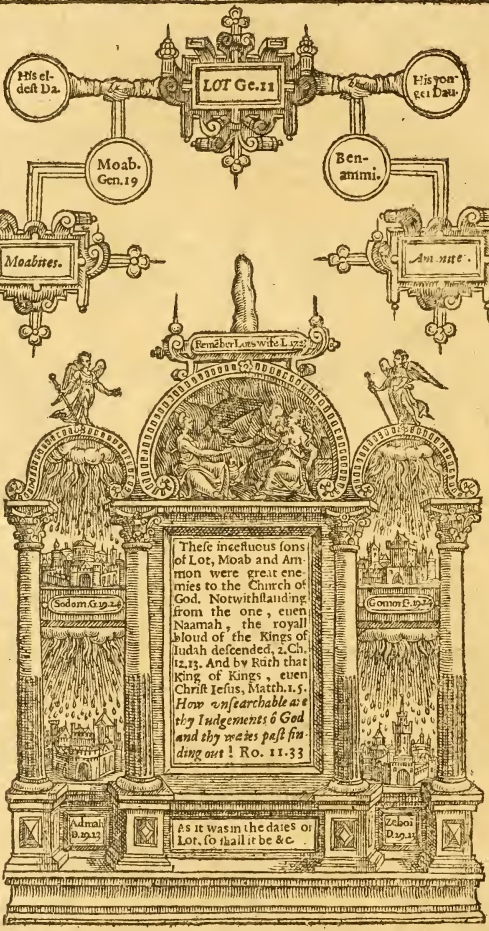
Misham
Gen. 25.

Dumah
Gen. 25

Hadar
Gen. 25.

Ietur
Gen. 25

Kede-
mah.



His eldest Da. **LOT Ge. 11** His you' est Da.

Moab. Gen. 19 **Ben-ammi.**

Moabites.

Ammites.

Zippor
No. 22.

Nahab
2. Sa. 10

Balak
No. 22.

Hanua
2. Sa. 10

Mefha
2. K. 3. 4.

Nahash
2. Sa. 17.

Ithmah
1. Ch 11

Shobi
2. Sa. 17.

Shimrith.

Zelek
2. Sa. 23.

Ichozabad.

Daugh of Moab

Baalis
Iere. 40.

Zabad
2. Ch. 24

Shimeah.

Chilion
Rut. 1. 5.

Orpah
Rut. 1. 4.

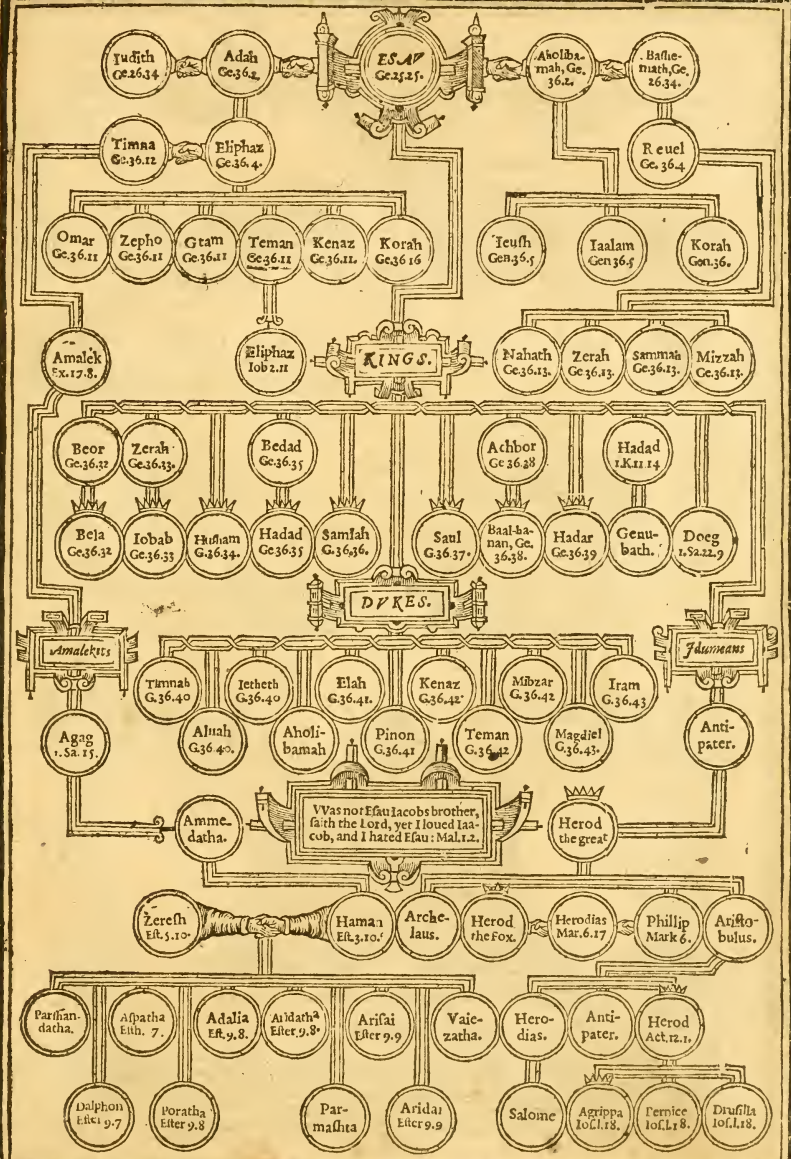
Mah'on
Rut. 1. 5.

RVTH
Rut. 1. 4.

BOAZ
Ru. 4. 13.

Naa-mah.

Salomon



Zilpah
Ge. 30.9

LEAH
Ge. 29.23

JACOB
Ge. 25.26

Rachel
Ge. 29.17

Bilhah
Ge. 30.4

Ruben



Simeon



Leui



Dinah
Ge. 30.21

IVDAH



Issachar



Zebulun



Ioseph



Asenath
Ge. 41.45

Benjamin



Manasseh



Ephraim



Gad



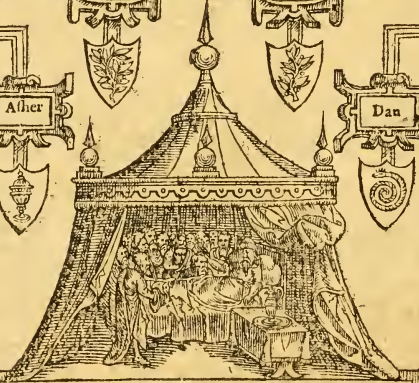
Asher



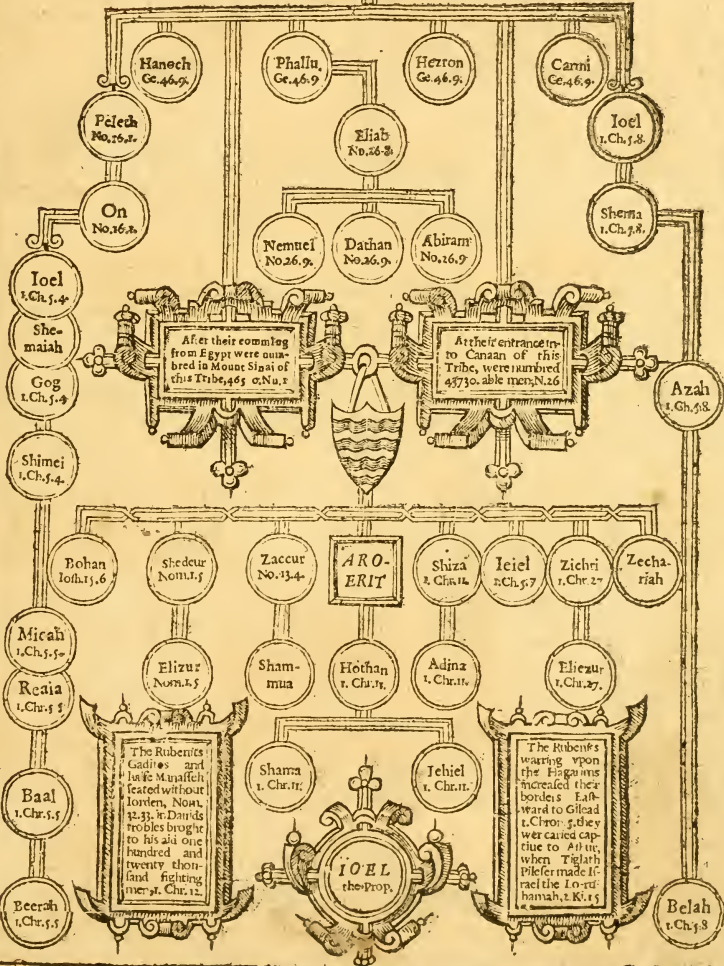
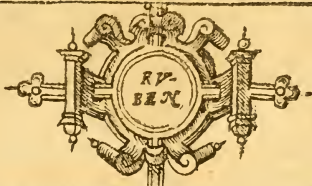
Dan



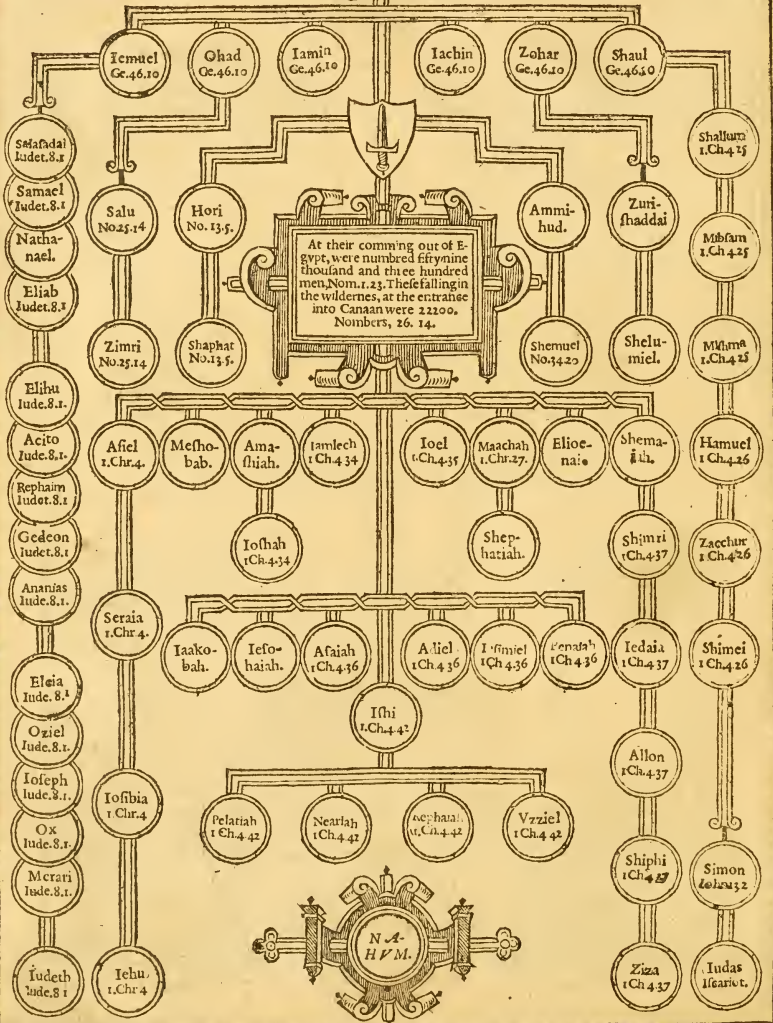
Naphtali



Jacob in Egypt and vpon his death-bed prophesied to his formes the several Levites, to Iudah hee giueth the prehemence, and sheweth that his Septer should continue til SHILOH the CHRIST should come. In him he blestth every Tribe, noting them by sundry metaphorical allusions, as heere thou seest expressed by Armes: Read Genesis 49.



SIMEON, Gene. 29. 33.



Jemuel
Ge. 46. 10

Ohad
Ge. 46. 10

Iamin
Ge. 46. 10

Iachin
Ge. 46. 10

Zohar
Ge. 46. 10

Shaul
Ge. 46. 10

Shafadai
Iud. 8. 1

Samael
Iud. 8. 1

Nathanael

Eliab
Iud. 8. 1

Elihu
Iud. 8. 1

Acito
Iud. 8. 1

Rephaim
Iud. 8. 1

Gedeon
Iud. 8. 1

Ananias
Iud. 8. 1

Eleia
Iud. 8. 1

Oziel
Iud. 8. 1

Ioseph
Iud. 8. 1

Ox
Iud. 8. 1

Merari
Iud. 8. 1

Judeth
Iud. 8. 1

Salu
No. 25. 14

Hori
No. 13. 5

Shaphat
No. 13. 5

Zimri
No. 25. 14

Afiel
1. Chr. 4

Meshobab

Amassiah

Iamlech
1. Chr. 4. 34

Ioel
1. Chr. 4. 35

Maachah
1. Chr. 27

Elioenai

Seraia
1. Chr. 4

Iakobah

Iefohai

Afajah
1. Chr. 4. 36

Aliel
1. Chr. 4. 36

Iamiel
1. Chr. 4. 36

Iedaja
1. Chr. 4. 37

Ishi
1. Chr. 4. 42

Pelariah
1. Chr. 4. 42

Neariah
1. Chr. 4. 42

Sephaiah
1. Chr. 4. 42

Vzziel
1. Chr. 4. 42

Allon
1. Chr. 4. 37

Shiphi
1. Chr. 4. 37

Ziza
1. Chr. 4. 37

Shallum
1. Chr. 4. 25

Misfam
1. Chr. 4. 25

Misfam
1. Chr. 4. 25

Hamuel
1. Chr. 4. 26

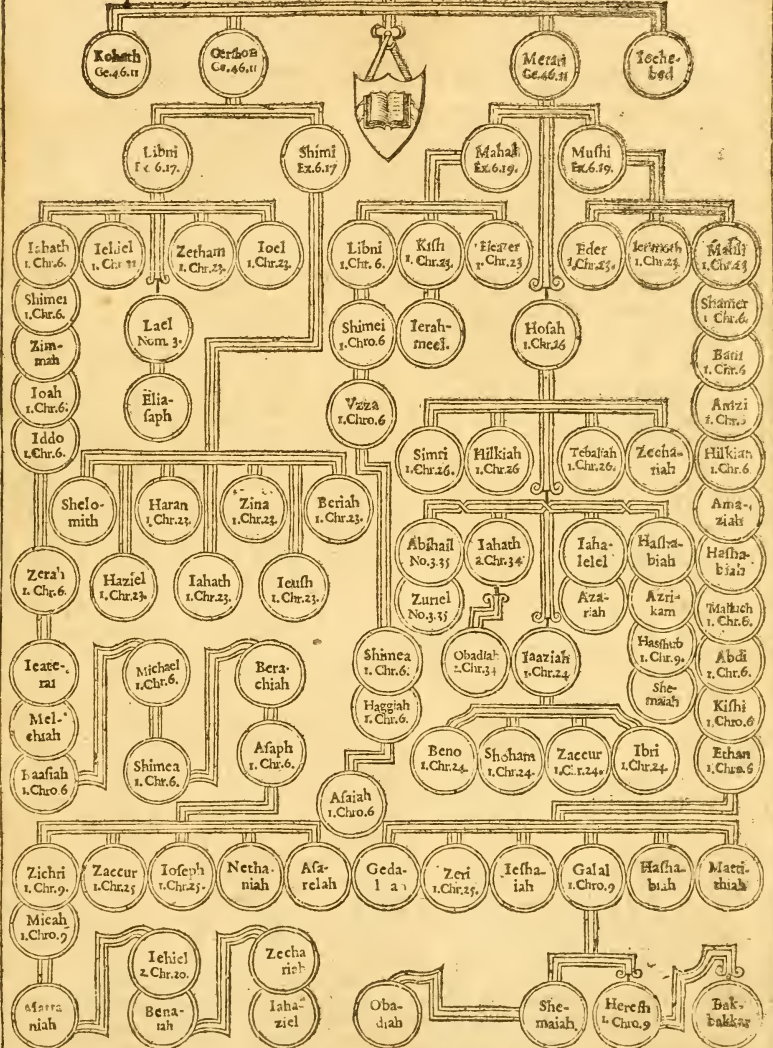
Zacchar
1. Chr. 4. 26

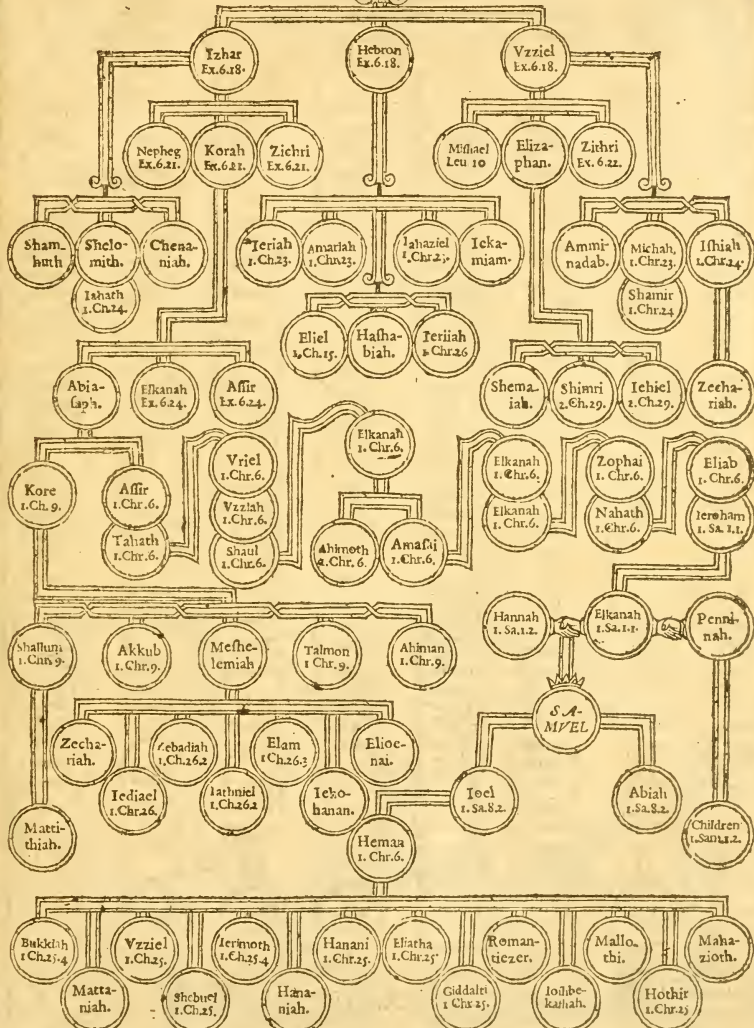
Shimei
1. Chr. 4. 26

Simon
1. Chr. 4. 2

Iudas
1. Chr. 4. 2

Levi, Ge. 29.





The successi-
on of the high
priests from A-
ron to Christ.

ARON

The priests
offices as they
served by Lev
in the temple

H.P. to Capt. H.P. to Alex. The Masha H.P. to Christ

Ithamar
Ex. 38.2.1

Elcazar
No. 20. 28

Zadok
1 Ch. 6. 8

Ieho-
suah

Judas
Machab.

Anane-
lus.

Jehoiarib
1 Ch. 24. 7

Huppah
1 Chr. 24

Eli

Phinehas
Jud. 20. 28

Ahimaaz
1 Ch. 6. 8

Tojakim
Ne. 12. 10

Iona-
than.

Aristo-
bulus.

Jedaiah
1 Ch. 24. 7

Jehebe-
ab 1 Ch. 24

Phine-
as

Abisfus
1 Ch. 6. 4

Azariah
1 Ch. 6. 9

Tojada
Ne. 12. 10

Simon.

Hircanus.

Harim
1 Ch. 24. 8

Bilgah
1 Chr. 24

Abie-
zer

Bukki
1 Ch. 6. 5

Iohanan
1 Ch. 6. 9

Ionathā
Ne. 12. 11

Simon.

Iesus.

Seorm
1 Ch. 24. 8

Immer
1 Chr. 24

Buzi

Amariah
1 Ch. 6. 10

Iaduah
Ne. 12. 11

Onias
the anc.

Tohan-
nes.

Iezar.

Malchia
1 Ch. 24. 9

Hezir
1 Chr. 24

Ozi

Vzzi
1 Ch. 6. 5

Amariah
1 Ch. 6. 11

Simon
the anciet

Aristo-
bulus.

Iesus.

Misamin
1 Ch. 24. 9

Aphses
1 Chr. 24

Eli
1 Sa. 2. 1. 9

Zecha-
riah.

Ahitub
1 Ch. 6. 11

Eleazar

Alexan-
der.

Iozar-
us.

Hakkoz
1 Chr. 24

Petha-
hah

Ahitub 1.
3a. 22. 13

Meraioth
1 Ch. 6. 6

Zadok
1 Ch. 5. 12

Onias
the cou.

Hircan-
us.

Ismacel.

Abiah
1 Chr. 24

Jehez-
kel

Ahime-
lech

Shallum
1 Ch. 6. 12

Hilkiah
1 Ch. 6. 13

Simon
the iust

Aristo-
bulus.

Eleazar

Ieshua
1 Chr. 24

Iachin
1 Chr. 24

Ahiah
1 Sa. 14. 3

Hilkiah
1 Ch. 6. 13

Azariah
1 Ch. 6. 13

Onias
the holy

Alexan-
der.

Simon.

Shecania
1 Chr. 24

Gavuil
1 Chr. 24

Abiathar
1 K. 2. 26

Ahitub
1 Ch. 6. 7

Seraiah
1 Ch. 4. 14

Iesus
or Iason

Antigo-
mus.

Caiphas
10. 1. 1. 49

Eliashib
1 Chr. 24

Delaiah
1 Chr. 24

Ahitub
1 Ch. 6. 7

Iehozabak
1 Ch. 6. 15

Alei-
mus.

Ehzabet
Luk. 1. 5.

Zachan-
ias.

Iakim
1 Chr. 24

Misath
1 Chr. 24

Abiat. disphaced.

H.P. to Iaduah.

Iohn Baptist.

H.P. by Ioseph.

The daughter of Shuah

IVDAH

THA-MAR

Er
Ge. 38-6
Onan
Ge. 38-4
Shelah
Ge. 38-5

PHARES

Zarah
Gen. 38



Iokim
1.Ch. 4

Je
1.Ch. 4

Ioash
1.Ch. 4

Isadah
1.Ch. 4

Saraph
1.Ch. 4

HEZ-RON

Humul
G. 46. 12

Ethan
1.Ch. 6

Zimri
1.Ch. 2. 6

Mahol
1.K. 4. 31

LEC-AH
1.Ch. 4. 21

Mesejeb
1.Ch. 4. 23

Mahalacl.
1.Ch. 27

Zabdiel
1.Ch. 27

Bani
1.Ch. 9. 4

Shaford
Neh. 12. 5

Azariah
1.Ch. 2. 8

Carmi
10. 7. 1

Micah
the Pro.

Dodaiah
2.Ch. 20

Shepharrah

Avariah
Neh. 11. 4

Imri
1.Ch. 9. 4

Omri
1.Ch. 9. 4

Zechariah

Afiah
1.Ch. 9. 5

Achan
10. 7. 2

Elizer
1.Ch. 20

Zechariah

Amihud
1.Ch. 9. 4

Omri
1.Ch. 9. 4

Hazah

Heman
1.Ch. 6

Calcol
1.Ch. 6

Darda
1.K. 4. 32

Asibea
1.Ch. 4

Chozebea

Lehem
1.Ch. 4

Vziah
Neh. 11. 4

Iafho-beam

Vthai
1.Ch. 9

Colhozeh

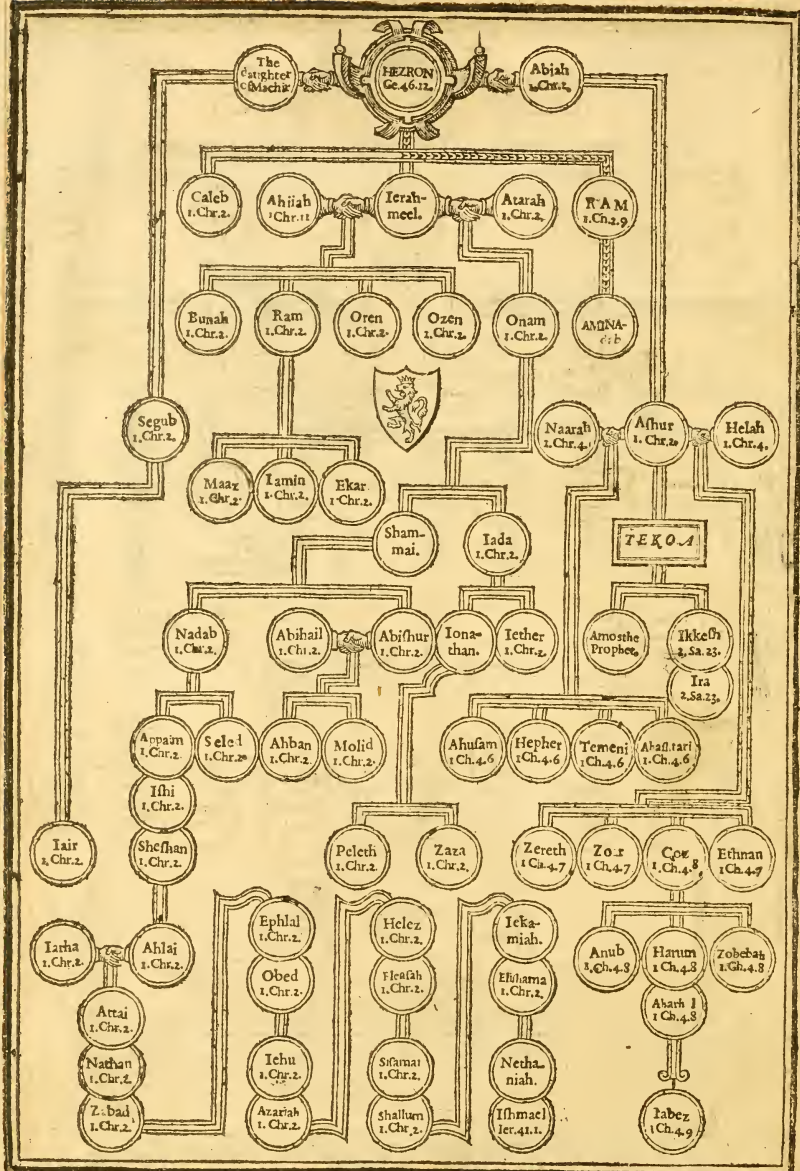
Baruch
Neh. 11. 5

Maafeiah

Athaiab
Neh. 11. 4

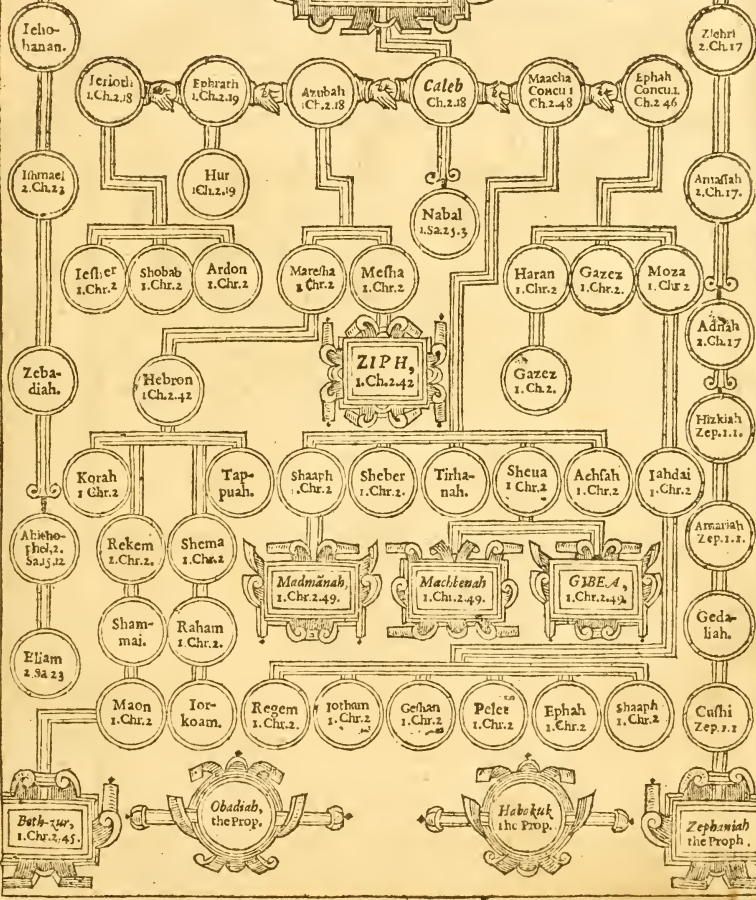


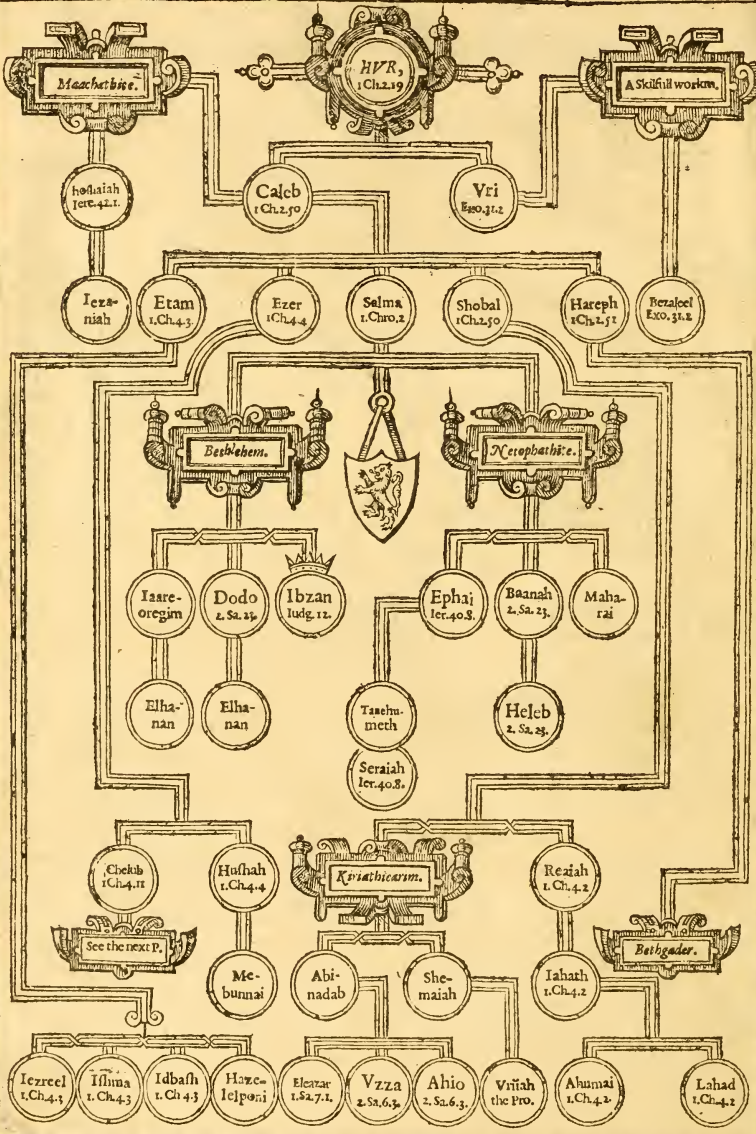
Judah, thy brethren shall praise thee: thy fathers sonnes shall bow vnto thee. Judah is a Lions whelpe and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The scepter shall not depart from Judah, nor a law-giver from betweene his feet, untill Shilo come, Gen. 49. who is the Starre of Iacob, and branch of Iſai, Nomb. 24. Iſai 11. and the God enter blessed.





This was not Caleb that fetched the land but another before him







Mehir 1. Chr. 4. Kenaz 1. Chr. 4. Jehaleel 1. Chr. 4. Simeon 1. Chr. 4. Ezra 1. Chr. 4.

Ziph 2. Chr. 4. Ziphah 1. Chr. 4. Tina 1. Chr. 4. Asareel 1. Chr. 4.



Isfi 1. Chr. 4.

Zoheth 1. Chr. 4. Benzoheth.

Seralah 1. Chr. 4. Iephuneth. Orniel 1. Chr. 4. Achfab 10 fl. 15 Amnon 1. Chr. 4. Rinnah 1. Chr. 4. Benhanan. Tilon 1. Chr. 4.

Ioab 1. Chr. 4. Caleb 1. Chr. 4. Hathath 1. Chr. 4. Meonothai. Ophrah 1. Chr. 4.

Eaton 1. Chr. 4.

Heldai 1. Ch. 27.

Iru 1. Chr. 4. Naam 1. Chr. 4. Elah 1. Chr. 4. Achfab 1. Chr. 4. Iehudiah. Mered 1. Chr. 4. Bichiah 1. Chr. 4. Iether 1. Chr. 4. Epher 1. Chr. 4. Ialon 1. Chr. 4.

Kenaz 1. Chr. 4.

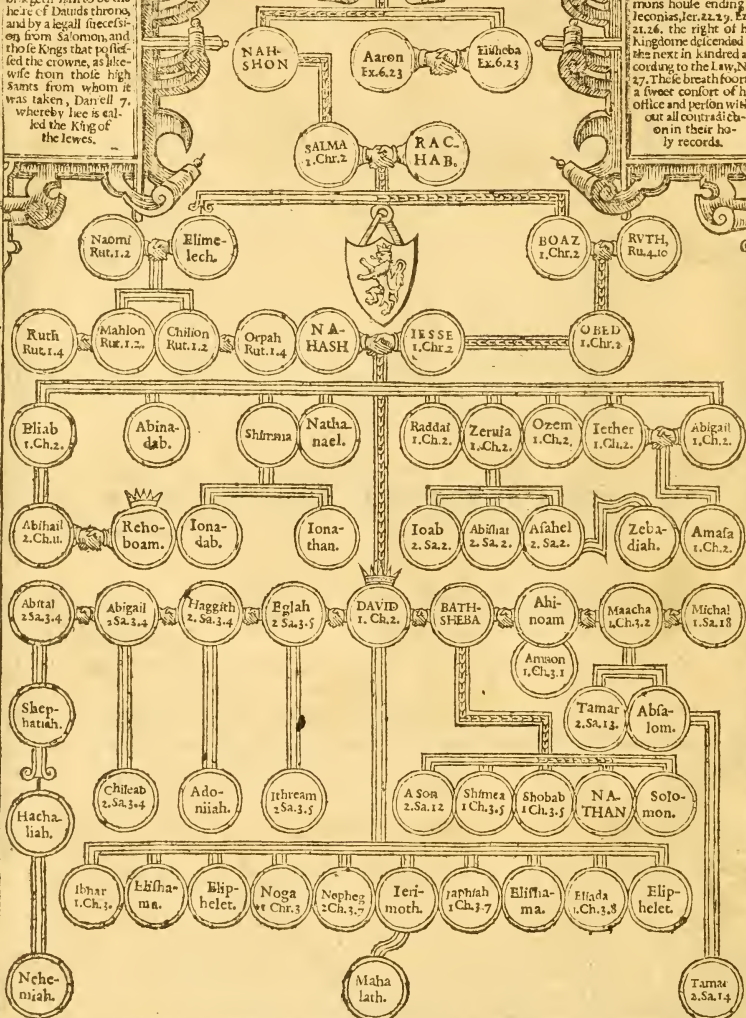
ethra Pha. Tehinah. Pafeah 1. Chr. 4. Iered 1. Chr. 4. Heber 1. Chr. 4. Iekuthiel 1. Chr. 4. Miriam 1. Chr. 4. Ishbah 1. Chr. 4. Shammia.

R-NAH. SH GEDOR. SO CHO. ZANOAH. ESHTEMOANITES.

AMINADAB.

The Evangelist, from David to May doe directly descende the descent of Christ, Mathew bringeth him to be the issue of Davids throne, and by a legal succession from Salomon, and those Kings that possessed the crowne, as likewise from those high Priests from whom it was taken, Danell 7. whereby hee is called the King of the Jewes.

St. Luke sheweth him the seed promised in paradise, and by his natural parents bringeth him to Adam. For Solomons house ending in Ieconias, Jer. 22. 17. Eze. 21. 26. the right of his Kingdome descended to the next in kindred according to the Law, No. 27. Thats breath fourth a sweeter comfort of his office and person without all contradiction in their holy records.



DAN, Ge. 30.6

Bilhah
Ge. 30.6

NAPHTALI

Hushim
Ge. 46.23Jahzeel
Ge. 46.24Guni
Ge. 46.24Jezer
Ge. 46.24Shillem
Ge. 42.46

After their coming out of Egypt, were numbered of this Tribe twenty yeeres old and above, sixty two thousand and seven hundred persons, besides their women and children not numbered, Numbers 1.39.

232



This Tribe numbered in the wilderness of Sinai, the second month and second yeere after their coming from Egypt, fifty three thousand and four hundred men, able to goe fourth to warre, from twenty yeeres old and upward, Numbr. 1.41.

Ammi-
hadadIogli
No. 34.22Ieroham
1. Chr. 27Djbri
Le. 24.11Enan
No. 1.15Vophsi
No. 33.14Azriel
1. Chr. 27Gemali
No. 13.12Ahifa-
mach.Manoah
Jud. 13.2A womā
of Dan.Any of
naphaliAbino-
am.Ammi-
hud.Ahi-
maaz.Ahiezer
No. 1.12Eucki
No. 34.22Azariel
1. Chr. 27Shelo-
mith.Ahira
No. 1.15Nahbi
No. 33.14Ierimoth
1. Chr. 27Ammiel
No. 43.12Aholiab
Exo. 31.6Samson
Lu. 13.24A Blaf-
phemerHiram
1. K. 7.13Barak
Judg. 4.6Pedahel
No. 34.28

All the men of this Tribe numbered in mount Sinai being dead in the wilderness, the roneses were numbered sixty four thousand and four hundred able men from twenty yeeres old and above, besides their women and children, Numbers 26.43.

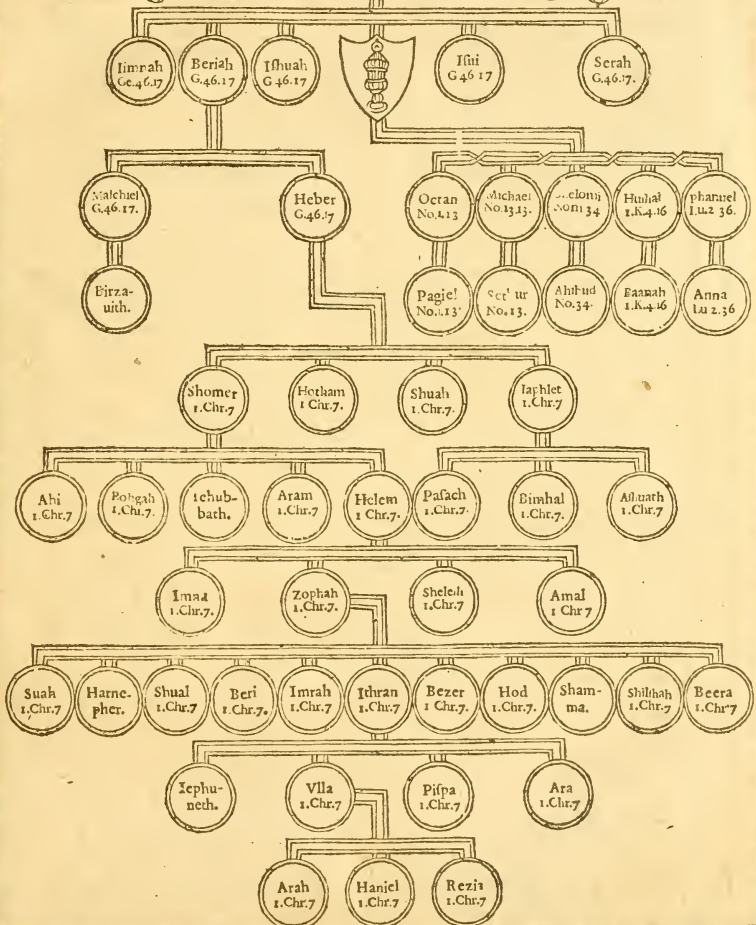
Orth's Tribe in the plaine of Moab before they entered into Canaan were numbered, forty five thousand and some hundred able men from twenty yeeres old and above, besides their women and children, Numbers 26.50.

Zipah,
Ge. 30.9

At the coming from Egypt in
the wilderness of Sinai, were
numbered of this Tribe, 4500
men. All which died in their
weddings. Num. 1. 41.

At the entrance into Canaan,
and all those dead that came out
of Egypt, were numbered of this
Tribe 53400 men, all of them
from 20 years old and above. N. 26

ZIPH



ISSACHAR.

LEAH,
G. 30.13

ZEBULON.

Tola
G. 46.13.

Phunah
G. 46.13.

Iob
G. 46.13.

Shim-
ron.

Sered
G. 46.14.

E'lon
G. 46.14.

Iahleel
G. 46.14.

At the coming from Egypt were numbered of this Tribe, fifty four thousand and four hundred men, Nom. 1. 27. These perishing in the wilderness at their entrance into Canaan were numbered sixty four thousand and three hundred, No. 26. 25

This Tribe at their coming from Egypt afforded fifty seven thousand and four hundred able men, Nom. 1. 31. All which dying, in the Plain of Moab ready to enter Canaan, were accounted sixty thousand and five hundred men, Numbers 26. 27.



Dodo
Jud. 10. 1

Ahiiah
1. Kin. 17

Azzan
No. 34.

Omri
1. Kin. 16

Zimri
1. K. 16. 9.

Helon
No. 1. 9.

Sodi
No. 13.

Pamach
No. 34.

Ioseph
No. 13. 7

Zuar
No. 1. 8.

Beer
Hof. 1. 1.

Abihag
1. K. 1. 3.

Naboth
1. K. 2. 1. 1.

Eliab
No. 1. 9.

Gadziel
No. 13. 10

Elizaphan.

Puah
Jud. 10. 1

Baasha
1. Kin. 15

Palcie'
No. 34.

Ahab
1. K. 16.

Izebel
1. K. 16.

Obadiah
1. Ch. 27.

Amittai
Ion. 1. 2.

Igal
No. 13. 7

Nethaneel.

Hofea
the Pro.

Gomer
Ho. 1. 3.

Ishmaiah.

Ionah
the Pro.

Tola
Jud. 10. 1

Elah
1. K. 16. 8.

These his wife and children were by a
supernatural vision

CANAN,
10. 22. 2.

Elon
Judg. 12

Ieric'
1. Ch. 7. 2

Rephai-
ah.

Vzzi
1. Ch. 7. 2

Iahmal
1. Ch. 7. 2

Ihofan
1. Ch. 7. 2

Shemuel
1. Ch. 7. 2

Nathanael.

Izrahiah
1. Ch. 7. 3

Izrael
Hof. 1. 4.

Lo-ru-
hamah

Ioanuu
Hof. 1. 9.

Obadiah.

Ioel
1. Ch. 7. 3

Ishiah
1. Ch. 7. 3

Michael
1. Ch. 7. 3

Omri
1. Ch. 27

Ahaziah
1. Kin. 22

Ichoram.

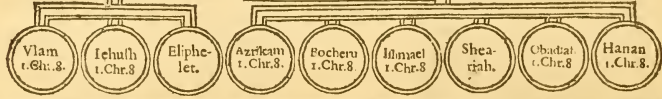
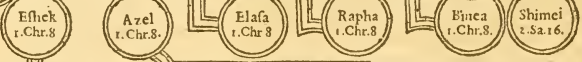
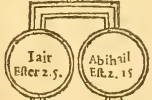
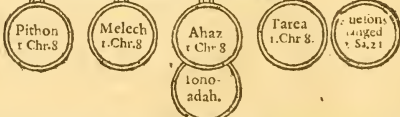
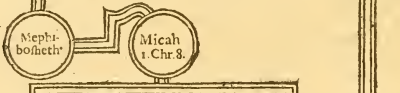
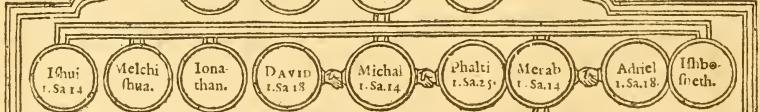
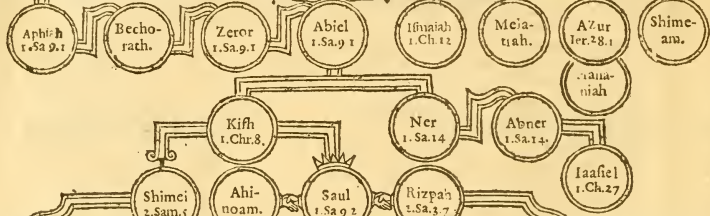
Ioash
1. K. 22

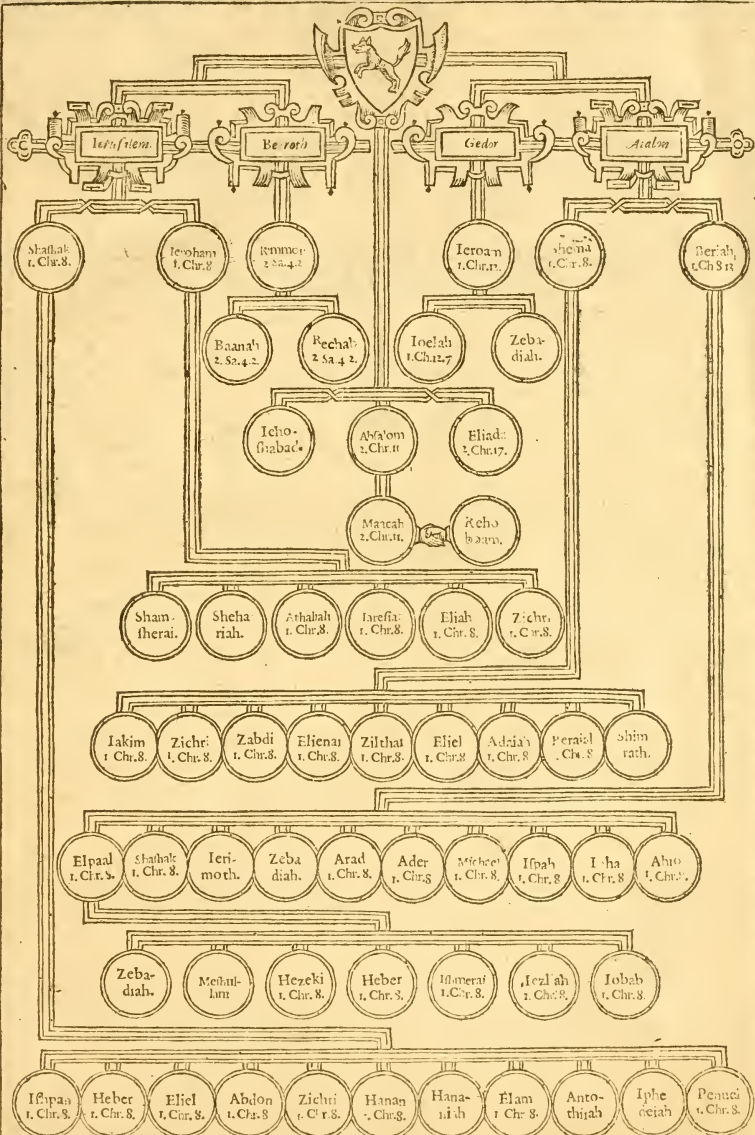
Athaliah.

IEHIEL
1.Ch.9.31
Alaacha,
1.Ch.9.31



GIBEONIS







GIBEAH

Harapbite

Gederalbite

Amobite

Korhite

Forcho

Eleuzai
1.Ch.12.

Jerimorh
1.Ch.12.

Beafiah
1.Ch.12.

Shema-
riah.

Shep-
hariah.

Elkanah
1.Ch.12.

Ieffah
1.Ch.12.

Azariel
1.Ch.12.

Ioezer
1.Ch.12.

Iafho-
beam.

Jeremiah
1.Ch.12.4

Jahaziel
1.Ch.12.

Johanan
1.Ch.12.

Jofabad
1.Ch.12.

Baal-
hanan.

Erachah
1.Ch.12.3

Iehu
1.Ch.12.3

Abiezer
2.Sam.23

Zaccheus
Luk.19.2

Ribai
2.Sa.23.

Shemash
1.Ch.12

Benjamin shall raun as a Wolfe,
Gen.49.27. The Lord shall couer
him, & fhall dwell between his fhould-
ers, Deut.33.12. he ioined to Iudah,
when the other 10. Tribes fell away.

Hiel
1.Ki.16.

Zaccheus
Luk.19.2

Ittai
1.Sa.23

Abiezer
1.Ch.12.

Ioafh
1.Ch.12

Abiram
1.Ki.16.

Segub
1.Ki.16.

Ieffajah
Ne.11.7.

Azma-
ueth.

Gideon
No.11.11.

Chiffon
Nom.34.

Zichri
Ne.11.9.

Gera
Iud.3.15.

Bichri
2.Sa.20.

Elah
1.K.4.13.

Gabai
Ne.11.8.

Ibniah
1.Ch.9.8.

Ithiel
Ne.11.7.

Reuel
1.Ch.9.8.

Maafiah
Neh.11.7.

Ieziel
1.Ch.12.

Pelet
1.Ch.12.

Abidan
No.11.11.

Elidad
Nom.34.

Joel
Ne.11.9.

Ehud
Iud.3.15.

Sheba
2.Sa.20.

Shimei
1.K.4.18.

Sallai
Ne.11.8.

Kolajah
Neh.11.7.

Shep-
hariah.

Menul-
lam.

Senuah
Ne.11.9.

All thofe died in their
wandring in the wilder-
neffe through vnbeleefe,
yet in the plaine of Moab
were numbered forty fue
thoufand and fix hun-
dred men, No.nub.26.41.

Pedajah
Ne.11.7.

In the fecond yeere after
their coming out of E-
gypt, were numberd of
this Tribe thirty fue thou-
fand and foure hundred
men, able to beare wea-
pons from 20. yeeres old
and vpward, No.nub.1.37.

Iudah
Ne.11.9.

Meftul-
lam.

Michri
1.Ch.9.8.

Vzzi
1.Ch.9.8.

PAUL,
Phlp.3.5

Sallu
Ne.11.7.

Elan
1.Ch.9.8.

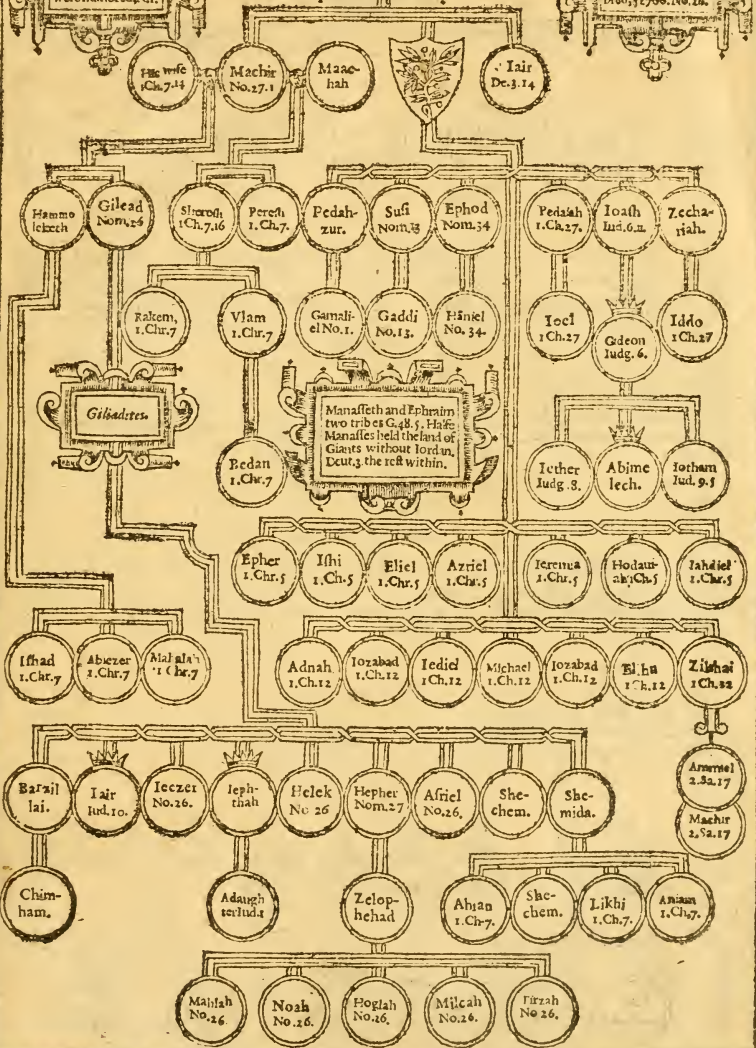
Ioroham
1.Ch.9.8.

Ibniah
1.Ch.9.8.

MANASSEH

The Tribe formerly settled in Egypt, that 52,000. able men were numbered, N. 1.

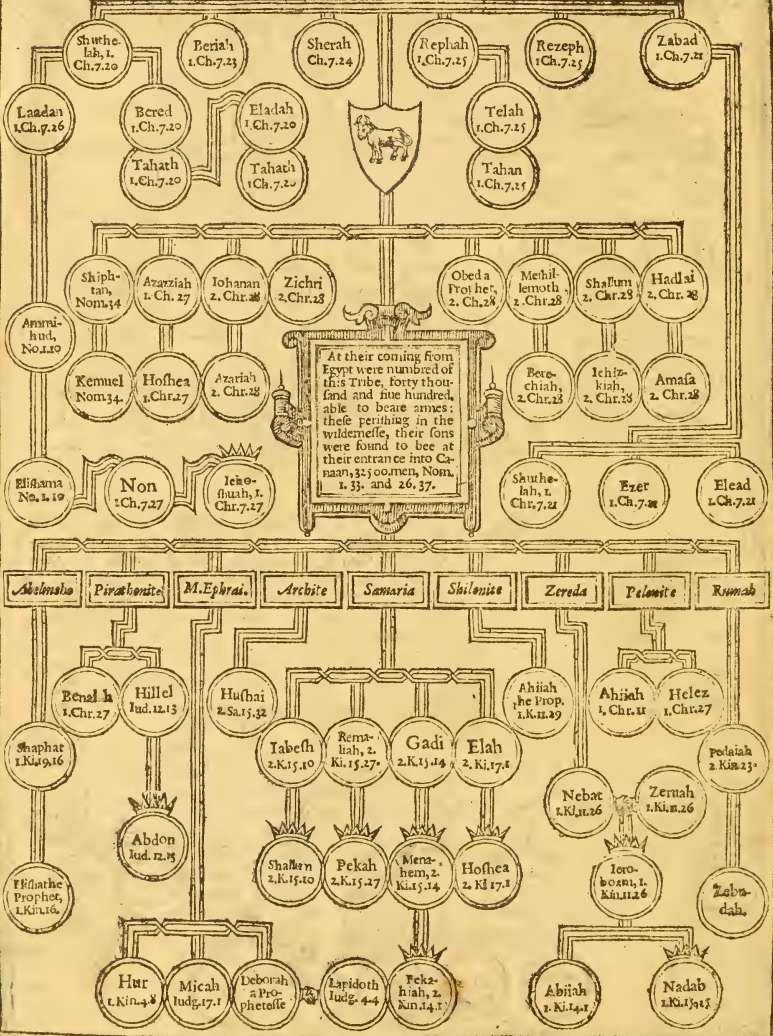
All the able men dead: in the plains of Moab were numbered, 52,700. No. 16.



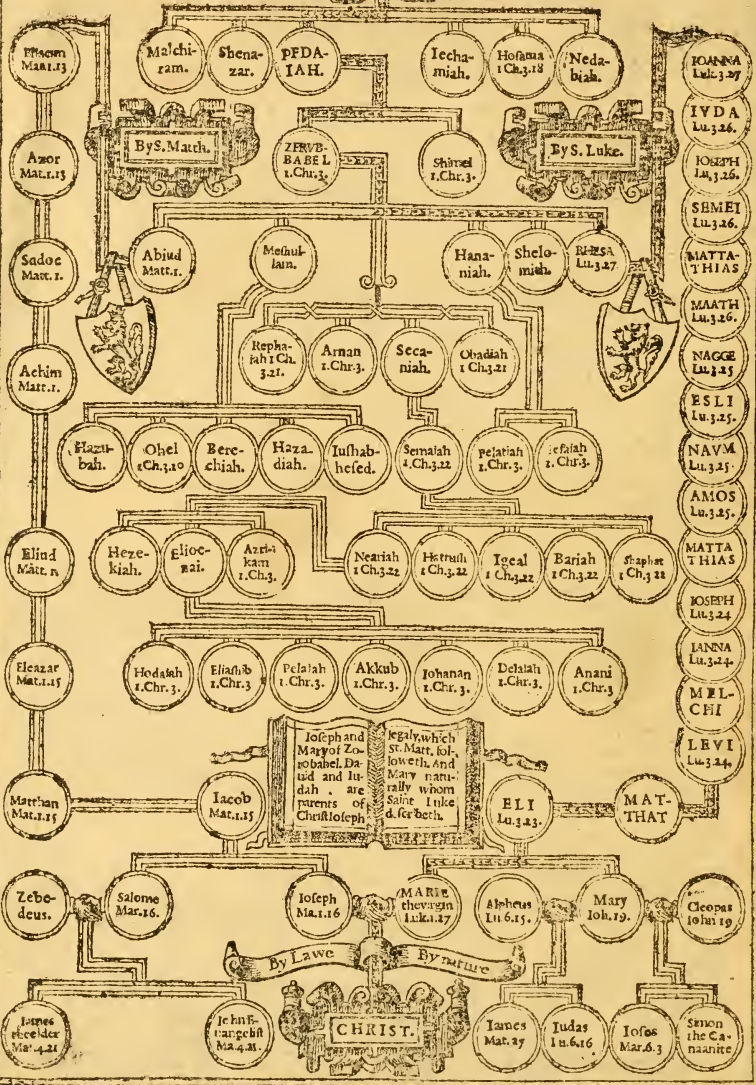
Gileadites

Manasseh and Ephraim two tribes G. 48. 5. Haste Manasseh held the land of Giants without Jordan, Deut. 3 the rest within.

EPHRAIM
Genel. 41:52



SALATHIEL



A Description of CANAAN, and the bordering Countries.



THE Land of *Canaan* was promised to the Patriarchs, conquered by *Josuah*, and possessed by the *Israelites*, was divided into three principall Prouinces.

Namely *Gallij* on the North, wherein ^d Christ was very conuerfant, in working the works of his God-head: ^e *Samarita* in the middest, the chiefe seate of the tenne Tribes Kingdome, and *Iewrie* in the South, where ^f *Dauids* throne was set, and the holy City built. The Land of *Gilead* also without *Iordan*, was possessed by the *Rubenites*, *Gadites*, and halfe the Tribe of *Manasse*. The circuite of the whole but small, and yet did containe two Kingdomes of great strength, and were fearefull to others, til they fell from their God. First, that of *Israel*, erected by ^h *Ieroboam* (who rent *Salomons* Crowne, and drew after him the tenne Tribes to Idolatrie) was carried away captiue by ⁱ *Shalmaneser* King of the *Assyrians*, who placed his owne people to inhabite *Samarita*. The other of ^k *Iudah* was carried away into *Babylon* by *Nebuchadnezzar* the King, siue hundred and seuen yeeres before the birth of our Sauiour, and for tie two yeeres after his death was made desolate by the *Romans*. The Land called *Palestina*, the City *Jerusalem*, *Elia*: and the *Iews* scattered into al quarters of the Earth, of all Nations are hated for their crucifying of Christ.

Thania the North part of *Canaan*, abounded with ^a Wheat, Honie, Oile, and Balme: wherein *Asher* was seated as *Moses* had prophesied, that hee should dip his foot in Oile: whose chiefe Citie was *Tirus*, and next vnto it *Zidon*: prophesied against by ^c *Isaiab*, ^d *Ezechie*, ^e *Amos*, and ^f *Zachariah*, yet are they iustified before ^g *Cborazin* and *Betsaida*.

Aram or *Syria*, vpon the North of *Canaan*, was conquered by ^a *Dauid*, but euer enemies vnto *Israel*: of this, *Darius* was the chiefe City: against which prophesied ^b *Isaiab*, ^c *Jeremy*, and ^d *Amos*, there ^e *Paul* preached, and escaped death.

The *Zanuzimim* or *Giants*, inhabiting part of *Arabia the Stonie*, were thence expelled by the *Ammites*, who called the Countrie after the name of their Ancestor, the second son of *Lot*. These ^a *Dauid* ouercame, but they soone cast off the yoake of subiection, and were euer great enemies to *Iusab*, against this Land, prophesied ^d *Ezechie*, ^e *Jeremiah*, ^f *Amos*, and ^g *Zephanie*, it was afterward called *Philadelphia*.

Midian lying South to the *Ammonites* and they both vpon the East of *Canaan*, tooke the name from ^a *Midian*, the fourth sonne of *Abraham* by *Keturah*. Thither *Moses* fled and kept Sheepe, and against them *Israel* was ^b commanded to fight. That Countie abound with *Dromedaries*. *Esay* 60.6.

The ^a *Emims* possessing a part of *Arabia the Stonie*, were subdued by the *Moabites*, descended from the elder sonne of *Lot*: and the *Moabites* *Dauid* made subiect to ^b *Judah*, but in the daies of *Ahabs* sonne, they ^c rebelled, and as it seemeth, obtained the most part of *Ruben*, for that most of his chiefe Cities were in their possession. ^d This Land was fruitfull of Vines, and was prophesied against, by ^e *Isaiab*, ^f *Jeremie*, ^g *Ezechie*, ^h *Amos*, and *Zephanie*.

Edom, *Jdumca*, or *Mount Seir*, a part of *Arabia the Stonie*, on the South of *Jewry*, was in old time inhabited by the *Horims*, and subdued by the ^a *Edomites*. Those sonnes of *Esau* were themselves made subiect to ^b *Dauid*, but in the daies of ^c *Iehoram* King of *Iudah*, they rebelled. Against *Edome* prophesied ^d *Isaiab*, ^e *Jeremie*, ^f *Ezechie*, ^g *Amos*, and ^h *Obadiab*.

a 2.Sam.8.

b IIsaiab.17
c Ier.49.13.
d Amos.1.13.
e Act.9.19.

a Deut.22.

b 2.Sa.8.7.21

c Iud.10.9
d Eze.2.5
e Ier.49.1
f Amos.2.1
g Zeph.2.8.

a Gen.25.6

b Exod.2.
c Num.35.1

a Deu.2.10.

b a.Sa.8.
c 2.Ki.13.5.

d IIsa.47. et
e 6
f IIsa.15. et
g 16.

f Ier.48.
g Eze.25.
h Amos 2
i Zeph.2.

a Deu.2.12

b 2.Sam.8.
c 2.Sa.8.20
d IIsa.21. et

e Ier.49.
f Eze.25.
g Amos 1.
h Ob. di. 1

a Gen.11.31
b Gen.26.4.14
c Gen.28.13
d I.Mt.12.
e Iob.15

Iuk.4.15
Euy.7.9.

2.Sa.5.7

g Nom.32.

h 1.Ki.11.3.

a.Ki.17.9
24

k Ier.1.5.9.

Plu. Ioseph.

a Iud.27.17

b Deu.35.24

c IIsaiab 23.
d Eze. 26.7
e Ezek. S.28
f Amos 1.9
g Zac.9.2
h Iuk.10.13





- Judah.
 - Hebron.
 - Libnah.
 - Lathir.
 - Eshtemoa.
 - Holon.
 - Debir.
 - Dim.
 - Adzrah.
 - Beit-shemesh.
 - Beit-leon.
- Benjamin.
 - Geba.
 - Anathoth.
 - Almon.
 - Eliathah.
 - Gibethon.
 - Almon.
 - Gath-rimon.
 - Tanach.
 - Gath-rimon.
 - Shechem.
- Dan.
 - Gibethon.
 - Almon.
 - Gath-rimon.
 - Shechem.
- Manasseh.
 - Tanach.
 - Gath-rimon.
 - Shechem.
- Ephraim.
 - Gezer.
 - Kibzaim.
 - Beit-horon.
- Asher.
 - Mispa.
 - Abdon.
 - Helekah.
 - Reub.
 - Kedeth.
- Naphtali.
 - Hammoth.
 - Kartan.
 - Soknear.
 - Kartuh.
 - Dimnah.
 - Nahalal.
 - Kishon.
- Zebulon.
 - Diberech.
 - Iarmuth.
 - Enganim.
 - Gezer.
 - Jahazath.
 - Kedemoth.
 - Mephath.
 - Golan.
 - Be-sherah.
 - Ramoth.
 - Mahanann.
 - Heishon.
 - Lizer.
- Issachar.
 - Diberech.
 - Iarmuth.
 - Enganim.
 - Gezer.
 - Jahazath.
 - Kedemoth.
 - Mephath.
 - Golan.
 - Be-sherah.
 - Ramoth.
 - Mahanann.
 - Heishon.
 - Lizer.
- Ruben.
 - The Kingdom of Sihon.
- Manasseh.
 - The Land of Gilead.
- Gad.
 - The Kingdom of Basan.



AMORITES

The Kingdom of Sihon
 The Land of Gilead
 The Kingdom of Basan

Ruben.
 Manasseh.
 Gad.

A description so Canaan.

a Iud. 1. 16.
b No. 24. 20
c Exod. 17.
d 1. Sa. 15. 7
e 2. Sa. 1. 21
f 1. Ch. 4. 41

Amalekites sprung from *Esau*, was feared also vpon the South of *Iurie*, and were the first that warred against *Israhel*. *Saul* slew a great number of them: *David* many more, and the rest in *Mount Seir* did the Tribe of *Simeon* destroe, in the daies of *Hezekiah* King of *Iudab*,

a Ge. 25. 13.
b Eze. 27. 21
c Ier. 49. 29
d Pf. 120. 5
e IJa. 21. 16.
f 60. 7.
g Eze. 27. 21
h Ier. 49. 28

Kedar South from *Amaleke*, was peopled from *Kedar* the second sonne of *Ismael*. A Countrie bounding with flocks of *Sheepe* and *Goats*. Those as heard-men dwelt in *Tents*, who are mentioned by the *Psalmist*, *Isaiab*, *Ezekiel*, and *Jeremie*.

a Gen. 2. 23.
b Ioth. 15.
c Ier. 19.
d Ioth. 19.
e 2. Sa. 8.
f IJa. 14. 25.
g Ier. 47.
h Eze. 23. 15
i Am. 1. 6
k Zep. 2. 5
l Zac. 9. 5.

The *Philistines* vpon the West Coast of *Canaan*, threw out the *Amims* and possessed their inheritance. Their Land was allotted to *Iudab*, *Dan*, and *Simeon*, but could not be overcome: yet *David* conquered them. Against them prophesied *Isaiab*, *Jeremie*, *Ezekiel*, *Amos*, *Zephanie*, and *Zacharie*. These *Philistines* are also called *Sherethims*, as in the 1. Sa. 30. 14 *Ezek* 25. 16. and *Zephanie* 2. 5. and the whole Land, as it seemeth, from them was called *Palestina*.

b Nom. 33.
c Eze. 27. 11
d 2. Ch. 21. 16.
e Chr. 22. 1
f 2. Ch. 26. 7
g IJa. 21. 13

Arabia was diuided into three parts; the *Stonie*, the *Desert*, and the *Happie*. These lay South-east vpon *Canaan*. Through the *Desert*, the children of *Israhel* passed. *Arabia* is mentioned by *Ezekiel*, and the *Arabians*, in the Historie of *Iudabs* Kings. Against whom prophesied *Isaiab*. *Arabia the Happie*, lay more East, and was peopled by the *Ismaelites*, the *Midianites*, and the *Hagarins*. These, the *Rubenites* and *Gadites* expelled, in the daies of *Saul* and *Iotham*. These parts vntill the yeere 632. were Christians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the subiectiō of the great *Turke*.

e Gen. 17.
f 1. Ch. 5. 10
g 17. 21.

Egypt, lying South of *Canaan*, was peopled from *Ham*, by *Mizraim* his second sonne. Thether *Abraham*

a Gen. 20. 1
b 25. 18
c Pf. 105. 21
d Gen. 11. 26
e Gen. 12. 10

went in time of *Famine*, as also *Jacob* with his sonnes, whence after 215. yeeres bondage, they were deliuered. The Land was fruitful, and like vnto *Eden*; the Garden of the Lord, and watered with the seven streamd *Nilus*. Against *Egypt* prophesied *Isaiab*, *Jeremie*, *Ezekiel*, and *Zacharie*. Thether *Mary* fled with *Christ*, and thence *God* called his *Sorme*.

Jerusalem the holie Citie and throne of *God*, was anciently a Fort of the *Iebusites* vpon *Mount Zion*, vnto conquered by *Ioshuah*, but subdued by *David* who built thereon the City, vnto which adioined *Mount Moriab*, and therefore called the Daughter of *Zion*, where *Abraham* would haue offered his sonne, where *David* built his Altar, & *Salomon* his beautifull Temple: of both which glorious things are spoken: and being set in the midst of Nations, was the place of holy worship and perfect ioy. From this Mountain exalted above others, ranne those Waters that gaue life where they came, whence *Christ* sent his *Apstles* as *Fishers*, to catch the soules of men. In this City stood the Throne of *David*, through the succession of one and twentie Kings of himselfe and his sonnes, which was often assailed before the final surprize: as by *Shishake* King of *Egypt*, in *Rehoboams* daies, who carried away much Treasure: by *Ioa* King of *Israhel* in *Amarzias* time, who brake downe 400. Cubites of the wall: besieged by *Rezin* and *Pekab* Kings of *Aram* and *Israhel*, whom *God* put backe in the raigne of wicked *Abab*: by *Senacherib* King of *Asshur*, whose Host in *Hezekias* daies, the Angell of *God* destroyed: by the *Assyrians* that tooke *Manassch* captiue: by *Tharaob* *Necho* that carried *Iehoa* as prisoner into *Egypt*: and lastly by the *Caldeans* who burnt the Temple and defaced the Citie.

e Gene. 46.
f Ex. 12. 40.
g Ge. 13. 10
h IJa. 11. 15
i IJa. 19. 20
k Ier. 46.
l Ier. 46.
m Zac. 10. 11
n Mat. 2.
o Habb. 11. 1.

a Mat. 4. 5.
b Ier. 3. 17.
c 2. Sa. 5. 6.

d Ios. 15. 63
e 2. Sa. 5. 7.
f 1. Ch. 11. 3.

g Zac. 9. 9.
h Gen. 22.

i 2. Sa. 24.
k 2. Ch. 31.
l IJa. 87.

m Eze. 5. 5
n 2. Ch. 7. 12
o Lam. 2. 15
p IJa. 2. 2.
q Eze. 47. 9
r Mat. 10.

f 1. K. 14. 25

f 2. Kin. 4. 1

a IJa. 7.

k 3. Kin. 18.
l 2. K. n. 19.
m 2. Ch. 33. 11
n 2. Ch. 23. 3.

z 2. Kin. 24.
a King 43

FINIS.

Ann Eyre

Ann Eyre to
E. Langford



1847

1848

1847

A



LEVI. SIMEON. RUBEN. PETER. ANDREWE. JAMES.



IYDAH.



MATHEW.



MARC.



IOHN.



DAN.



NEPHTHALI.



GAD.



ASHER.



LYKE.



IOHN.



THOMAS.



ISACAR.



IOSEPH. BENJAMIN. MATTHIAS. IVDE.



JAMES.



ZARVLON.

Cum Priuilegio.



SIMON.

THE BIBLE:

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of the Olde and New Testament, with the
number of their Chapters.

G enesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Solomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

¶ The Bookes called Apocrypha.

1 E sdras hath Chapters	9	Baruch with the Epistle of Ie- remiah	6
2. Esdras	16	The Song of the three children.	
Tobit	14	The story of Iusanna	
Iudeth	16	The idole Bel and the dragon.	
The rest of Esther	6	1. Maccabees	16
Wisdome	19	2. Maccabees	15
Ecclesiasticus	51		

¶ The Bookes of the New Testament.

M atthew hath Chapters	28	1. Timotheus hath Chapters	6
Matke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	1
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	
1. Thessalonians	5	Reuelation	22.
2. Thessalonians	3		

B

Esides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and (spirituall), we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspcakable mercies, in that it hath pleased him to call vs vnto this maruclouslight of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath beene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifestly wicked vs, but receiued againe to grace with most euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vniudicall of these great mercies, but seeke by all meanes (according to our duetic) to be thankfull for the same: it becometh vs to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praesiding of the word of God, (which is the light to our pathes, the key of the Kingdome of Heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that wee could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuiled, the translations required greatly to be perused and reformed. Not that wee vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution that ripe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as in treating the word of God, whereunto we thinke our selues vn sufficient) which now God, according to his diuine euery and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness, that we haue by all meanes endeouored to set forth the purity of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and chaitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the words, considering that the Apollites who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Hebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places referred the Hebrew phrases, notwithstanding that they may seeme somewhat hard in their ears: that are not well practised, and also defend the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust causation, seeing some translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ¶. Again, whereas the Hebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort, ¶, which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and restored to the true writing and first originally, whereof they haue their signification, yet in the vsual names little is changed for feare of troubling the simple readers. Moreover whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Hebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Hebrew examples, which haue so euery from the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this*. Besides this, the principal matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable word or sentence which may greatly further as well for the memory, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conseruence with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such wayes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church.

Furthermore, whereas certain places in the books of Moses, of the ¶, Kings, & Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue set them forth with figures and notes for the better declaration thereof, that they which cannot by iudgment, being holpen by the annotations noted by ¶ letters a. b. c. &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also we haue added certaine Maps of Cosmographie, which necessarily serue for the perfect vnderstanding and memory of diuers places and countreys, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioined two most profitable tables the one seruing for the interpretation of the Hebrew names: and the other containing all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle & inestimable treasure may not be offered in vaine, but a sent from God to the people of God, for the increase of his Kingdome, the comfort of his Church, and discharge of our consciences, whom it hath pleased him to raise vp for this purpose, so you would willingly receive the word of God, earnestly study it, and in all your life practise it: that ye may n. w. appear in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Here is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where truth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
wh en mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.
The tidings of Saluation deere,
comes to our eares from hence:
The fortresse of our Faith is heere,
and shield of our defence.
Then be not like the hogge, that hath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke, in any case,
but with a single eye:
Reade not, but first desire Gods grace,
to vnderstand thereby.
Pray still in faith, with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou, in all thy life,
what so to thee befallles:
Yea, double happy shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious icwell of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O
heauenly Father, for Iesus Christes sake. Amen.

How to take profit in reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures, must

- 1 Earnestly and vsually pray vnto God that he wil vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least, twice eury daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed.
 - Superstition be auoyded.
 - At one other time that be done, which is left vndone at any time.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
 - Teache, that we may learne trueth.
 - Improve, that we may be kept from errors.
 - Correct, that we may be drisen from vice.
 - Instruct, that we may be settled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind, by
 - 1. Creation.
 - 2. Fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the gouernment thereof
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament
 - Olde.
 - Newe.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
 - Common wealthes and gouernments of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and waite.
 - Prosperitie and plagues.
 - Subiectes
 - Quiet.
 - Disordered.
 - Families and things that belong to household, in which age
 - Husbands. } Godly blessed.
 - Wives. } Godly plagued.
 - Parents. } Vngodly plagued.
 - Children. } Vngodly plagued.
 - Masters. } Vngodly plagued.
 - Seruants. } Vngodly plagued.
 - The private life and doings of eury man in
 - Wisdomme and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrowe.
 - Speach and silence.
 - Pride and humilitie.
 - Couetousnesse and liberalitie.
 - The common life of all men, as
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and idleness.
- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creeds.
 - First and second table of Gods commandements.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speach proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30, 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 13.

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THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in the great Tabernacle of the world, to behold Gods wonderfull workes, and to praise his Name for the infinite graces wherewith he had indued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come by whom he should overcome Satan, death, and hell. Secondly, that the wicked unprofitfull of Gods most excellent benefites, remained still in their wickedness, and so falling away horribly from sine to sine, provoked Gods who by his Preachers called them continually to repentance, as he doth to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izzhak, Iacob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to presse his Name in the earth, but in all their afflictions and persecutions be euer assisteth them, sendeth comfort, and deliuereth them, And because the beginning, increase, preservation, and success thereof might be onely attributed to God, Moses sheweth by the example of Cain, Ishmael, Esau, and others, which were noble mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the feiwnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euer more praised.

* This word signifieth the beginning and generation of the creature

CHAP. I.

1 God created the heauen and the earth, 2 The light and the darknesse. 3 The firmament. 4 Hee separteth the water from the earth. 5 Hee createth the Sunne, the Moone, and the starres. 6 He createth the fish, birds, beasts. 7 He createth man, and giveth him rule ouer all creatures, 8 and prouideth nourishment for man and beasts.

In the beginning * God created the heauen & the earth. 2 And the earth was without forme and void, and & darkenesse was vpon the face thereof, and the Spirit of God moued vpon the face of the waters.

3 Then God said, * Let there be light: And there was light.

4 And God saw the light that it was good, and God separted the light from the darknesse.

5 And God called the light, Day, and the darknes he called Night. || Thus the euening and the morning were the first day.

6 ¶ Againe God said, * Let there be a firmament in the mids of the waters, and let it separtate the waters from the waters.

7 Then God made the firmament, and separtated the waters, which were vnder the firmament, from the waters which were aboue the firmament, and it was so.

8 And God called the firmament, the Heauen, || So the euening and the morning were the second day.

9 ¶ God said againe, * Let the waters vnder the firmament not tribute that to the creatures that are Gods instruments, which onely appertaigne to God. ¶ Hee becometh the light, and let there be darknesse. || The first day. ¶ Hee so was the euening, so was the morning. ¶ Plal. 33. 6. and 126. 6. vers. 10. 13. and 51. 13. ¶ Or, spreading ouer, and aere. ¶ As the sea and flowers from those waters that are in the clouds, which are vpholden by Gods power, left they should ouerwhelme the world. ¶ Tyl. 148. 4. ¶ That is, the region of the aire, and all that is aboue vs. || The second day. ¶ Plal. 33. 7. and 89. 11. and 136. 6. lib. 38. 4.

the heauen be gathered into one place, and let the dry land appeare. And it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, ¶ Let the earth bud forth the bud of the herbe, that feedeth feed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that feedeth feed according to his kind, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 || So the euening and the morning were the third day.

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

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

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

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

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

19 || So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth as man seedeth by his eye: for the Moone is lesse than the Sunne, and the light of the Moone is lesse than the light of the Sunne, and the light of the Sunne is lesse than the light of the firmament appointed for the Sunne, and the light of the firmament is lesse than the light of the Sunne.

¶ Soth as we see it is the only power of Gods word that maketh the earth fruitfull, which else naturally is barren. ¶ This sentence is so oft repeated, to signifye that God made all his creatures to serue to his glory, and to the profit of man: but lo! sin they were accused, yet to the end vs. ¶ On all the preordained, and creature their will he. ¶ he said day. ¶ Plal. 136. 7.

¶ Plal. 136. 7. ¶ The lights hee meant: the Sun, the Moone, and the starres. ¶ As which the earth is on the first day, when the Sunne rising to the going downe. ¶ m. C. things appertaining to natural and political order, and seasons, and the day, and the Moone, and the light of the planets, and the light of the firmament, and the light of the Sunne.

a First of all, and before that any creature was, God made heauen and earth of nothing. Wild. 11. 14. ¶ Plal. 33. 6. and 136. 6. vers. 10. 13. and 51. 13. b As a rude lumps and without any creature in it: for the waters couered all.

c Or, waste. d Darknesse couered the deepe waters for as yet the light was not created. e Hee, face of the deepe. f Hee obtained this confused heape by his secret power. g Hee, face of the waters.

h Hee, 11. 7. e The light was made before either Sun or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaigne to God.

p Ashish and
womens which
fliee swimm, or
creep.
16. the soule of
the
16. the soule of the
man
q The fish and
foules had ovr
one beginning,
who came se
that nature giveth
place to Gods will,
for as much as the
element is made of
a: above in the
aie, and the other
to swim beneath
in the water.
r That is by the
verue of his word
he gave power to
his creatures to in
gerate
|| The first day,
17. the sun, mooⁿ & st^rs
18. Cor. 17. 20. 3. 10
f God commanded
the water and
the earth to bring
forth other crea
tures: but of man
he saith, let vs
make: signifying,
that God taketh
counsel with his
widome and ver
tee, proposing to
make an excellent
worke aboue all
the rest of his
creation
s This image and
likenesse of God in
mans expounded,
Eph. 4. 24 where
it is written that
man was created
after Gods im
age: to himselfe
and true
holines: meaning
by the two words
all perfection as
widome, strenght,
innocency, power,
&c.

* 16. iud. 23.
reclm. 17. 2.
u Match. 19. 4.
v The propaga
cion of man is the
blesing of God p
which way all crea
tures 37. || The first day.

forth in abundance every creeping thing that hath life: and let the foule flee vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing living and moving, which the waters brought forth in abundance according to their kind, and every feathered foule according to his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit, and multiply, and fill the waters in the seas, and let the iouie multiply in the earth.

23 || So the evening and the morning were the sixth day.

24 ¶ Moreouer, God said, Let the earth bring forth the living thing according to his kind, cattle, and all that creep, and all the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattle according to his kinde, and every creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God said, * Let vs make man in our image according to our likeness, and let them rule ouer the fish of the sea, and ouer the iouie of the heauen, and ouer the beastes, and ouer all the earth, and ouer every thing that creepeth and moueth on the earth.

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

28 And God * blessed them, and God said to them, * Bring forth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer every beast that moueth vpon the earth.

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

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it, I haue giuen euery greene herbe for meat, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. || So the euening and the morning were the sixth day.

128. * Chap. 8. 17. and 9. 1. x Gods great liberality to man
of his ingratitude. * Chap. 9. 3. * Exod. 3. 17. reclm. 29. 6.

CHAP. II.

a God resteth the seventh day, and sanctifieth it. 15 Hee setteth man in the garden, 21 Hee createth the woman, 24 Marriage is ordained.

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

2 For in the seventh day God ended his worke which he had made, and the seventh day he blessed it from all his worke, which hee had made.

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

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

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

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

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

8 And the Lord God planted a garden in Eden, and there hee put the man whom hee had made.

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

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

11 The name of one is * Pishon: the same compasseth the whole land of Hawilah, where is gold.

12 And the gold of that land is good: there is Bileium, and the Onyx stone.

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

14 The name also of the third riuer is Hiddel: this goeth toward the East side of || Assur: and the fourth riuer is || Perath.

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

16 And the Lord God commanded the man, saying, ¶ Thou shalt eat freely of euery tree of the garden,

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

18 Also the Lord God said, It is not good that the man should bee himselfe alone: I will make him an helpe meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of the heauen, and brought them vnto the man to see how he would call them: for howsoever the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattle, and to the foule of the heauen, and to euery beast of the field: but for Adam found hee not an helpe meet for him.

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

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

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

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

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

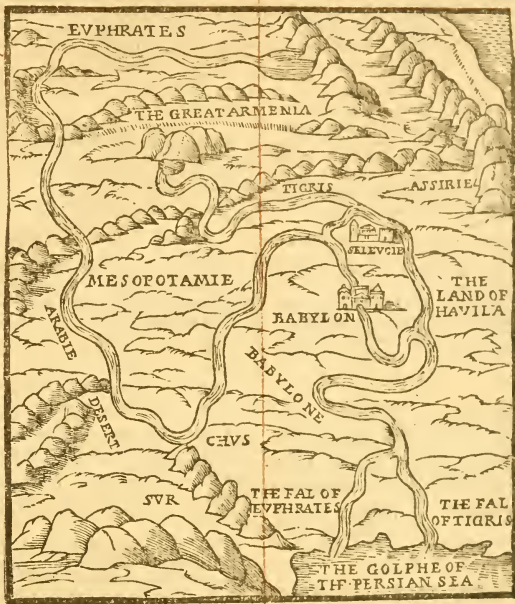
* Matt. 19. 5. mar. 10. 7. 1. cor. 6. 16. eph. 5. 31. p So that marriage duty is toward our wives, then otherwise we are bound to know to our parents.

d God only openeth the heauens and shutteth them, hee sendeth forth a d raine according to his good pleasure.
Or, formed.
e Hee liueth where mans body was created, to the intent that man should not glory in the excellency of his owne nature.
f Cor. 4. 5. 5.
g This was the place as some thinke in Mesopotamia, most pleasant and abundant in all things.
h Which was a signe of the life received of God.
i That is, of miserable experience, which came by disobeying God.
k Eccles. 2. 3. 9.
l Which Hawilah is the country lying to the Eastward, and enclined toward the West.
m Or, grecious stone or pearle. Plinie saith it is the name of a tree.
n Or, Ethiopia.
o Or, Tyre.
p Or, Affric.
q Or, Baboyas.
r God would not haue man selfe, though as yet there was no necessity.
s Iobone.
t So man might know there was a Saueign Lord, to whom he owed obedience.
u Hee seeing how hee was of
v Or, whesponer.
w By this death hee meant the separation of man from Gods will, & of his life and chiefe felicitie: and also that our disobedience is the cause thereof.
x Or, desire him.
y By mouing them to come and submit themselves to Adam.
z Or, he built.
aa Signifying that man-kind was perfect when the woman was created, which before was like an vnperfit building.
bb Cor. 11. 8.
cc Or, Mansse, because hee commeth of man: for in Hebrews it is man, and likewise woman.

129. * Chap. 11. 1. & 2. x
130. * Chap. 12. 1. & 2. x
131. * Chap. 13. 1. & 2. x
132. * Chap. 14. 1. & 2. x
133. * Chap. 15. 1. & 2. x
134. * Chap. 16. 1. & 2. x
135. * Chap. 17. 1. & 2. x
136. * Chap. 18. 1. & 2. x
137. * Chap. 19. 1. & 2. x
138. * Chap. 20. 1. & 2. x
139. * Chap. 21. 1. & 2. x
140. * Chap. 22. 1. & 2. x
141. * Chap. 23. 1. & 2. x
142. * Chap. 24. 1. & 2. x
143. * Chap. 25. 1. & 2. x
144. * Chap. 26. 1. & 2. x
145. * Chap. 27. 1. & 2. x
146. * Chap. 28. 1. & 2. x
147. * Chap. 29. 1. & 2. x
148. * Chap. 30. 1. & 2. x
149. * Chap. 31. 1. & 2. x
150. * Chap. 32. 1. & 2. x
151. * Chap. 33. 1. & 2. x
152. * Chap. 34. 1. & 2. x
153. * Chap. 35. 1. & 2. x
154. * Chap. 36. 1. & 2. x
155. * Chap. 37. 1. & 2. x
156. * Chap. 38. 1. & 2. x
157. * Chap. 39. 1. & 2. x
158. * Chap. 40. 1. & 2. x
159. * Chap. 41. 1. & 2. x
160. * Chap. 42. 1. & 2. x
161. * Chap. 43. 1. & 2. x
162. * Chap. 44. 1. & 2. x
163. * Chap. 45. 1. & 2. x
164. * Chap. 46. 1. & 2. x
165. * Chap. 47. 1. & 2. x
166. * Chap. 48. 1. & 2. x
167. * Chap. 49. 1. & 2. x
168. * Chap. 50. 1. & 2. x
169. * Chap. 51. 1. & 2. x
170. * Chap. 52. 1. & 2. x
171. * Chap. 53. 1. & 2. x
172. * Chap. 54. 1. & 2. x
173. * Chap. 55. 1. & 2. x
174. * Chap. 56. 1. & 2. x
175. * Chap. 57. 1. & 2. x
176. * Chap. 58. 1. & 2. x
177. * Chap. 59. 1. & 2. x
178. * Chap. 60. 1. & 2. x
179. * Chap. 61. 1. & 2. x
180. * Chap. 62. 1. & 2. x
181. * Chap. 63. 1. & 2. x
182. * Chap. 64. 1. & 2. x
183. * Chap. 65. 1. & 2. x
184. * Chap. 66. 1. & 2. x
185. * Chap. 67. 1. & 2. x
186. * Chap. 68. 1. & 2. x
187. * Chap. 69. 1. & 2. x
188. * Chap. 70. 1. & 2. x
189. * Chap. 71. 1. & 2. x
190. * Chap. 72. 1. & 2. x
191. * Chap. 73. 1. & 2. x
192. * Chap. 74. 1. & 2. x
193. * Chap. 75. 1. & 2. x
194. * Chap. 76. 1. & 2. x
195. * Chap. 77. 1. & 2. x
196. * Chap. 78. 1. & 2. x
197. * Chap. 79. 1. & 2. x
198. * Chap. 80. 1. & 2. x
199. * Chap. 81. 1. & 2. x
200. * Chap. 82. 1. & 2. x
201. * Chap. 83. 1. & 2. x
202. * Chap. 84. 1. & 2. x
203. * Chap. 85. 1. & 2. x
204. * Chap. 86. 1. & 2. x
205. * Chap. 87. 1. & 2. x
206. * Chap. 88. 1. & 2. x
207. * Chap. 89. 1. & 2. x
208. * Chap. 90. 1. & 2. x
209. * Chap. 91. 1. & 2. x
210. * Chap. 92. 1. & 2. x
211. * Chap. 93. 1. & 2. x
212. * Chap. 94. 1. & 2. x
213. * Chap. 95. 1. & 2. x
214. * Chap. 96. 1. & 2. x
215. * Chap. 97. 1. & 2. x
216. * Chap. 98. 1. & 2. x
217. * Chap. 99. 1. & 2. x
218. * Chap. 100. 1. & 2. x

THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath, and Hiddekel, were called but one river where they joined together, else they had four heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and neighbourhood was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pison compasseth the land of Havilah, it is meant of Tigris, which in some countries, as it passed by divers places, was called by divers names, as some time Diglito, in other places, Pafitico, and of some Phasin, or Pison. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Ghison. So that Tigris & Euphrates, (which were but two rivers, and some one when they joined together, were called after one name) were according to divers places called by these severall names, so as they might seeme to have bene four daunters rivers.



Armenia the great.

The land of Havilah.

The fall of Euphrates. The fall of Tigris.

The gulf of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, & eniseth her husband to sinne. 8 They both sinned from God. 14 They were expelled from Eden. 25 Christ is promised. 29 Man is cast out of Paradise.

NOW * the serpent was more a subtil then any beast of the field, which the Lord God had made: and he b¹ said to the woman, Yea, hath God indeed said, Yee shall not eat of every tree of the garden?

2 And the woman said vnto the serpent, Wee eat of the fruit of the trees of the garden:

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Yee shall not eat of it, neither shall ye touch it, lest ye die.

4 Then * the serpent said to the woman, Yee shall not die at all,

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, e knowing good and euill.

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

7 Then the eyes of them both were opened, and they e knew that they were naked, and they

fewed figgetree leaues together, and made themselves breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the coolle of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

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

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

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree which I commanded thee that thou shouldst not eat?

12 Then the man said, The woman which thou hast gaue to me with mee, shee gaue me of the tree, and I did eate.

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

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above euery beast of the field: vpon thy belly shalt thou goe, and thou shalt eate thine eate all the dayes of thy life.

reason of Adam and his wife, because he would bring them to the curse, contempebble beall. 14. 65. 15.

1489 things to ioynd
an them to ioynd
beu p¹raties.
17. 17. 17.
18. 18. 18. 18.
19. 19. 19. 19.
20. 20. 20. 20.

18. 18. 18. 18.
19. 19. 19. 19.
20. 20. 20. 20.
21. 21. 21. 21.
22. 22. 22. 22.
23. 23. 23. 23.
24. 24. 24. 24.
25. 25. 25. 25.
26. 26. 26. 26.
27. 27. 27. 27.
28. 28. 28. 28.
29. 29. 29. 29.
30. 30. 30. 30.

* W¹id 1. 2. 3.
a As Satana can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to dectee the man.
b God suffered Satana to make the serpent his instrument and to speake in him.
c In doubting of Gods threatening the seed to Satan.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.
e As though he should say, God doeth not forbid vs to eate of the fruit, sate that he should care thereof, ye should care like to him. * Reclur 11. 26.
f Not so much to please his wife, as moued by ambition at her, yet 1. 2. 1. 2. 1. 2.
g They began to feele their misery, but they sought not to God for remedie.

o He chief me-
ber Satan, by
whose motion and
excit the serpent
decided the wo-
man
p That is the
power of sine
and death.
q Satan hath sting
Christa this
members, but not
our conscience.
r The Lord com-
forteth Adam by
the promise of the
blessed seed and
also punisheth the
body for the sinne
which the soule
should have been
punished for, that
the spirit having
conceited hope
of forgiveness, it
might live by
faith.
s Gen. 1. 34.
t The transgression
of Gods com-
mandment was
the cause that both
mankind and all
other creatures
were subiect to
the curse.
e There are not
the naturall fruits
of the earth, but
proceed of the
corruption of
sinne.
u Or give them
knowledge to
make themselves
coates.
x By this deseri-
on hereprocheth
Adams miserie,
whereunto he
was fallen by ambition

15 I will also put enmitie betweene thee and the woman, and betweene thy seed and her feede. Hee shall breake thine p head, and thou shalt q bruise his heele.
16 ¶ Vnto the woman he said, I will greatly increase thy sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shalt be subiect to thine husband, and he shall k rule ouer thee.
17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eate of it) ¶ cursed w the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.
18 ¶ Thornes also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.
19 In the sweate of thy face shalt thou eate bread till thou returne to the earth: for out of it wast thou taken because thou art dust, and to dust shalt thou returne.
20 (And the man called his wives name Heuah because she was the mother of all liuing)
21 Vnto Adam also and to his wife did the Lord God make coats of skinnes, and clothed them.
22 ¶ And the Lord God said, * Behold, the man is become as one of vs, to know good and euill. And now left hee put fourth his hand, and y take also of the tree of life, and eat, and liue for euer.
23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.
24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.
y Adam deprived of life, lost also the signether of.

CHAP. III.

1 The generation of mankinde, 2 Kain and Abel offer sacrifice. 8 Kain killeth Abel. 23 Lamech a tyrant encourages his followers with 26 True religion is restored.

Afterward the man knew Heuah his wife, which he conceived and bare Kain, and said, I have obtained a man b by the Lord.
2 And againe she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.
3 ¶ And in proceesse of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.
4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel and to his offering.
5 But vnto Kain and to his offering hee had no regard, wherefore Kain was exceeding wroth, and his countenance fell downe.
6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?
7 If thou doe well, shalt thou not be c accept- ed? and if thou doest not well, sinne lieth at the

doore: also vnto thee his desire shalt be subiect, and thou shalt rule ouer him.
8 ¶ Then Kain spake vnto Habel his brother. And when they were in the field, Kain rose vp against Habel his brother, and slew him.
9 Then the Lord spake vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. b Am I my brothers keeper?
10 Againe he said, What hast thou done? the voice of thy brothers blood crieth vnto mee, from the earth.
11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.
12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: a l vagabond and a runagate shalt thou be in the earth.
13 Then Kain said to the Lord, w || My punishment is greater then I can beare.
14 Behold, thou hast cast mee out this day from t the earth, and from thy face shall I be hidde, and shall be a vagabond, and a runagate in the earth, and whosoever findeth me, shall slay mee.
15 Then the Lord said vnto him, Doubtlesse whosoever slayeth Kain, hee shall be n punished sevenfold. And the Lord ¶ et a o marke vpon Kain, lest any man finding him, should kill him.
16 Then Kain went out from the pre'ence of the Lord, and dwelt in the land of Nod toward the East side of Eden.
17 Kain also knew his wife, which conceived and bare Henoah: and hee built a p city, and called the name of the citie by the name of his sonne Henoah.
18 And to Henoah was borne Irad, and Irad begate Methuail, and Methuail begate Methushael, and Methushael begate Lamech.
19 ¶ And Lamech tooke to him q two wives: the name of the one was Adah, and the name of the other Zillah.
20 And Adah bare Iabal, who was the || fa- ther of such as dwell in the tents, and of such as haue cattell.
21 And his brothers name was Tubal, who was the father of all that play on the harpe and || organs.
22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braffe and of yron: and the sister of Tubal-kain was Naamah.
23 Then Lamech sayd vnto his wives, A- dah and Zillah, Heare my voyce, yee wives of Lamech: hearken vnto my speech: ¶ for I would slay a man in my wound, and a yong man in my hurt.
24 If Kain shall be auenged seven fold, truly Lamech ¶ seven times seven fold.
25 ¶ And Adam knew his wife againe, and the bare a sonne, and he called his name Seth: for God sud ¶ sh, hath appointed me another seed for Habel, because Kain slew him.
16 And to the same Seth also there was borne a sonne, and hee called his name Enoth. Then began men to c call vpon the Name of the Lord.

l Some shall still
concerneth con-
science.
m The dignity of
the first borne is
giuen to Kain: or
Habel.
n Wylde 1. 3.
matth. 23. 35.
1. ioh. 3. 12.
mae 11.
o This is the na-
me of the reprob-
ate when they are
reproued of their
hypocricie, con-
tinue to neglect
God and despight
him.
p God reuengeth
the wrongs of his
Saints, though
none complain: e-
for the iniquitie
it selfe crieth for
vengeance.
q The earth shall
be a witness a-
gainst thee, which
mercifully recei-
ueth that blood
which thou most
cunningly sheddest.
r Thou shalt ne-
uer haue rest: for
thy heart shall
be in continuall
fear and care.
s He beuethed
God as a cruell
Iudge, because he
did punish him so
harshly.
t Or, my sinne is
greater then can
be pardoned: I feele
my selfe from the
face of
u Not for the lone
he bare to Kain,
but to suppress
murder.
v Which was
some visible signe
of Gods iudge-
ment, that others
might feare
thereby.
w Thinking there-
by to be safe, and
to haue less occa-
sion to feare Gods
iudgements a-
gainst him.
x The lawfull in-
stitution of mari-
age, which is, that
two should be one
flesh, was first con-
tract in the house
of Kain by Lam-
ech.
y Or, firstinment.
z Or, bases and
pipes.
a His wives seeing
that all men had
him for his
cruelty, were a-
brayd, therefore he
braggeth that
there is none so
lustie that were
able to resist, al-
though he were al-
ready wounded.
b Would suffer non
in thine eyes God
a long time thy
wicked had bene suppressed.

a Mannaure,
the elate of ma-
rriage, and Gods
blessing were not
wter y abolished
through sinne, but
the quality or
condition thereof
was changed
b That is, accord-
ing to the Lords
promise, as Chapp.
3. 15. Some reade,
To the Lord, at
reioycing for the
sonne which the
had borne whom
the world offer to
the Lord, as the
first fruit of her
birth.
c This de'areth
that the father in-
structed his child-
ren in the know-
ledge of God, and
also how they
were sacrificers to signifye their salvation, albeit they were defini-
te of hefe: 2. 2. out of the tree of life. * Heb. 11. 4. d Because hee was anhy-
pocrite, and offered only for an outward shew without sinceritie of heart. e Both
thou and thy sacrifice shall be accept- able to me.

CHAP. V.

The Genealogy, 5 Age and death of Adam: 6 His succession vnto Noah, and his children. 24 Henochs generation.

This is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him,

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likeness after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres, and he died.

6 And S^r Sheth liued an hundred and fiftie yeeres, and begate Enoch.

7 And Sheth liued after he begate Enoch, eight hundred and teuen yeeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were nine hundred and twelue yeeres: and he died.

9 ¶ Also Enoch liued ninetie yeeres, and begate Kenan.

10 And Enoch liued, after he begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoch were nine hundred and fiftie yeeres: and he died.

12 ¶ Likewise Kenan liued thirtie yeeres, and begate Mahalalel.

13 And Kenan liued, after he begate Mahalalel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahalalel also liued sixtie and fiftie yeeres, and begate Iered.

16 Also Mahalalel liued, after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalalel were eight hundred ninetie and fiftie yeeres: and he died.

18 ¶ And Iered liued an hundred sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundred sixtie and two yeeres: and he died.

21 ¶ Also Henoch liued sixtie and fiftie yeeres, and begate Methuselah.

22 And Henoch walked with God, after hee begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and fiftie yeeres.

24 And Henoch walked with God, and he was no more seene: for God tooke him away.

25 Methuselah also liued an hundred eightie and seuen yeeres, and begate Lamech.

26 And Methuselah liued, after hee begate Lamech, seuen hundred eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundred eightie

and two yeeres, and begate a sonne.

29 And called his name, Noah, saying, This shall ease me comfort vs concerning our worke, and sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fiftie hundred ninetie and fiftie yeeres, and he begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred teuentie and teuen yeeres: and he dyed.

32 And Noah was fiftie hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God sheweth vs why hee flood the world, 8 How man began to be corrupted, 18 Noah and his wife persecuted for Aike, which he was commended to men.

¶ When men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the sonnes of God saw the daughters, of men that they were faire, and theyooke them wives of all that they liked.

3 ¶ Therefore the Lord sayd, My spirit shall not alwaye striue with man, becau's hee is but flesh, and his dayes shall bee an hundred and twentie yeeres.

4 ¶ There were giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in oldtime were men of renowne.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually,

6 Then it repented the Lord, that hee had made man in the earth, and hee was sorry in his heart.

7 Therefore the Lord sayde, I will destroy from the earth the man, whom I haue created, from man vnto beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 ¶ But Noah found grace in the eyes of the Lord.

9 ¶ These are the selfe generations of Noah: Noah was a iust and vpright man in his time, and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God, for the earth was filled with euill.

12 Then God looked vpon the earth, and beheld, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ¶ An end of all flesh is come before me: for the earth is filled with euill: I will destroy them with the earth.

14 ¶ Make thee an Arke, of pine trees: thou shalt make it chambers in the Arke, and shalt put therein and without with pitch.

15 And I thus shalt thou make it. The length of the Arke shall be thre hundred cubits, the breadth of it fiftie cubits, and the height of it

thre hundred cubits. ¶ I will also put therein seed of all beasts, and fowles of the heauen, and every creeping thing that creepeth vpon the earth, and every beast that hath life. ¶ And thou shalt bring with thee of every beast that is to be eaten of man, two of euery such kind, a male and his female. ¶ And of beasts that shall be eaten of them, seven of euery such kind, a male and his female. ¶ And of beasts that shall be eaten of them, seven of euery such kind, a male and his female. ¶ And of beasts that shall be eaten of them, seven of euery such kind, a male and his female.

¶ The children of the goddy which begate degenerate. b Those that came of wicked parents at of him. c Having more respect to their beuities, and to worldly contentation, than to their manners and godliness. d Or, had they, e Beuities alone could not be wrought by Gods iustice: so hee suffered euill, where hee would not see euill come. h Hee would not suffer, but by vengeance. i Which terme God gaue man to report before he would destroy the earth. j Psal. 120. ¶ For I repent. k Which vnto the world hee and his seed degenerate. l That simplicity, where the fathers liued. m Chap. 11. v. 19. n ¶ I will destroy. o God doth not repent: but hee speaketh after euill as a scite because hee had decreed. ¶ Hee did not repent: but hee did say, ¶ I will destroy them with the earth. ¶ I will destroy them with the earth. ¶ I will destroy them with the earth.

Up vpon full of 108 foles. a Read Chap. 1. 26 b By giving them both one name, hee noteth the inseparable continuation of man and wife. c As well concerning hitation, as his corruption. d 1 Corin. 11.

¶ Hee proweeth Adams generation by them, which came of Sheth, to shew which is the true Church, and of what euer God had ouer the same from the beginning, in that he continued ouer his grace toward it by a continual succession. e The chief cause of long life in the first age, was the multiplication of man kind, that according to Gods commandement at the beginning the world might be increased with people, which might gloriously praise his name.

160. vi. 17

* Eccles. 44. 16. heb. 11. 5.

¶ That is, he led an vpright and godly life.

¶ To shew that there was a better life prepared, and to be a testimony of the immortality of soules and bodies. As to enquire where hee became his iustice curious.

I That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be comforted, that thy faith faile not.

n That is, he obeyed Gods commandment in all points, without adding or diminishing.

A B The length three hundred cubites. C The breadth sixtie. D E The height thirtie. F The windowes a cubite long.

thirtie cubites. 16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second, and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

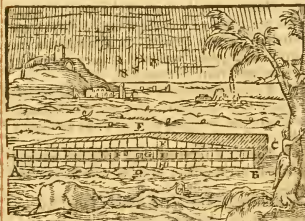
18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 *Noah therefore did according vnto all, that God commanded him: *each* so did he.



G The doore, H I C The thirtie heights.

CHAP. VII.

1 Noah and his enter vnto the Arke. 2 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine hou'e into the Arke, for thee haue I seene *a* righteous before me in this // age.

2 Of euery b cleane beast thou shalt take to thee by sevens, the male and his female: but of vnicleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliuie vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourty dayes and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 *Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundred yeeres olde when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnicleane beasts, and of the foules, and of all that creepeth vpon the earth.

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundredth yeere of Noahs life in the second month, the fourteenth day of the month, in the same day were all the fountains of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe lame day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, *each* euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded him: and the Lord s shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen were covered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were covered.

21 *Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So h hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 23 God promisseth that all things shall continue in their first order.

Now God s remembered Noah and b euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountains also of the deepe and the windowes of heauen were stopped, and the raine from heauen was refrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day, the waters abated.

4 And in the seuen month, in the fourteenth day of the month, the Arke // rested vpon the mountaines of // Ararat.

God compelled them to present themselves to Noah as they did before to Adam, when he gaue them names, Chap. i. 9. d Which was about the beginning of May, when all things did melt & flourish. e Both the waters in the earth did overflowe and also the cloudes powdered downe.

f Every liuing thing that God would haue to be preserved on earth came into the Arke to Noah, g So that Gods secret power defended him against the rage of the mighty waters. Or shut it vpon him.

† Ebr waxed very mighty.

* Wj d. 1. 6. 1. 39. 2. 18.

b That is, God.

i I came what it is to obey God onely, and to forsake the multitude. i. P. 3. 20.

a Not that God forgetteth his at any time, but when hee tenecheth face, then hee seeth that he remembereth. b If God remember euery brittle beast, who ought to be the assurance of his children? c Which concerned part of September, and part of October, Or stayed. Or Armenia.

d Which was the month of December.

5 And the waters were going arid decreasing vntill the tenth month: in the tenth month, and in the first day of the month, were the tops of the mountaines seene.

f Ebr. at the end of foure dayes.

6 ¶ So ¶ after foure dayes, Noah opened the window of the Arke which he had made,

¶ The rauen's fent foeth & returneth.

7 And sent forth a ¶ rauen, which went out, going forth and returning vntill the waters were dried vp vpon the earth.

¶ He sendeth the dove.

8 ¶ Again he fent a ¶ dove from him, that hee might fee if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and hee ¶ put forth his hand, and received her, and tooke her to him into the Arke.

e It is like that the rauen did flye to and fro, resting on the Arke; but came out into it as the dove that was taken in. Or, bill. ¶ Which was a signe that the waters were much diminished. For the rauen growes not on the hie mountaines. ¶ Called in Ebrewe Abub, containing parte of March and part of April.

10 And he abode yet other foure dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening; and loe, in his ¶ mouth was an ¶ olive leafe that he had plucked: Whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seuen daies, and sent forth the dove, which returned not againe vnto him any more.

13 ¶ And in the sixe hundred and one yeere, in the first day of the first month, the waters were dried vp from off the earth: and Noah remoued the covering of the Arke, and looked, and beheld the vpper part of the ground was drie.

14 And in the second month, in the twen and twentieth day of the month, was the earth drie.

15 ¶ Then God spake to Noah, saying, 16 ¶ Goe forth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth; * and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah ¶ built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ¶ ¶ saour of rest, and the Lord ¶ aid in his heart, I will henceforth curse the ground no more for mans cause for the imagination of mans ¶ heart is euill, ¶ men from his youth: neither wil I smite any more all things liuing, as I haue done.

22 Hereafter I seed time and harvest, and colde and heate, and Summer and Winter, and day and night shall not cease, ¶ so long as the earth remaineth.

CHAP. IX.

1 The confirmation of nature. 2 Thus authorither all creatures. 3 ¶ Item of man. 4 The power of the sword. 14 ¶ The rauen is the sign of Gods promise. 21 Noahs sin, which was the first of his sinne, whom hee curseth. 25 The age and death of Noah.

¶ And God ¶ blessed Noah and his sonnes, and ¶ sayd to them, ¶ ¶ Be inge fruitful, and multiply, and replenish the earth. ¶ Chap. i. 28. and 9. 7.

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth. ¶ Chap. i. 28. and 9. 7.

2 Al to the ¶ feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: in to you: hand as they deliuered.

3 Euery ¶ thing that moueth and liueth shall be meat for you as the ¶ greene herbe, haue I giuen you all things.

4 ¶ ¶ But flesh with the life thereof, I meane, with the blood thereof, shall ye not eat.

5 ¶ For surely I wil require your blood, when in your liues are: at the hand of euery beast wil I require it: and at the hand of man eue, at the hand of a mans ¶ brother wil I require the life of man.

6 Who so ¶ sheddeth mans blood, ¶ by man shall his blood be shed: * for in their image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake al so to Noah and to his sons with him, saying,

9 Behold, I euen I establish my ¶ covenant with you, and with your ¶ seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, ¶ with all that goe out of the Arke, vnto euery beast of the earth.

11 ¶ And my ¶ covenant I will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God ¶ ayd, This is the token of the covenant which I make betwene me and you, and betwene euery liuing thing that is with you vnto perpetual generations.

13 I haue set my ¶ bowe in the cloud, and it shall be for a signe of the covenant betwene me and the earth.

14 And when ¶ I shall cover the earth with a cloud, and the bow shall be seene in the cloud,

15 Then wil I remember my ¶ covenant which is betwene me and you, and betwene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and I remember the cuetlasting covenant betwene God and euery liuing thing in all flesh that is vpon the earth.

17 God ¶ ayd yet to Noah, ¶ ¶ This is the signe of the covenant, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 ¶ These are the three sonnes of Noah, and of them was the ¶ whole earth overspald.

20 ¶ Noah al so began to be a husbandman, and planted a vineyard,

21 And hee drunke of the wine, and was ¶ drunken, and was vnticouered in the middes of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, ¶ hee tolde his two brethren whout.

23 Then tooke Shem and Iapheth a garment and put it vpon both their shoulders, and went backward, and covered the nakednesse of their father.

¶ ¶ These are the Canaanites, ¶ that were the fathers of the children of Canaan, who were also the fathers of the children of Canaan.

b By the vertue of this commandment beasts are not to be slain against man as they would, yea, and may seme to his life there.

c By this promise in an any way by the od construction of the creatures of God for his misery.

d Chap. 1. 9. ¶ Item 1. 7. 14.

e That is, liuing creatures, and the flesh of beasts and hereby all truly is forbidden.

f That is, shall be your blood, ¶ your neighbor.

g Mu. 26. 28. ¶ Item 1. 10.

h Not only by the multitude, but we knowe Gods talente to kill another.

i Chap. 1. 27.

k Therefore to kill man into the face of Gods iudg. and to inuente a necessity due to man, because to God.

l To assure you that the world shall be no more destroyed by a flood.

m The children which are not yete borne are comprehended in Gods promise because man is made with their fathers.

n ¶ Hereby we see that figures of the newe cōuente are not to be separated from the word.

o Eccles. 4. 11. ¶ Item 1. 11.

p When ¶ Noah shall see his bowe in the cloud, hee shall knowe the time when hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

q ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

r ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

s ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

t ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

u ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

v ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

w ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

x ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

y ¶ Noah shall see the bowe in the cloud, and hee shall see the bowe in the cloud, and hee shall see the bowe in the cloud.

father with their faces backward so they saw not their fathers nakedness.

24 That Noah awoke from his wine, and knew what his younger sonne had done vnto him,

25 And sayde, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, and let Canaan be his seruant.

27 God will perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah lived after the flood three hundred and fifty yeeres.

29 So all the dayes of Noah were nine hundred and fifty yeeres: and he died.

¶ And hee was buried in Canaan, and hee was buried in the same by the persuasion of Gods Spirit, and preaching of the Gospell.

CHAPTER X.

1 The increafe of mankind by Noah and his sonnes. 2 The beginning of cities, countreys and nations.

Now these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Mochech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim and Dodanin.

5 Of these were the eyles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 Moreover, the sonnes of Ham were Cush, and Mizraim, and Put and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be mightie in the earth.

9 Hee was a mightie hunter before the Lord. Wherefore it is sayde, As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Ashur, and builded Ninetch, and the city Rehoboth, and Calah:

12 Reclen also betweene Ninetch and Calah: this is a great cite.

13 And Mizraim begate Ludim, and Ananim, and Lebhim, and Naphthum.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashim,

17 And Hiti, and Arki, and Sini,

18 And Aruadi, and Zemarai, and Ham: thei and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vnto Azzah, and as thou goest vnto Sodom & Gomorrah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto Shem also the father of all the

sonnes of Eber, and elder brother of Iapheth were children borne.

22 The sonnes of Shem were Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Tоктан.

26 Then Tоктан begate Almodad, and Sheleph, and Hazarimaueth, and Terah,

27 And Adoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Tоктан.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and yet of these were the nations diuided in the earth after the flood.

CHAPTER XI.

6 The building of Babel was the cause of the confusion of tongues 10 The age and generation of Shem vnto Abram. 21 Abrahams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of one language and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode;

3 And they said one to another, Come let vs make bricke, and burne it in the fire: for they had bricke for stone, and slime had they in stead of mortar.

4 Also they sayd, Goetto, let vs build vs a cite and a tower, whose top may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord came downe, to see the cite and tower which the sonnes of men builded.

6 And the Lord said, Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoever they haue imagined to doe.

7 Come on, let vs goe downe, and there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the Cite

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred yeere olde, and begate Arpachshad two yeere after the flood.

¶ The greatnesse and certainty of the punishment. 1 By this great confusion of tongues, appeareth Gods horrible iudgements against mans pride and vainglorie. 2 Chron 1.17. K Heretofore Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

¶ The pronouncement as a Prophet of the curse of God against all them that haue not their parents for Ham and his posterity were accursed. ¶ That is, a most vile curse. ¶ Or, their. ¶ Or, inlarged. ¶ Cause for sinne. ¶ He delecteth that the Gentiles which came of Iapheth and were separated from the Church, should bee ioyned to the same by the persuasion of Gods Spirit, and preaching of the Gospell.

¶ These generations are heretofore declared partly to declare the marvellous increase in so small a time, and also to set forth their great forgetfulness of Gods grace towards their fathers. b Of Madai and Iauan came the Medes & Greeks. c The Tewes for all all countreys which are separated from them by sea, as Greece, Italie, etc. which were giuen to the children of Iapheth, of whom came the Gentiles. d Of Cush and Mizraim came the Ethiopians and Egyptians. e Meaning a cruel oppressor and tyrant. f Hityerannie came into a province, as heid both of God and man: for he pacifed not to commit cruelty euen in Gods presence. g For there was another cite in Egypt, called a Babel. ¶ Or, the Proprietor of the cite. h Of Lud came the Lydians. ¶ Or, the Cappadocians.

¶ In his flocke the Church was preserved therefore. ¶ Most leaue off speaking of Iapheth and Ham, and inuention of Shem more at large.

k Of whom came the Hebrewes or lower. ¶ 1 Chron 1. 17.

l This diuision came by the diversity of languages, as appeareth, Chap. 11. 9.

¶ Of the cause diuises nations.

¶ Wd. 10. 9.

a In the yeere an hundred and thirty after the flood. b To wit, Nimrod and his company. c That is, from Armenia vnto the Arke stand. d Which was afterwards called Calde. e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enterprises for Gods power is euenly where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish persuasion and enterprise. h He speaketh as though heooke counsel with his owne wife, me and power, to wit, with the Sonne and holy Ghost: signifying the

11 And Shem liued after hee begate Arpachshad fūe hundredth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fūe and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, four hundredth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued after hee begate Eber four hundredth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued four and thirtie yeeres, and begate Peleg.

17 So Eber liued after hee begate Peleg, four hundredth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 * And Peleg liued after hee begate Reu, two hundredth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued after hee begate Serug, two hundredth and seuen yeeres, and begate sonnes and daughters.

22 Moreover Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued after hee begate Nahor, two hundredth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after hee begate Terah, an hundredth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate 1 Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Caldees.

29, 30 Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the daughter of m Ifcab.

30 But Sarai was barren, and had no child.

31 Then * Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Caldees, * to goe into the land of Canaan, and they came to * Haran and dwelt there.

32 So the dayes of Terah were two hundredth and fūe yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandment goeth to Canaan. 3 Consi- sion of his faith among the infidels. 10 Becomes the dearest of the Egyptians. 15 Pharaoh taketh his wife, and is punished.

¶ Or the Lord had sayd vnto Abram, * a Get thee out of thy country, and from thy kindred, and from thy fathers house, vnto b the land that I will shew thee.

¶ And appointing him no certaine place, he proueth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy Name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (And Abram was seuentie and fūe yeeres old when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d fouldes that they had gotten in Haran, and they departed to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram * passed thorow the land vnto the place of Shechem, and vnto the p[la]ine of Morch (and the 1 Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said: Vnto thy seed will I giue this land. And there builded he an altar vnto the Lord, which appeared vnto him.

8 Afterward removing thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Hai on the East: and there hee built an altar vnto the Lord, and called on the Name of the Lord.

9 * Againe Abram went fourth going and journeying toward the South.

10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee alieue.

13 Say, I pray thee, that thou art my sister, that I may fare for thy sake, and that my life may be preferred by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire:

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into a Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe and beeties and hee asses, and men seruants, and mayd seruants, and three asses, and camels.

17 But the Lord * plagued Pharaoh and his house with great plagues, because of Sara Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that shee was thy wife? Why saidst thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men p[ro] commandement concerning him: and they conueyed him fourth and his wife, and all that he had.

21 ¶ To the intent that none should but him either in his

CHAP. XIII.

1 Abram departeth out of Egypt. 3 Hee callith vpon the Name of the Lord. 11 Lot departeth from him. 13 The wife is

e The world shall account by thy seed, which is Christ the blessing which they lost in Adam. d Meaning as well hee was as called. c Hee wanted to and so in the land before hee could finde a feeling place: thus God receiued the faith of his children.

f Or to goe. g What was a cruel and rebellious nation, by whom God kept his in constant exercise. h It was not enough to him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe. i Because of the troubles that he had among that wicked people. k And so learned the true God, and renouued all idolatry.

l Thus the children of God may lacke for no part with this world, but must wait to the heavenly rest and quietude.

m This was a new trail of Abrahams faith, where by we see that the end of our faith is in the beginning of another.

n By this we may learne not to vie with worldly men, nor to put others in danger to saue ourselves: rather we should be content to see our names appear, as Abram feared not to much thereof: as if hee would the without ill.

o Gods promise should not be taken place where in appeared a weakling. p Either he sayd few may haue.

q To be his wife. r The loe doeth the defence of his poore Raigner against a vniuersal King: and there needs carefulness: which has, should hee professe the Nation or his goods.

* 1 Chron. 1. 25.

* 1 Chron. 1. 26.

1 He maketh mention of Abram, not because hee is the first borne, but for the historie, which properly apperteyneth vnto him. Also Abram at the confusion of tongues, was 48 yeeres old: for in the destruction of Sodom, hee was 59. And it was destroyed 52 yeeres after the confusion of tongues.

† Ebr Caldim.

m Some thinke that this Ifcab was Sarai.

n Albeit the oracle of God came to Abram yet the honor is giuen to Terah, because hee was the father.

¶ 1 Chron. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100.

o Which was a clitie of Melopotamia.

¶ After 7. 3.

¶ From the flood to this time, were foure hundredth twenty and three yeeres.

¶ In appointing him no certaine place, he p[ro]oueth so much more his faith and obedience.

a His great riches gotten in Egypt, hindered him not to follow his vocatiō.

b He calleth the place by that name which was alter given vnto it, Chap. 18. 19. * Chap. 12. 7.

c This incommo- dity came by their riches, which brake friendshipp and as it wote the bond of nature. * Chap. 26. 7.

d Who seeing their contentiō, might blasphemē God, and destroy them.

e He cutteth off the occasion of contentiō, therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden. Chap. 2. 10.

h This was done by Gods prouidence, that onely Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get paradice found hell.

k The Lord comforted him, left he should haue taken thought for the departure of his nephew.

* Chap. 12. 7. and 1. 7. 18. and 26. 4. dect. 24. 4.

l Meaning, a long time, and till the coming of Christ, as Exo. 17. 17. and 24. 6. dect. 1. 7. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true laud of Canaan.

a That is, of Babylon: hyngs here, meaning the mthat were gouernors of cities.

b Of a diocet gathered of diuers countieys.

of the sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

1 Then Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Haii,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the d Canaanites, and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there bee no strife, I pray thee, betwene thee and me, neither betwene mine herdmen and thine herdmen: for we are brethren.

9 Is not the whole land before thee? depart, I pray thee, from mee: if thou wilt I take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as thō garden of the Lord like the land of Egypt, as thou shalt see vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East, and they departed the b one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euē vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all the land, which thou seest, will I give vnto thee, and to thy seed for euer.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12 In the oursthorow of Sodom: Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meet him. 23 Abrams would not be enriched by the kings of Sodom.

1 And in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the b nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shi-

nab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these c ioyned together in the vale of Siddim, which is the d salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ¶ Rephaims in Apherath Karnaim, and the Zuzims in Ham, and the Emims in ¶ Shauch Kiritham.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-mispar, which is Kadesch, and ¶ smote all the country of the Amalekites, and al o the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against hve.

10 Now the c vale of Siddim was full of slime-pits, and the kings of Sodom and Gomorah fled, and ¶ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and al their vitales, and went thir way.

12 They f tooke Lot also Abrams brothers some and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Hebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

14 When Abram heard that his brother was taken, he ¶ brought forth of them that were borne and bred vp in his house, three hundred and eightene, and purified them vnto Dan.

15 Then hee and his seruants diuided themselves against them by night, and smote them, and pursued them vnto Hobab, which is on the left side of ¶ Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the * Kings dale.

18 And * Melchi-zedek king of Shalem, b brought forth bread and wine: and hee was a Priest of the most high God.

19 Therefore he b blessed him, saying, Blessed art thou, Abram, of God most high, possessor of heauen and earth.

20 And bksid b by the most high God, which hath deliuered thine enemies into thine hand. * And Ab am gave him title of all.

21 Then the king of Sodom said to Abram, Giue me the ¶ persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, ¶ I have

c Ambition is the chief cause of warres among princes. c. 7. of the laboured fields.

d Called also the dead sea, or the lake Asphaltite: nette vnto Sodom and Gomorah. Or, Gyuas, Or, plaine.

Or, destroyed.

e And afterward was ouerwhelmed with water, and so was called the salt sea. Or, were the same field.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and persecuted him from their idollatry and superstitiōs. Or, armed.

h. R. Damascel.

* A Sam. 18. 18. h. Hebr. 7. 1. For Abram and his foundiers religion, and doe to offer sacrifice.

i In that Melchizedek & Abram, hee declared himselfe to represente a king, and in that hee blessed him, the high Priest. h. Hebr. 7. 1. ebr. Ioules.

Or, I haue founde

have lift vp mine hand vnto the Lord the most high God possessor of heauen and earth,

23 † T hat I will not take of all that is thine, so much as a threed or shoe lacher, lest thou shouldest say, I haue made Abram rich,

24 k aue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord in Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliurance out of Egypt v declared. 18 The land of Canaan v promised for the fourth time.

AFTER these things the word of the Lord came vnto Abram in a vision, saying, Feare not Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram sayde, O Lord God, what wilt thou giue mee, seeing I goe childlesse, and the steward of mine house is this Elcezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no fee: wherefore loe, a seruant of mine house shall be mine here.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine here, but one that shall come out of thine owne bowels, he shall be thine here.

5 Moreover he brought him forth, and sayd, k Look vpon now vnto heauen, and tell the starrs if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram s beleued the Lord, and hee counted that to him for righteousnesse.

7 Againe he sayd vnto him, I am the Lord, that brought thee out of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle done also and a pigeon.

10 So hee tooke all these vnto him, and e diuided them in the middes, and laid euey pice one against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram droue them away.

12 And when the sunne went downe, there fell an heaue sleepe vpon Abram: and loe, † a very fearefull darkenesse fell vpon him.

13 Then he said to Abram, Know for a surety, that thy seede shall bee a stranger in a land that is not theirs, * 4 foure hundred yeeres and shall serue them: and they shall intreate them euill.

14 Notwithstanding, the nation whom they shall serue, will iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come higher againe: for the wickednesse of the Amorites is not yet full.

17 Also when the tinne went downe, there was a darkenes: and behold, a smok'ng furnace, & a firebrand, which went betweene those pices.

18 * In that same day the Lord made a covenant with Abram, saying, Vnto thy seede: hate I giuen this land, * from the riuier of Egypt vnto the great riuier, the riuier † Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites,
20 And the Hittites, and the Perizites, and the Rephaims,
21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebudites.

CHAP. XVI.

1 Sarai being barren, giueeth Hagar to Abram. 4 Whose conceit and dispieth her name. 6 Anabring 10 haules, flesh. 7 The Angel comfortt her. 11. 13 The name v a manner of her iourne. 15 Shee callt vpon the Lord, whom shee findt to true.

NOW Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Beholde now, the Lord hath restrained mee from child-bearing, I pray thee goe in to my maide: † it may be that I shall † receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled thre yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and shee conceived: and when she saw that shee had conceived, her dame was e despised in her eyes.

5 Then Sarai said to Abram, Thou dost me wrong, I haue giuen my mayd into thy bosome, and the seede that shee hath conceived, and I am despised in her eyes: the Lord giue betwene me and thee.

6 Then Abram said to Sarai, Behold, thy maide is in thine † hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the d Angel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maide, whence comest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said vnto her, e Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will fo greatly increase thy seed, that it shall not be numbre of multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall bee a † wilde man: his hand shall bee against euey man, and euey mans hand against him, * and he shall dwell in the presence of all his brethren.

13 Then hee called the Name of the Lord that spake vnto her, Then God lookt on me: for shee said, e Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called † Beer Lahai-roi: loe it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his Ionnes name which Hagar bare, Ishmael.

16 And Abram was foure score and sixe yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to confirm him in the promise. 5 The land of Canaan is the first time promised. 13 Circumcision

1 Or the Lord spake to Abram.
* Num. 12. 6.
† Psal. 5. 6.
2 His leare was not onely left hee should not haue children, but the promise of the blessed seed should not be accomplished in him.
* Rom. 1. 18.
* Rom. 4. 3.
* Gen. 2. 23.
* Chap. 11. 8.
b That is a particular motion of God Spirt, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion as to Gideon and Ezechiah.
c This was the custom in making covenants Iere. 34. 18. to the which God added these conditions, that Abrams posteritie should be as torne in pices, but after they should be conpled together: also that it should bee satisfied, but yet deliuered.
† Ebr. a part of great darkness.
* A. 7. 6.
* Exod. 12. 40.
d Counting from the birth of Israhel to their deparcture out of Egypt: which declareth that God will suffer his to be afflicted in this world.
1 Or, after foure hundred yeeres.
e Though God suffer the wicked for a time, yet his vengeance shall vnto them, when v meane of their wickednes is full.
† Chap. 12. 7. and 13. 15. and 26. 4.
* Gen. 3. 5.
* Gen. 4. 31.
* Exod. 9. 26.
† Ebr. Perah.

a It seemeth that shee had respect to Gods promise, which could not be accomplished without slae.
b Soe faith in broding Gods power to the common order of nature, for though God could not giue her children in her old age.
† Ebr. I shall be called by her.
c This promise, which shee made, that shee attempted any thing against the word of God, is a vaine hope.
d Or power.
e Which was Christ, as appeareth, Psal. 113. and Chap. 14. 27.
f Gods serueth none else: out of people in their miseries, but to deliver them from them.
g Or, three hundred and sixe and thirtie.
† That is the influence that becometh people by themselves, and not a portion of another people.
h Shee rebuketh her owne deliuerer, and shee knoweth that shee is guilty, who was present with her euey where.
i Gen. 14. 24.
† Ebr. the well of the living water, answering Isaac.

15 *offon is instituted.* 15 Sarah named Sarab. 18 Abraham prayeth for Isaac. 19 Iſhak is promised. 23 Abraham and his wife are circumciſed.

When Abram was ninetie yere old & nine, the Lord appeared to Abram and ſaid vnto him, I am God *¶* all ſufficient, * walke before me, and be thou *¶* vpright.

2 And I will make my couenant betwene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Beholde, I make my couenant with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, Kings ſhall proceed of thee.

7 Moreouer, I will eſtabliſh my couenant betwene me and thee, and thy ſeede after thee in their generations, for an euerlaſting couenant to be God vnto thee, and to thy ſeed after thee.

8 And I will giue thee and thy ſeed after thee the land, wherein thou art a ſtranger, euen all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

9 ¶ Againe God ſaid vnto Abraham, Thou alſo ſhalt keepe my couenant, thou, and thy ſeede after thee in their generations.

10 ¶ This is my couenant which ye ſhall keepe betwene me and you, and thy ſeede after thee, * Let euery man child among you be circumciſed:

11 That is, ye ſhall circumciſe the d foreſkin of your fleſh, and it ſhall be a ſigne of the couenant betwene me and you.

12 And euery man child of eight dayes olde among you, ſhall be circumciſed in your generations, ſo will he that is borne in thine houſe, as hee that is bought with money of any ſtranger; which is not of thy ſeede.

13 Hethat is borne in thine houſe, and he that is bought with thy money muſt needs be circumciſed: fo my couenant ſhall be in your fleſh for an euerlaſting couenant.

14 But the vncircumciſed e man child, in whoſe fleſh the foreſkin is not circumciſed, euen that perſon ſhall be cut off from his people, becauſe he hath broken my couenant.

15 ¶ Afterward God ſaid vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but *¶* Sarah ſhall be her name.

16 And I will bleſſe her, and will alſo giue thee a ſonne of her, yea, I will bleſſe her, and the ſhall be the mother of nations: Kings alſo of people ſhall come of her.

17 Then Abraham fell vpon his face, and *¶* laughed, and ſaid in his heart, Shall a child be borne vnto him that is an hundred yere old? and ſhall Sarah that is nintie yere olde, beare?

18 And Abraham layd vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſaid, * Sarah thy wife ſhall beare thee a ſonne indeed, and thou ſhalt call his name Iſhak: and I will ſtabliſh my couenant with him for an euerlaſting couenant, and with his ſeed after him.

20 And as concerning Iſhmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitful, and will multiply him *¶* exceedingly:

21 But my couenant will I eſtabliſh with Iſhak, which Sarah ſhall beare vnto thee, the next * yere at this ſeaſon.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſhmael his ſonne and all that were borne in his houſe, and all that was bought with his money, * that is, euery man child among the men of Abrahams houſe, and hee circumciſed the foreſkinne of their fleſh in that ſelfe ſame day, as God had commaunded him.

24 Abraham alſo himſelfe was ninetie yeres olde and niſe, when the foreſkin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeres old, when the foreſkin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his houſe to Iſhak as promiſed againe. 12 Sarah laugheth 18 Chriſt is promiſed to all nations. 19 Abraham tanght by ſimilitie to Iſaac God. 21 The diſtinction of Sodom was declared vnto Abraham. 23 Abraham prayeth for them.

Again the Lord * appeared vnto him in the *¶* plaine of Mamre, as he ſate in his tent doore about the heat of the day.

2 And he liſt vp his eyes, and looked: and loe, three men ſtood by him, and when he ſaw them, hee ran to meet them from the tent doore, and bowed himſelfe to the ground.

3 And hee ſaid, *¶* Lord, if I haue now found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, be brought, and *¶* waſh your ſeete, and reſt you your ſelues vnder the tree.

5 And I will bring a morſell of bread, that you may comfort your hearts, afterward ye ſhall goe your wayes: for therefore are yee *¶* come to your ſeruant, And they ſaid, Doe euen as thou haſt ſaid.

6 Then Abraham made haſte into the tent vnto Sarah, and ſaid, Make ready at once three *¶* meaſures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſts, and tooke a tender and good caſe, and gaue it to the ſeruant, who halted to make it ready.

8 And hee tooke butter and milke, and the caſe which he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, and *¶* they did eate.

9 ¶ Then they ſaid vnto him, Where is Sarah thy wife? And hee answered, Behold, *¶* ſhe is in the tent.

10 And he ſaid, * I will certainly come againe vnto thee according to the time of *¶* life: and loe, Sarah thy wife ſhall haue a ſonne: and Sarah heard in the tent doore which was behinde him.

11 (Now Abraham and Sarah were olde and ſtricken in age, and it ceas'd to be with Sarah after the maner of women)

12 Therefore Sarah *¶* laughed within her ſelfe, ſaying,

Or, Almighty. Chap. 5. 2. Or, which be: figurative.

a Not only according to the fleſh, but of a farre greater multitude by faith, Rom. 9. 17 b The changing of this name is a ſigne to confirme Gods promiſe vnto him. Rom. 1. 17.

Chap. 13. 16.

c Circumciſion is called the couenant, becauſe it ſignifieth the Couenant: & hath the promiſe of grace annexed to it, which phariſe is common to all the Sacraments. Acts 7. 8. d That phariſe party is circumciſed to ſhow that all that is begeten of man is corrupt, and muſt be mortified. Rom 4. 11.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe, for vnder the man kind all was conſecrated: and here is declared *¶* whoſoever conuertieth the ſignes, deſpiſeth alſo the promiſe. Or, dame or princeſſe. f Which proceeded of a ſudden boy and not of ſadeliſtie. Chap. 8. to. and 21. 2. g The euerlaſting Couenant is made with the children of the Spirit: and with the children of the fleſh is made the tempo- rally promiſe, as was promiſed to Iſhmael. Heb. greatly, really.

Chap. 11. 2.

h They were well inſtructed which obeyed to be circumciſed without eſtimation: which thing declareth that maſters in their houſes ought to be as teachers to their families: that from the beſt to the loweſt they may obey the will of God.

Hebr. 13. 2. Or, our, our, ours.

a That is, three Angels in mans ſhape.

b Speaking to one of them in whoſe appeared to be moſt maieſtic: for he thought they had bin men. c For men vied becauſe of the great heat to goe barefooted in thoſe parts. d Aſſent of God, that I ſhould doe you my dutie to you.

Hebr. Sim.

e For as God gaue them bodies for a time, to gaue them the faculties thereof, to walke, to eat and drinke, and ſuch like. Chap. 17. 19. 21. and 21. 2. Rom. 9. 9.

f That is, about this time when the ſhall be alive, or when the child ſhall come into this life.

g For the rather had reſped to the order of nature, then beleued the promiſe of God.

* 1. Pet. 3. 6.

faying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, faying, Shall I certainly beare a child, which am old?

14 (Shall any thing bee || * hard to the Lord? at the time appointed will I returne vnto thee, & euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, faying, I laughed not for this was afraid. And hee sayd, † It is notio: for thou laughdest.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ^h Lord said, Shall I hide from Abraham that which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him that he will command his sonnes & his household after him, that they keepe the way of the Lord to do righteousnes & iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the city of Sodom and Gomorrah is great, and because their sin is exceeding grievous;

21 I will ^h goe downe now, and see whether they haue done altogether according to that cry, which is come vnto mee: and if not, ^{that} I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy and not spare the place: for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † do right?

26 And the Lord answered, If I shall finde in Sodom ⁵⁰ fifty righteous within the cite, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am ⁿ but dust and ashes.

28 If there ^h shall lacke fise of fiftie righteous, wilt thou destroy all the cite for fise? And hee sayd, If I finde there fise and fourty, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he said, I will not doe it, if I find thirtie there.

31 Moreover he said, Behold now, I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will ^h speake but this ^o once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

1 Lot receiveth two Angels in his house. 4 The filthy lusts of the Sodomites. 16 Lot ueluered. 24 Sodom was destroyed. 26 Lots wife made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

And in the evening there came two ^h Angels to Sodom: and Lot sat at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my Lords, I pray you come in nowe into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vpe early and goe your wayes, who sayde, Nay, but we will abide in the streete all night.

3 Then ^h he praefaid vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnaucuated bread, and they ^e did eate.

4 But before they went to bed, the men of the cite, ^{euen} the men of Sodom compassed the house round about, from the yong euen to the old, ^e all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the dore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not ^h wickedly.

8 Behold now, I haue two ^e daughters, which haue not knowne man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayde, Away hence: and they sayde, He is come alone as a stranger, and shall hee iudge and rule? wee will nowe deale worse with thee then with them. So they praefaid vpon Lot ^h himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut the doore.

11 * Then they smote the men that were at the doore of the house, with blindness, both small and great, so that they were weary in † seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes or thy daughters, or whatsoever thou hast in the cite, bring it out of this place.

13 For we will destroy this place, because the * cite of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which ^h married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the cite, but hee seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels halted Lot, saying, Arise, take thy wife & thy two daughters †, which are here, lest thou be destroyed in the punishment of the cite.

16 And as he ^h prolonged the time, * the men caught both him & his wife, and his two daughters

a Wherein we see Gods preserving care in preserving his altar: hee reuolunt not himselfe to all sinners for Lot had but two Angels and Abraham thre.

* Gen. 18. 4.

b That is, he praefaid them so implicitly.

c Not for that they had necessitie, but because the time was now yete that they would reuolunt themselves.

d Nothing is more dangerous then goddwell where liuing heigens: for as scorpions all.

e Hee deserveth praefaid defending himselfe, but he is to be blamed in seeking vnaucuated bread. f That I should preserve them from all iniury.

* 1. Pet. 3. 7.

* Wyl. 19. 16.

† Gen. 18. 15.

g This praefaid that the Angels are ministers as well to execute Gods wrath, as to desire his satisfaction. h Gen. 18. 32. i Gen. 18. 16. k For which are saved.

l The mercy of God is such that our come may followe in following Gods calling. * 19. 16. 17.

Dr. hidd. * Zech. 8. 6.

† Ebr. No.

h Thoosah the Ebrew word, which we call Lord, it signifieth that this Angel was Christ: for this word is only applied to God.

* Chap. 12. 3. and 22. 18.

i He thought that fathersought both to know Gods iudgements, and to declare them to their children.

k God spake after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our finerie for vengeancee though no accusers.

† Ebr. doe iudgements.

m God declareth that his iudgements were done with great mercy, forasmuch as all were to consent,

but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake. n Herby wee learne, that the nearer we approach vnto God, the more doeth our miserable estate appeare, & the more are we humbled.

o God refused not the prayer for the wicked Sodomites, euen to the last request, how much more will he grant the prayers of the godly for the afflicted Church,

ters by the hands (the Lord being mercifull vnto him) and they brought him fourth, and set him without the city.

17 ¶ And when they had brought them out, the Angel said, Escape for thy life: I looke not behinde thee, neither tarry thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayde vnto them, Not so I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take me, and I die.

20 See nowethis cite here by to flee vnto, which is a little one: O let me escape thither: is it not a kittle one, and my soule shall live?

21 Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, see thee there: for I can doe nothing till thou be come thither. Therefore the name of the cite was called Zoar.

23 ¶ The vnnidred vpon the earth, when Lot entered into Zoar.

24 Then the Lord rained vpon Sodom and vpon Gomorrah brimston, and fire from the Lord out of heauen:

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked back, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord,

28 And looking toward Sodom & Gomorah, and toward all the land of the plaine, beheld, hee sawe the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for hee feared to tarry in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder said vnto the younger, Our father is old, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father drinke wine, and I lie with him that he may preferre seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder sayd to the younger, Behold, vester night lay I with my father: let vs make him drinke wine this night also, and go thou and I lie with him, that we may preferre seed of our father.

35 So they made their father drinke wine that night also, & the younger arose, and lay with him, but he perceived it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and hee called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and hee called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

¶ These were they and their posteritie vile and wicked: the people: signifying that they rather retoyced in their sinne, then

r Thus God permitted him to fall most horribly for the follicy amonities, whom the wickednesse of Sodom could not overcome. ¶ Who as they were borne in most horrible in that some of my repented of the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the King. 4 And the King Abraham. 5 Sarahs reborn with great gifts. 6 Abraham prayeth, and the Kings are reconciled.

¶ Afterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and a Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, She is my sister. Then Abimelech king of Gerar lent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neerer her.) And hee said, Lord, wilst thou slay euill the righteous nation?

5 Said not hee vnto me, She is my sister? yea, and the her selfe said, He is my brother: with an vpriight minde, and I innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou diddest this euill with an vpriight minde, and I kept thee also that thou shouldst not sinne againe time: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a Prophet, and hee shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my kingdome this great finne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wives sake.

12 Yet in very deede the Lord is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused mee to wander out of my fathers house, I sayd thee to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Beholds, my land is before thee, dwell where it pleaseth thee.

a Which was toward Egypt. b Abraham had now twice fallen into this fault: such is mans frailtie. c So greatly God detesteth breach of marriage. d The inuilels confessed that God would not punish, but reuerent reason: therefore when euill hee punisheth the occasion is iust. e As one falling by ignorance and not doing euill of purpose. f Not thinking to doe any man harme. g God by his holy Spirit reuinceth them that offend by ignorance, that they fall not into further inconuenience. h. That is, one to whom God trusteth himselfe familiarly. i For the prayer of the godly is of succour towards God. j. In this case, k The wickednesse of the King bringeth Gods wrath vpon the whole realm.

l Hee is eith that no heathen can be hope of mee, where the feare of God is not. m By sister, hee meaneth his coulin germaine, and by daughter, Abrahams neece. Chap. 12. 9. for to the Hebrewes wife these words. Chap. 12. 13.

¶ Or, it is thy commandment.

He will d him to flee from Gods iudgements and not to be loy to a part from that place countrey, and full of vaine pleasures.

¶ Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place then the Angel had appointed him.

¶ In this case, because Gods commandment was to destroy the city and to iuue Lot.

¶ Which before was called Belah, Chap. 14. 2.

¶ Deut. 10. 22. 12. 19. 1ere. 50. 4. 2. 16. 4. 1. 1. 8. avos. 3. 1. Luke 7. 39. iude 7. n A touching the body onely; and this was a notable monument of Gods vengeance on all them that sinned that way.

¶ Having before felt Gods meety, he durst not provoke him againe by continuing among the wicked.

¶ Meaning, in the countrey which the Lord had now destroyed.

¶ For except he had beene overcome with wine, he would not have done that a bominable action.

¶ In this case, keep in mind

n Such an head, as with whom some may be preferred from all daages. God called this hearten king to reprove her, because she resembled serug, that God had giuen her as his hand, as her wile and defence. p Had taken a way from them the gift of conceiuing.

16 Likewise to Sarah hee said, Behold, I haue giuen thy brother a thousand pieces of silver: behold, hee is the vale of thine eyes to all that are with thee, and to all others: and she was thus re- prooued.

17 ¶ Then Abraham prayed vnto God, and God heate Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord p had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wile.

CHAP. XXI.

1 *Izhak is borne. 2 Ishmael receiues Izhak. 14 Hagar is cast out with her sonne. 17 The Angels comforteth a. agaz. 21 The covenant betwixt Abimelech and Abraham. 33 Abrahams calla vpon his Lord.*

NOW the Lord visited Sarah, as hee had sayd, and did vnto her * according as he had promised.

2 For * Sarah conceived, and bare Abraham a sonne in his ³⁰ olde age, at the lame sea on that God told him.

3 And Abraham called his sonnes name th t was borne him, which Sarah bare him, Izhak.

4 Then Abraham circumced Izhak his son, when he was e⁸ght dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to ruiouye: all that heere, will reioyce with me.

7 Ag aine shee said, ^b Who would haue sayd to Abraham, that Sarah should haue giuen children: facke? for I haue borne him a sonne in his olde age.

8 Then the child grew and was weaned, and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) mocking.

10 Wherefore shee said vnto Abraham, * Cast out this bondwoman and her sonne: for the son of this bondwoman shall not bee heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his ionne.

12 ¶ But God laid vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy feede bee called.

13 As for the sonne of the bondwoman, I will make him * a nation also, because he is thy feed.

14 So Abraham arose vpearly in the morning, and tooke bread and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe ^{also}, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of the bottel was spent, she cast the child vnder a certaine tree.

16 Then shee went and sae her ouer against him a fa⁷te off, about a bowe shoot: for shee said, I will not fee the death of the child. And shee are downe ouer against him, and lift vp her voice, and wept.

17 Then God heard the voice of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What ayleth thee, Hagar?

fear not, for God hath heard the voyce of the child wher he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make of him a great people.

19 And God ^b opened her eyes, and shee saw a well of water: so shee went and filled the lottell with water, and gaue the boy drinke.

20 So God was with the childe, and hee grew and dwelt in the wilderness, and was an ^{aj}cher.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wile out of the land of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not hurt mee, nor my children, nor my childrens children: thou shalt deale with mee, and with the country where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will ^b sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest mee not, ne thou heard I of it this day.

27 Then Abraham tooke sheepe and becues, and gaue them vnto Abimelech: and they two made a covenant.

28 And Abraham set seuen lambs of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seuen lambs which thou hast set by them selues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambs, that it may bee a witness vnto me that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sweare.

32 This made they a ¹⁰ covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, & called there on the Name of the Lord, the euerslasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1 *The faith of Abraham is proued in offering his sonne Izhak. 8 Izhaks a figure of Christ. 10 The generation of Nahor Abrahams brother, of whom cometh Hagar.*

AND after these things God did * proue Abraham, and said vnto him, Abraham. Who answered, * Here am I.

2 And hee said, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of ^a Moriah, and offer him there for a burnt offering vpon one of the mountaines which I will shew thee.

3 Then Abraham rose vpearly in the morning, and saddled his asse, and tooke two of his seruants with him, and Izhak his sonne, and they went for the burnt offering, and to e¹¹ vp and went to the place which God had told him.

4 And hee commanded to offer vp him in whom God had promised to bless all the nations of the world.

* Chap. xv. 9. and 16. 10. * Act. 1. 2 after 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

* Chap. 17. 12.

b Shee aceth her selfe of ingratitude, that she did not beleeue the Angel.

c Hee said Gods promise made to Izhak, which the Apostle calleth p¹⁰mission, Gal. 4. 29. * Gal. 4. 30.

d The promised seed that hee expected from Izhak, and not from Ishmael Rom. 9. 7. hebr. e. 1. 8.

e The Ishmaelites shall come of him, & true faithes- nouncements all natural off-sons to obey Gods commandment.

f For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray

h Except God a-
pprooues us, we
can neither be
not the means
which is obiose
f. At touching out-
water things, ad
causa hinc to
proprie
Deus in se
sua uoluntate

i For deale fully
with me, etc.

k So that it is
knowl thing to
the an each in
matters of impor-
tance, it is to in-
the truth, and to
dure others of our
heerity.
l wicked seruants
doe many euils
vnto whom to their
makers.

m For well is the
the of a
strum, in
conuinc
fuer.

n That we see
that the godly as
touching outward
things may make
peace with the
wicked that know
not the true God,
in That is, hee
filled God in a
popes of true
religion.

* Heb. 11. 9.

f. 16. 10. 7.

o Which signifi-
eth the feare of
God, in the which
place hee was ho-
mored, and
Solomon altee-
oured in the
Temple
p Herein is
shown the
that all point
of his te-
stament.

q Hee is promised to bless all the nations of the world.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afar off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will go yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and he rooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering.

8 Then Abraham answered, My sonne, God will ¶ prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham, And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I ¶ know that thou fearest God, seeing for my sake ¶ thou hast not spared thine ¶ only sonne.

13 And Abraham liting vp his eyes, looked: and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and rooke the ramme, and offered him for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ¶ Iehouah-tireh: as it is said this day, In the mount will the Lord ¶ be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time.

16 And sayd, ¶ By my selfe haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore wil I surely blesse thee, and will greatly multiply thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the ¶ gate of his enemies.

18 ¶ And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Euz his brother, and Kemuel the father of ¶ Aram.

22 And Chesed, and Hazo, and P,ldath, and Tidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his ¶ concubine called Reumah, (shee bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

When Sarah was an hundred twenty and seven yeere olde (¶ to long liued she.)

2 Then Sarah died in Kiriat-arba: the same is Hebron in the land of Canaan, And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham rose vp from the fight of his corps, & talked with the ¶ Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall wch you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communged with them, saying, If it be ¶ to your minde, that I shal burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue of ¶ Machpelah, which he hath in the end of his field, that he would giue it me for as much ¶ money as it is worth, for a possession to burie in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that were in at the gates of his cite, saying,

11 No my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham ¶ bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the cuntry, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred ¶ shekels of siluer: what is that betwene me and thee? bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyeth to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the feld of Ephron which was in Machpelah, and ouer against Mamre, euen the trees that were in the field, which were in all the borders round about, was made ¶ sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ¶ went in at the gates of his cite.

19 And after this, Abraham buried Sarah his wife in the caue of the feld of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall ¶ by the Hittites.

CHAP. XXIIII.

Abraham cometh to sell his seruants to Sarcas to sell a wife for Izhak in his owne kinred. 2 The seruants project to God.

† Ebr. she yeeres of the life of Sarah.

a That is, when he had moured: so the godly may mourne if they passe not meature and the naturall affection is commendable
† Ebr. sonnes of Hebr.

b That is, godly or excellent: for the Ebrawes speake of all things that are notable, because all excellencye cometh of God.
† Ebr. in your hands.

¶ Or, double cause, because one was within another.
† Ebr. in full siluer.

c Meaniog, all the citizen and inhabitant.

d To shew that he had them in good estimation and reverence.

e The common shekel is about 200 pence, for then 400 shekels mount to 33 pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

Or, sixty.

f That is, all the people consumed the sale.

e He doubted not but: God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to overcome all temptations, is to rest vpon Gods providence.
e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient.
¶ Iames 2. 21.

f That is, by thy true obedience thou hast declared thy lively faith.

¶ Or, and hast not withheld thine only sonne from mee.
¶ Or, thy son, thine only sonne.
¶ Or, the Lord will see or provide.

g The name is changed, to shew that God doeth both see and provide secretly for his, and also evidently is seene, and felt in time convenient.

¶ Pal. 109. 9. eccles. 44. 21. iob. 1. 73. iob. 5. 13.

h Signifying that there is no greater then he.

¶ Or, bold.
¶ Chap 12. 1. and 18. 8. eccles. 44. 22. mat. 3. 25 gal. 3. 8.

¶ Or, of the Syrians.

i Coumbine is a garment taken in the good part for these women which were inferior to the wiuet.

a Abraham lamenteth the death of Sarah. b Hee buyeth a field to burie her, of the Hittites: c The equitie of Abraham. 29 Sarah is buried in Machpelah.

a Abraham cometh to sell his seruants to Sarcas to sell a wife for Izhak in his owne kinred. 2 The seruants project to God.

33 His fidelitie toward his master. 30 The friends of Rebekah committeth matter to God. 18 They take her conjurans and sweaeth, 67 Judas marriage to Leah.

they ſij have drunken enough.

20 And ſhee powred out her pitcher into the trough ſpeedily, and ranne againe vnto the well to draw water, and ſhe drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his journey prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ſkebble of I halfe a ſhekel weight, and two bracelets for her hands, of ten ſhekels weight of gold.

23 And he ſayd, Whoſe daughter art thou? tell me, I pray thee, is there ſome in thy fathers houſe for vs to lodge in?

24 Then ſhe ſayd to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhee baro vnto Nahor.

25 Moreover ſhe ſayd vnto him, We haue litter alſo and prouender enough, and roume to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord.

27 And ſayd, Bleſſed be the Lord God of my maſter Abraham, which hath not withdrawn his mercy, and his truth from my maſter: for when I was in the way, the Lord brought me to my maſters brethrens houſe.

28 And the mayd ranne and told them of her mothers houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had ſeene the eare rings and the bracelets in his ſiſters hands, and when hee heard ſ words of Rebekah his ſiſter, ſaying, Thus ſaid the man vnto mee, then he went to the man, and loe, he ſtood by the camels at the well.

31 And he ſayd, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeing I haue prepared the houſe, & roume for the camels.

32 ¶ Then the man came into the houſe, and he vniaded the camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward the meate was ſet before him: but he ſaid, I will not eate, vntill I haue ſaid my meſſage. And he ſaid, Speake on.

34 Then he ſaid, I am Abrahams ſeruant.

35 And the Lord hath bleſſed my maſter wonderfully, that he is become great, for he hath giuen him ſheepe, & beees, and ſiluer, and gold, & men ſeruants, and maid ſeruants, and camels, & aſſes.

36 And Sarah my maſters wife hath borne a ſonne to my maſter, when ſhee was old, and vnto him hath he giuen all that he hath.

37 Now my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the Canaanites in whoſe land I dwell.

38 But thou ſhalt goe vnto my fathers houſe and to my kindred, and take a wife vnto my ſonne.

39 Then I layd vnto my maſter, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will ſend his Angel with thee, and proſper thy journey, and thou ſhalt take a wife for my ſonne of my kindred and my fathers houſe.

41 Then ſhalt thou bee diſcharged of mine othe, when thou commeſt to my kindred: and if they giue thee not one, thou ſhalt bee free from mine othe.

42 So I came this day to the well, and ſayd,

† Eſr. come into daye.

¶ Chap. 47. 29. a Which ceremony declared the ſeruants obedience towards his maſter, and the maſters power ouer the ſeruant.

b This ſheweth that no oath may be required in a lawfull cauſe.

c He would not take his ſonne ſhould marry out of the godly familie: ſer the inconueniencies that come by marrying with the wickedly are ſer found in ſundry places of the Scriptures.

d Lett he ſhould loſe the inheritance promiſed.

¶ Chap. 12. 7. & 13. 15. and 15. 18. and 26. 4.

† Eſr. innocet.

¶ Or, Melanctonia, or Syria ſiſe two ſons: a ſiſe, of Tygris an i ſiſe.

c That is to Charan

† Eſr. to bow ſheer heart.

¶ He groundeth his prayer vpon Gods promiſe made to his maſter.

¶ Or, cauſe me to mee.

¶ The ſeruant moued by Gods ſpirit deſired to be aſſeſſed by a ſigne, whether God proſpered his journey or no.

¶ God giueth good ſucceſſe to all things that are vnder taken for the glory of his name according to his word.

¶ Here is declared that God encreaſeth the prayers of his and granteth their requets.

† Eſr. my lord.

Now Abraham was old, and ſtricken in yeres, and the Lord had bleſſed Abraham in all things.

2 Therefore Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had therule ouer all that he had, Put now thine hand vnder my thigh,

3 And I will make thee ſweare by the Lord God of the heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Canaanites among whom I dwell.

4 But thou ſhalt goe vnto my country, & to my kindred, and take a wife vnto my ſonne Izhak.

5 And the ſeruant ſaid to him, What if the woman will not come with me to this land? ſhall I bring thy ſonne againe vnto the land from whence thou cameſt?

6 To whom Abraham answered, Beware that thou bring not my ſonne thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers houſe, and from the land where I was borne, and that pake vnto mee, and that ſware vnto me ſaying, Vnto thy ſeed will I giue this land, he ſhall ſend his Angel before thee, and thou ſhalt take a wife vnto my ſonne from thence.

8 Neuertheleſſe if the woman will not follow thee, then ſhalt thou be charged of this mine othe: onely bring not my ſonne thither againe.

9 Then the ſeruant put his hand vnder the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſeruant tooke tenne camels of the camels of his maſter, and departed: (for hee had all his maſters goods in his hand:) and ſo hee aroſe, and went to Iſrah Naharaim, vnto the citie of Nahor.

11 And he made his camels to lie down without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he ſaid, O Lord God of my maſter Abraham, I beſeech thee, ſend me good ſpeed this day, and ſhew mercy vnto my maſter Abraham.

13 Io, I ſtand by the well of water whiles the mens daughters of this citie come out to drawe water.

14 ¶ Grant therefore that the maide, to whom I ſay, Bow downe thy pitcher, I pray thee, that I may drinke: if ſhee ſay, Drinke, and I will giue thy camels drinke alſo: may be ſhee that thou haſt ordeined for thy ſeruant Izhak: and thereby ſhall I know that thou haſt ſhewed mercy on my maſter.

15 ¶ And now yer he had left ſpeaking, behold, Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother and her pitcher vpon her ſhoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknown of man) & ſhe went downe to the well, and filled her pitcher, and came vp.

17 Then the ſeruant ranne to meeete her, and ſaid, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And he ſaid, Drinke fir: and the haſted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when ſhee had giuen him drinke, ſhe ſaid, I will draw water for thy camels alſo vntill

† Eſr. haue words among of drinking.

¶ Or, offering.

¶ God permitted many things to be in apparel & other things which are now laud: ſpecially when they appertene not to our mortification. ¶ The golden ſkebble is here meant, and not that of ſiluer.

¶ He buſtleth not his good fortune (as dothe wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

¶ For he waited on Gods hand, who had now heard his prayer.

¶ To wit, Laban. ¶ The gloſtious ſeruitement of ſtranger vice among the godly fathers.

¶ The fidelitie that ſeruants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.

¶ To bleſſe ſignifieth here to enrich on encreaſe with ſubſtance as the text in the ſame verſe declareth.

¶ The Canaanites were accuſed, and therefore the godly could not ioine with them in marriage.

¶ Meaning among his kinfolkes, as verſe 40.

¶ Which by miſe authority leaſed thee to make.

Or, way.
Or, 123.

O Lord, the God of my master Abraham, if thou now profer my journey which I goe,

43 Behold, I stand by the well of water: when a Virgine cometh forth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Who's daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell mee: and if not tell me, that I may turne mee to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we cannot therefore lay vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her and goe, that she may be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver and iewels of gold, and rayment, and gaue to Rebekah: also vnto her brother, and to her mother he gaue gifts.

54 Afterward they did eat and drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayd abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maid, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seed possesse the gate of his enemies.

61 Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the evening: who lift vp his eyes and looked, and beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that cometh in the field to meete vs? and the seruant had said, It is my master) So shee tooke a vaile, and covered her.

66 And the seruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and hee tooke Rebekah, and shee was his wife, and hee loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
5 Abraham giueth all his goods to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 15 The birth of Isaac and Esau. 30 Esau selleth his birthright for a mess of pottage.

Now Abraham had taken him another wife called Keturah,

2 Which bare him Zimram and Jokshan, and Medan, and Midian, and Ishbak, and Shuah,

3 And Jokhan begate Sheba, and Dedan: * And the sonnes of Dedan were Alshurim, all Letushim, and Leumim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue ¶ all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yielded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kindreds, the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: 10 w^o, twelve Princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirtie and seuen yeeres, and hee yielded the spirit, and died, and was gathered vnto his f people.)

Or, should.

x Signifying, that this prayer was not spoken by the mouth, but only meditate in his heart.

y He sheweth what is our due tie when we haue benee any benefited of the Lord.

z If we will freely and faithfully giue our daughter to my maisters sonne.

a That is, that I may provide else where.

b So (soone as they perceive that it is Gods ordinance, they yeeld.

c Or, as thy countenance.

d Or, as aimed.

* Verse 56. and 59.

¶ Or, as dayes, or seene.

e This sheweth that parents haue not authority to marry their children without consent of the parties.

¶ Or, her nurse.

d That is, he is victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

¶ Chap. 16. 14. and 15. 11. This wasthe exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was that the spouse was brought to her husband, her head being covered, in token of chastitie and charitie.

Or, had bestowed her for his daughter.

a While Sarah was yet aliue.

* 1 Chron. 1. 32.

† Or, all that hee had. b For by the vertue of Gods word hee had not only Izhak, but begate many more. c Reade Chap. 22. 14. d To avoid the diffinition that els might haue come because of the heritage. e Heeby the seruants signified, that man by death perished not wholly: but as y^e soles of the godly liued after in perpetual joy, lo the soules of the wicked in perpetual paine.

* Chap. 23. 16.

¶ Chap. 16. 14. and 24. 63.

* 1 Chron. 1. 29.

† Or, first borne.

* Chap. 23. 16. ¶ Chap. 16. 14. and 24. 63.

* 1 Chron. 1. 29.

† Or, first borne.

f Which dwelt among the Arabians and were separate from the blessed seed.

Or his lot ſhall
g He meaneth
that his lot ſhall
dwell among his
brethren as the
Angel promiſed,
Chap. 1. 12.
Or Syrian of Aſie
ſopolamita

18 And they dwelt from Hauilah vnto Shur that is toward Egypt, as thou goeſt to Aſtur, Iſmaell] dwelt in the preſence of all his brethren.

19 ¶ Likewiſe theſe are the generations of Izhaak Abrahams ſonne. Abraham begate Izhaak. 20 And Izhaak was fourtie yeere olde when he tooke Rebekah to wiſe the daughter of Bethuel the Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Izhaak prayed vnto the Lord for his wiſe, becauſe ſhe was barren: and the Lord was increaſed of him, and Rebekah his wiſe conceiued.

22 But the children ſtroue together within her: therefore ſhe ſaid, Seeing it is ſo, why am I thus? wherefore the went I to aſke the Lord.

23 And the Lord ſaid to her, Two nations are in thy wombe, and two maner of people ſhall be diuided out of thy bowels, and the one people ſhall be mightier then the other, and the elder ſhall ſerue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twins were in her wombe.

25 So he that came out firſt, was red, and hee was all ouer as a rough garment, and they called his name Eſau.

26 ¶ And afterward came his brother out, and his hand held Eſau by the heele: therefore his name was called Iaakob. Now Izhaak was threſcore yeere old when Rebekah bare them.

27 And the boyes grew, and Eſau was a cunning hunter, and lived in the fields: but Iaakob was a plaine man, and dwelt in tents.

28 And Izhaak loued Eſau, for he veniſon was his meate, but Rebekah loued Iaakob.

29 Now Iaakob ſod pottage, and Eſau came from the field, and was weary.

30 Then Eſau ſaid to Iaakob, Let me eate, I pray thee, of that pottage ſo red, for I am weary. Therefore was his name called Edom.

31 And Iaakob ſayd, Sell mee euen now thy birth-right.

32 And Eſau ſayd, Loe, I am almoſt dead, what then this birth-right to me?

33 Iaakob then ſaid, Swear to mee euen now. And hee ſware to him, and ſold his birth-right vnto Iaakob.

34 Then Iaakob gaue Eſau bread and pottage of lentiles: and he did eate and drinke, and roſe vp, and went his way: So Eſau continued his birth-right.

CHAP. XXVI.

1 God prouideth for Iſaac in the famine. 2 Hee reneweth his promiſe. 3 The king beauech him for demyng his wiſe. 4 The Philiftims haue iuſt for his riches. 5 He floppes his weller, 16 and deliue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the 3 land beſides the firſt famine that was in the dayes of Abraham, wherefore Izhaak went to Abimelech king of the Philiftims vnto Gerar.

2 For the Lord appeared vnto him, and ſaide, b Goe not downe into Egypt, but abide in the land which I ſhall ſhew vnto thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe countreys: and I will performe the oth which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiply as the

ſtars of heauen, and will giue vnto thy ſeede all theſe countreys, and in thy ſeede ſhall all the nations of the earth be bleſſed.

5 Becauſe that Abraham obeyed my voyce, and kept mine ordinance, my commandments, my ſtatutes, and my lawes.

6 ¶ So Izhaak dwelt in Gerar. 7 And the men of the place asked him of his wiſe, and he ſaid, She is my ſiſter: for he feared to ſay, She is my wiſe, left, ſaith he, the men of the place ſhould kill me, becauſe of Rebekah: for ſhee was beautiful to the eye.

8 So after he had bene there long time, Abimelech king of the Philiftims looked out at a window, and loe, hee ſawe Izhaak ſporting with Rebekah his wiſe.

9 Then Abimelech called Izhaak, and ſayd, Loe, theſe is of a turety thy wiſe, and why ſaydeſt thou, ſhe is my ſiſter? To whom Izhaak answered, becauſe I thought thou, it may be that I ſhall die for her.

10 Then Abimelech ſaid, Why haſt thou done this vnto vs? one of the people had almoſt lier by thy wiſe, ſo ſhouldſt thou haue brought ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, Hee that toucheth this man, or his wiſe, ſhall die the death.

12 Afterward Izhaak ſowed in that land, and found in the ſame yeere an hundred fold by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and ſtill increaſed, till he was exceeding great.

14 For he had flockes of ſheepe, and herds of cattell, and a mighty houſhold: therefore the Philiftims had greeue at him,

15 In ſomuch that the Philiftims ſtopped and filled vp with earth all the wells, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſaid vnto Izhaak, Get thee from vs, for thou art mightier then we: a great deale.

17 ¶ Therefore Izhaak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhaak returning, digged the wellles of water, which they had digged in the dayes of Abraham his father: for the Philiftims had ſtopped them after the death of Abraham, and hee gaue them the ſame names, which his father gaue them.

19 Izhaks ſeruants then digged in the valley, and found there a well of liuing water.

20 But the herdmen of Gerar did ſtrive with Izhaks herdmen, ſaying, The water is ours: therefore called hee the name of the well] Eſick, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſhone for that alſo, and hee called the name of it] Sitnah.

22 Then he removed thence, and digged another well, for the which they ſtroue not: theſe were called hee the name of it] Rehoboth, and ſayd, Becauſe the Lord hath now made vs rroume, wee ſhall increaſe vpon the earth.

23 So he went vp thence to Beer ſheba.

24 And the Lord appeared vnto him the ſame night, and ſaid, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.

¶ Chap. 13. 3. and 15. 1. 8. and 18. 8. and 21. 18. ¶ 24. c. He commended Abrahams of diuine, becauſe Iſaiah ſhould be more ready to follow the like, for as God made this promiſe of his free mercie, ſo doth the conuention thereof proceede of the ſame fountaine ¶ Ebr. my keeping. d. Whereby we ſee that ſcare and feſt is found in the world faithfull.

¶ e. Of ſhowing ſome familiar ſigne of loue, whereby it might be knowne that ſhe was his wiſe. ¶ In al laces men were perſwaded that Gods vengeance ſhould light vpon wedlocke breakers. ¶ Or, an hundred meaſures.

¶ f. He meant forth going & increaſing.

¶ g. The malicious enuie alwayes the graces of God in others.

h. The Ebrew word ſignifieth a flood or valley, where water at any time euanneth.

¶ Or, ſpringing.

¶ Or, contrition, or ſtrife.

¶ Or, beared.

¶ Or, largeneſſe, rroume.

¶ i. God aſſured Izhaak againſt all feare, by reſtoring the promiſe made to Abraham.

¶ Or, burnt out another. h. That is, with childre, ſe. e. one ſhall deſtroy another. ¶ For that is the oonly refuge in all our miſeries. ¶ Rom. 9. 12.

¶ Hbr. 15. 3. math. 1. 2.

¶ Ebr. a man of the field. ¶ Or ſimple and innocent. ¶ Ebr. veniſon in his meate.

¶ Or, ſeide vnto qu. cly. ¶ Hee reprobateth eke one out Gods benefits, except they ſeele them preſently, & therefore they preferre preſent pleaſures. ¶ Heb. 12. 16. ¶ I thinke the wicked preferre their worldly commodities to Gods ſpiritual graces: but the children of God doe the contrary.

2 In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the wayes of his children. ¶ Chap. 12. 15. and 15. 18.

k To ſignifie that he would ierue none other God, but the God of his father Abraham.

25 Then he built an altar there, and called vnto the name of the Lord, and there ſpread his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahurizath one of his friends, and Phichol the captain of his armie.

27 To whom Izhak ſaid, Wherefore come yee to me, ſeeing yee hate mee and haue put mee away from you?

28 Who answered, Wee ſawe certainly that the Lord was with thee, and wee thought thus, Let there be now an oath betwene vs, euen betwene vs and thee, and let vs make a covenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and ſent thee away in peace: thou now, be bleſſed of the Lord doe this.

30 Then hee made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and tolde him of a well which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it || Shibah: therefore the name of this citie is called || Beer-ſheba vnto this day.

34 ¶ Now when Eſau was forty yere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon, an Hittite alſo.

35 And they were ſſa grieſe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iakob receiues the bleſſing from Eſau by his mothers counſel. 38 Eſau by weeping mouerth his father to giue him. 41 Eſau hateth Iakob, and ſtrengeth his death. 43 Rebekah ſeuereth Iſaac ob a vey.

And when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) hee called Eſau his eldeſt ſonne, and ſaid vnto him, My ſon. And he answered him, ¶ I am here.

2 Then he ſaide, Beholde, I am now olde and know not the day of my death.

3 Wherefore now, I pray thee, take thine inſtruments, thy quiter and thy bow, and get thee to the field, that thou mayeſt take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it mee, that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make me ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as hee loueth.

10 Then thou ſhalt bring it to thy father, and hee ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Iakob ſaide to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly ſeeke me, and I ſhall ſeeme ¶ to him to be a ¶ focker: ſo ſhal I bring a curſe vnto him, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me them.

14 So he went and ſet them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iakob her younger ſonne:

16 And ſhe covered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iakob.

18 ¶ And when he came to his father, he ſayd, My father. Who answered, I am here: who art thou my ſonne?

19 And Iakob ſaid to his father, ¶ I am Eſau thy fiſt borne, I haue done as thou baddeſt me, a-riſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou found it to quickly, my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Izhak vnto Iakob, come neere now that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iakob came neere to Izhak his father, and he felt him, and ſaide, The voyce ¶ of Iakob is, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore hee bleſſed him)

24 Again he ſaid, Art thou that my ſonne Eſau? Who answered, ¶ Yea.

25 Then ſaid he, Bring it me hither, and I will eat of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward, his father Izhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſaide, Beholde, the ſmell of my ſonne is as the ſmell of a ſeldie, which the Lord hath bleſſed.

28 ¶ God giue thee therefore of the dew of heauen, and the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: bee lord ouer thy bretheren, and let thy mothers children honour thee. Curſed bee hee that curſeth thee, and bleſſed bee hee that bleſſeth thee.

30 ¶ And when Izhak had made an ende of bleſſing Iakob, and Iakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſaide vnto his father, Let my father ariſe and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

Ebr. by force vs. ¶ Or, as though I would deſtroy him ¶ Or, I will take the danger on me. ¶ To a ſurance of Gods decree made her bold.

d Although Iakob was aſſured of this bleſſing by faith, yet he did euill to ſeek it by lies, and the more becauſe he abuſeth Gods name thereby vnto.

e This declareth that he ſuſpected ſomething, yet God would not haue his decree altered.

f Ebr. ¶ I am.

* Hbr. ¶ 11. 26

I The Ebrewes in ſwearing beginne commonly with If, and waer ſhall the reſt, that is that God ſhal I ynith him that breaketh the oath: here the ſwoked ſhew that they are afraid left that come to them which they would doe to other.

¶ Or, oath. ¶ Or, the well of the oath.

* Chap 27. 46. ¶ Or, alſo eateth and receiues.

¶ Ebr. Doe ¶.

¶ Ebr. burs.

¶ The carnall affection which he bare to his ſonne, made him forget that which God ſpake to his wiſe, Chap. 25. 23.

b This ſtyle is blame worthy becauſe ſhe ſhould haue receiued Gods had performed his promiſe.

32 But his father Izhak ſaid vnto him, Who art thou? And he answered, I am thy ſonne, *emen* thy firſt borne Eſau.

33 Then Izhak was ſtricken with a marvellous great feare, and ſaid, Who, and where is hee that hunted veniſon, and brought it mee, and I haue eate || of all before thou cameſt? and I haue bleſſed him, and therefore he ſhall be bleſſed.

34 When Eſau heard the words of his father, hee cried out with a great cry and bitter, out of meaſure, and ſaid vnto his father, Bleſſe me, *emen* me alſo my father.

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſaid, Was hee not iuſtly called Iaakob? for hee hath decieued mee thee two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not receiued a bleſſing for me?

37 Then Izhak answered, and ſaid vnto Eſau, Behold, I haue made him thy lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, and vnto thee now, what ſhall I doe, my ſonne?

38 Then Eſau ſaid vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, || *emen* me alſo, my father: and Eſau liſted vp his voice, and wept.

39 Then Izhak his father answered, and ſaid vnto him, Behold, the fatneſſe of the earth ſhall be thy dwelling place, and *then ſhalt haue* of the dew of heauen from aboue.

40 And by thy ſword ſhalt thou liue, and ſhalt be thy brothers ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke ier thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him, And Eſau thought in his minde, ¶ The dayes of mourning for my father will come ſhortly, then I will ſlay my brother Iaakob.

42 And it was told to Rebekah of the words of Eſau her elder ſonne, and ſhee ſent and called Iaakob her younger ſonne, and ſaid vnto him, Beholde, thy brother Eſau is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſonne, heare my voyce: arie, and fee thou to Haran to my brother Laban.

44 And tariſt with him a while, vntill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I be deprived of you both in one day?

46 Alſo Rebekah ſaid to Izhak, ¶ I am wearie of my life for the daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, ¶ what auailleth it mee to liue?

CHAP. XXVIII.

1 Izhak ſeruideth Iaakob to eate a wiſe of the Lamanites. 9 Eſau ſeeketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in his way to Haran ſeeeth a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob aſketh of God onely meate and cloathing.

Then Izhak called Iaakob and bleſſed him, and charged him, and ſaid vnto him, Take not a wife of the daughters of Canaan.

his father had giuen it without Gods motion,

2 Arie, ¶ get thee to Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God || all ſufficiently bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, *emen* to thee and to thy ſeede with thee, that thou mayeſt inherit the lande (whereto thou art a ſtranger) which God gaue vnto Abraham.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when he bleſſed him, ſaying, I thou ſhalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael and tooke || vnto the wives *which hee had*, Malahal the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabioath, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And hee came vnto a certaine place, and taried there all night, becauſe the Sunne was downe, and tooke of the ſtones of the place, and layd vnder his head, and ſlept in the ſame place.

12 Then hee dreamed, and beheld there ſtood a ladder vpon the earth, and the toppe of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And beholde, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, ¶ will I giue thee and thy ſeede.

14 And thy ſeede ſhall be as the duſt of the earth, & thou ſhalt pread abroad ¶ to the Weſt, and to the Eaſt and to the North, & to the South, and in thee and in thy ſeede ſhall all the families of the earth be bleſſed.

15 And loe, I am with thee, and will keepe thee whitherſoeuer thou goeſt, & will bring thee againe into this land: for I will not forſake thee vntill I haue performed that that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, & I was not aware.

17 And he was afraid, and ſaid, How fearefull is this place: this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning and tooke the ſtone that hee had layd vnder his head, and ſet it vp as a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place || Bethel: notwithstanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vow, ſaying, If God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

In perceiving his error by appointing his ſerue againſt Gods ſentence pronounced before.

Or iuſtly.

In the Chap. 5. he was called, becauſe he held his brother by the heele, as though he would overthrow him: and therefore hee is here called an overthrower or deceiuer. h For Izhak did this as he was the miniſter and Prophet of God. ¶ Or, I am 41/5 (1/5) ſonne.) ¶ Ritor. 12-17.

i Becauſe thine enemies ſhall be round about thee. k Which was fulfilled in his poſteritie the Edumians: who were tributaries for a time to Iſrael, and after came to libertie. ¶ Obadias 1. 1. i Hypocriſie ſometimes abtaine from doing euill for feare of men. m He hath good hope to recouer his birthright by killing thee.

n For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne. ¶ Chap. 26. 35. o Which were Eſaus wives. p Hereby theſe perſwaded Izhak to agree to Iaakobs departing.

q This ſecond bleſſing was to confirme Iaakobs faith. ¶ Let hee ſhould thinke that

¶ Hoſ. 11. 11. ¶ Chap. 24. 10.

Or, almi. 8. 9.

b The godly fathers were put in mind conuincing by, that they were Luc ſtrangers to this world: ſo in his ſpirit they ſhould liſt vp their eyes to the heauen, where they ſhould haue a ſure dwelling.

¶ Or, beſide his ſiſter. c Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for hee taketh away the cauſe of the euill.

d Chriſt is the ladder whereby God and man are ioined together, and by whom the Angels miniſter vnto vs: all graces by him are giuen vs: ſo vs and he by him ſeend into heauen.

¶ Ch. 35. 6. ¶ 48. 9. e He felt the force of this promiſe only by faith: for all his lifetime hee was but a ſtranger in this land. ¶ Deut. 12. 20. ¶ 19. 14. ¶ Chap. 12. 32. ¶ 18. 18. ¶ 22. ¶ 28. ¶ 26. ¶ 4.

f Hee was touched with a godly feare and reuerence.

g To be a remembrance only of the viſion hee ſaw vnto him.

¶ Chap. 27. 29. ¶ Or, houſe of God. h Hee bindeth not God vnder this condition, but acknowledge his infinitie, and promiſeth to be thankfull.

21 So that I come againe vnto my fathers house in facie, then shall the Lord be my God.

22 And this stone, which I have set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth unto thee.

CHAP. XXIX.

13 Jaakob cometh to Laban and serue thre yeeres for Rahel. 23 Leah brought to him in stead of Rahel. 27 Hee serued seuen yeeres more for Rahel. 32 Leah conceiued and beareth foure sonnes.

Then Jaakob a lift vp his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and loe, three flockes of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Jaakob sayd vnto them, My brethren, whence be yee? And they answered, Wee are of Haran.

5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who said, Wee know him.

6 Againe hee said vnto them, Is he in good health? And they answered, He is in good health, and beholde, his daughter Rahel cometh with the sheepe.

7 Then hee said, Loe, it is yet hie day, neither is it time that the cattell should be gathered together: water yee the sheepe and goe feede them.

8 But they sayd, Wee may not vtroll all the flockes be brought together, and till men roll the stone from the welles mouth, that wee may water the sheepe.

9 While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Jaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift vp his voice and wept.

12 (For Jaakob tolde Rahel that hee was her fathers brother,) and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Jaakob his sisters sonne, hee ranne to meete him, and embraced him, and kissed him, and brought him to his house: and hee told Laban all these things.

14 To whom Laban said, Well, thou art my bone, and my flesh, and he abode with him the space of a month.

15 For Laban said vnto Jaakob, Though thou be my brother, shouldst thou therefore ferue me for nought? tell me, what shall thy wages be?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was tender eyed, but Rahel was beautifull and faire.

18 And Jaakob loued Rahel, and said, I will ferue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, than that I should giue her to another man: abide with me.

20 And Jaakob ferued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, be-

cause hee loued her.

21 Then Jaakob said to Laban, Giue me my wife, that I may goe in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to me? did not I ferue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt ferue me yet seuen yeeres more.

28 Then Jaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred hee in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 When the Lord saw that Leah was despised, hee made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And shee conceived againe, and bare a sonne also, because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and shee called his name Simeon.

34 And shee conceived againe & bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer, shee conceived againe and bare a sonne, saying, Now will I praye the Lord: therefore shee called his name Iudah, and left bearing.

CHAP. XXX.

49 Rahel and Leah being both barren, giue their maides vnto their husbands, and they beare him children. 15 Leah giueth maides to Rahel as Jaakob wishes her. 17 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

And when Rahel saw that she bare Jaakob no children, Rahel enuied her sister, and said vnto Jaakob, Giue me children, or else I die.

2 Then Jaakobs anger was kindled against Rahel & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And shee sayd, Behold my maide Bilhah, goe in to her and she shall beare vpon my knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived & bare Jaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With thee excellent wrestlings

† For my daughters I will.

h The cause why Jaakob was deccitued was, that in old time the wife was covered with a vail when she was brought to her husband, in signe of chastitie and shame: after that,

i Hee esteemed more the profite that he had of Jaakobs seruice, then either his promise of the manner of the country, though hee alleged custome for his excuse.

† For opened her wombe.

k This declareth that oftentimes they which are despised of men are fauoured of God.

l Hereby appeareth that she had recourse to God in her affliction. m For children are a great cause of mutual loue betweene man and wife.

o For, Gen. 1. 2. † For blood from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receive her children on my lap, although they were mine owne. † For, I shall be builded.

† For, wrestlings of God.

c The arrogencie of mans nature appeareth in that the contentment her sister, after she hath received this benefit of God to beare children.

a That is, went forth on his journey.

† For, in the land of the children of the East.

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was called cuen strangers, brethren.

d Or, is hein peace? by the which word the Ebrewes signifie all prosperitie.

† Or, nephewe.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood and kindred.

† Or, bleare eyed.

g Meaning, after that the yeeres were accomplished.

lings haue I wrestled with my syster, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that shee had left bearing, sheeooke Zilpah her maide, and gaue her Yaakob to wife.

10 And Zilpah Leahs maid bare Yaakob a son.
11 Then sayd Leah, A company commeth: and she called his name Gad.

12 Againe, Zilpah Leahs maide bare Yaakob another sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blessinge: and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found e mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy fonnnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my fonnnes mandrakes also? Then saide Rahel, Therefore hee shall sleepe with thee this night for thy fonnnes mandrakes.

16 And Yaakob came from the felde in the evening, and Leah went out to meete him, and said, Come in to me, for I haue ¶ conceiued and paid for thee with my fonnnes mandrakes: and hee slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Yaakob the sixth sonne.

18 Then said Leah, God hath giuen me my reward, because I gaue my ¶ maid to my husband: and shee called his name Issachar.

19 After Leah conceived againe, and bare Yaakob the sixth sonne.

20 Then Leah saide, God hath endowed mee with a good dowry: now will mine husband dwell with mee, because I haue borne him sixe fonnnes: and shee called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and ¶ opened her wombe.

23 So shee conceived and bare a sonne, and sayd, God hath taken away my griebe.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Yaakob said to Laban, Send mee away, that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, ¶ I haue ¶ perceived that the Lord hath blessed me for thy sake.

28 Also hee sayd, appoint vnto mee thy wages, and I will giue it thee.

29 But hee said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell haue bene ¶ vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee ¶ by my comming: but now when shall I traueil for mine owne house also?

31 Then hee said, What shall I giue thee? And Yaakob answered, thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe throw all thy flockes this day,

and ¶ separate from them all the sheepe with litle spots and great spots, and all ¶ blacke lambes among the sheepe, and the great spotted, and litle spotted among the goates: and it shall be my wages.

33 So shall my k righteoufnesse answer for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shall be ¶ theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore ¶ heeooke out the same day the hee goates that were particoloured and with great spots, and all the shee goates with litle and great spots, and all that had white in them, and all the ¶ blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Yaakob, And Yaakob kepte the rest of Labans sheepe.

37 ¶ Then Yaakob tooke rods of greene poplar, and of haell, and of the chestnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which hee had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate when they came to drinke)

39 And the sheepe ¶ were in heate before the rods, and after ward brought forth yong of particolour, and with small and great spots.

40 And Yaakob parted these lambes, and turned the faces of the flocke towards these lambes particoloured, and all manner of blacke, among the sheepe of Laban: to hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Yaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Yaakobs.

43 So the man increased exceedingly, and had many flockes, and maid seruantes, and men seruantes, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Yaakob. 2 God commaundeth him to staye in his country. 3. 24. The case of God for Yaakob. 19. Rahel health her father tooth. 21. Laban followeth Yaakob. 44. The countenance of Laban and Yaakob.

Now hee heard the words of Labans ¶ oines, saying, Yaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Yaakob behelde the countenance of Laban ¶ that it was not towards him as in times past:

3 And the Lord had said vnto Yaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Yaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fithers countenance, that it is not toward me: ¶ as it was wont, and the ¶ God of my father hath bene with me.

6 And seee know that I haue serued your father with all my might.

Or, separation. Or, red.

That which shall hereafter be thus spotted.

God shall retribue for my righteoufnesse dealing by rewarding my labours.

Or, caused this.

Or, Laban.

Or, red, or brown.

Yaakob herein vied no deceit: for it was Gods commandement, as hee declareth in the next chapter, verse 9. and 11.

Or, continued.

As they whichooke the ramme about September, and brought forth about March: so the feebler in March, and in about in September.

That is, God doeth increase me with a multitude of children: for so Yaakob doeth expound this name God, Chap. 49. 19.

Which is a kinde of herbe, whose roote hath a cerise like-nesse of the figure of a map.

By lying I haue bought.

In Read of acknowledging her fault, she boasteth as if God had rewarded her therefore.

Or, made her fruitful. Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrennesse was counted as a curse.

Or, tried by experience.

Or, with me.

Or, at my fons. The order of nature requireth, that euery one provide for his owne family.

The children steered in words, that which the father didden bleed in heart for the cause: as thouke that whatsoever they cannot touch it: pluckt from them. I. E. r. a. n. l. a. n. t. e. u. s. h. i. m. w. s. p. e. r. a. n. d. y. e. r. p. e. r. e. r. e. r.

Or, my father and heere I shall say. The God whom my father worshipped.

7 But your father hath deceiued mee, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The parti-coloured shall be thy reward, then bare all the sheepe parti-coloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and saue in a dreame, and beholde, the hee goates leaped vpon the shee goates that were parti-coloured with little and great spots spotted.

11 And the Angel of God said to mee in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee saide, Lift vp now thine eyes, and see all the hee goates leaping vpon the hee goates that are parti-coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

13 ¶ I am the God of Beth-el, where thou* anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide vnto him, Hau we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our children: now then, whatloeuere God hath sayde vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caried away all his flockes, and all his substance, which hee had gotten, to wit, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to hire his sheepe, then Rahel stole her fathers* idoles.

20 Thus Iaakob || stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and hee rose vp, and passed the || riuier, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iaakob fled.

23 Then hee tooke his || brethren with him, and followed after him seuen dayes iourney, and || ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob? ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? || thou hast euen stole away mine heart, and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore didst thou flee so secretly, and steale away from me, and didst not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel, and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am † able to do you euill: but the g God

of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraide, and thought that thou wouldst haue taken thy daughters from me.

32 But with whom thou hidest thy gods, || let him not lye. Search thou before our brethren what I haue of shure, and take it to thee, (but Iaakob wist not that Rahel had stolen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, and found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels || litter, and fate downe vpon them) and Laban searched all the tents, but found them not.

35 Then said she to her father, † My lord, bee not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered, and said to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twenty yeere haue I bene with thee: thine ewes and thy goates haue not || cast their yong, and the rams of thy flock haue I not eaten.

39 † Whatloeuere was torne of beasts, I brought it not vnto thee, but made it good my selfe: * of mine hand diddest thou require it, were it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my || sleepe departed from mine eyes.

41 Thus haue I bene twenty yeeres in thine house, and serued thee foueteene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou hadst ent mee away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and saide vnto Iaakob, The d daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou feest is mine: and what can I doe this day vnto thes my daughters, or to their sonnes which they haue borne?

44 Now therefore I come and let vs make a couenant, I and thou, which may be a witnessse betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahaducha, and Iaakob called it * Galed.

48 For Laban said, This heape is witnessse betwene mee and thee this day: therefore hee called the

7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

e This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit. Or, casted.

d This Angel was Christ, which appeared to Iaakob in Beth-el and hereby appeareth he had taught his wiues the feare of God: for he talkech as though they knew this thing. * Chap. 28. 18. e Fortthey were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods, vers 30. Or, went away priuily from Laban. Or, Emphatically.

Or, kinnesmen and friends. Or, ioynted with him.

† Ebr. from good to euill.

Or, couereth thy selfe away priuily.

† Ebr. power is in mine hand. g. He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

Or, let him ad.

Or, draw up saddle.

† Ebr. let us angry be in thine eyes of my lord.

Or, bene barren.

† Ebr. shee torne, for taken by prey. * Exod. 22. 12.

Or, I slept now.

h That is, the God whom Izhak did feare and reuerence.

i His conscience re proved him of his mischieuous toward Iaakob, and therefore moued him to seeke peace. Or, shee heape of witnessse.

k The one nameth the place in the Syrian tongue, and the other in the Ebrewe tongue.

Or, watch lower.
1 To punish the trepasse,
Or, bid.
m Nature compelleth him to condemn that vice, wherunto through conceit, he is forced
Jaakob.

the name of it Galeed.

49 All^o he called it || Mizpah, because he sayd, The Lord I looke betwene mee and thee, when we shall be departed one from another,

50 If thou shalt vex my daughters, or shalt take ^m wiues beside my daughters: there is no man with vs, behold, God a witness betwene me and thee.

51 Moreouer Laban sayd to Jaakob, Beholde this heape, and behold the pillar, which I haue set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come over this heape, to thee, and that thou shalt not passe over this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of ⁿ Nahor, and the God of their father be iudge, betwene vs: but Jaakob sware by the ^o feare of his father Izhak.

54 Then Jaakob did offer a sacrifice vpon the mount, and called his brethren to eate bread: and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sons and his daughters, and pressed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Jaakob by his Angel. 9. 10 Hee prayeth vnto God casting his vtworshippe. 13 Hee sendeth presents vnto E. au. 24. 28. He wrestleth with the Angel, who nameth him Israell.

Now Jaakob went forth on his journey, and ^o the Angels of God met him.

2 And when Jaakob saw them, he said, ^a This is Gods house, and called the name of the same place || Mahanaim.

3 Then Jaakob sent messengers before him to Eflu his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commendement, saying, Thus shall ye speake to my ^b lord Eflu: Thy seruant Jaakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beues also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 So the messengers came againe to Jaakob, saying, We came vnto thy brother Eflu, and he also commeth against thee, and foure hundred men with him.

7 Then Jaakob was ^e greatly afraid, and was fore troubled, and diuided the people that was with him, and the sheepe, and the beues, and the camels into two companies.

8 For he said, If Eflu come to the one company and smite it, the other company shall escape.

9 Moreouer Jaakob said, O God of my father Abraham, & God of my father Izhak, Lord which ^a saidst vnto me, Returne vnto thy countrey, and to thy kindred, and I will doe thee good,

10 I am not ^f worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruant: for with my ^g staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer mee from the hand of my brother, from the hand of Eflu: for I feare him, least hee will come and smite mee, and the ^o mother vpon the children.

12 For thou saydest, I will surely doe thee

good, and make thy feede as the sand of the sea, which cannot be numbered for multitude.

13 And hee taried there the same night, and tooke of that which came to hand, a ^l present for Eflu his brother:

14 Two hundred shee goates and twenty hee goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, forty kine, and ten bullockes, twenty shee asses and ten foales.

16 So hee deliuered them into the hand of his seruants euery droue by themselves, and said vnto his seruants, Passe before mee, and put a space betwene droue and droue.

17 And hee commaunded the foremost, saying, If Eflu my brother meete thee, and aske thee, saying, Whose seruants art thou? and whither goest thou? and whose are the best before thee?

18 Then thou shalt say, They be thy seruant Jaakobs: it is a present sent vnto my lord Eflu: and behold, he himselfe also is behind vs.

19 So likewise commaunded he the second, and the third, & all that followed the droues, saying, after this manner ye shall speake vnto Eflu, when ye finde him.

20 And ye shall say moreover, Behold, thy seruant Jaakob commeth after vs (for hee thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but hee taried that night with the company.

22 And hee rose vp the same night, and tooke his two wiues and his two mayds, and his eleven children, and went ouer the foord Iabbok.

23 And hee tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 Now when Jaakob was left himselfe alone, there wrestled a ^h man with him vnto the breaking of the day.

25 And hee saw that hee could not preuaile against him: therefore hee touched the hollow of his thigh, and the hollow of Jaakobs thigh was loosed, as he wrestled with him.

26 And hee said, Let mee goe, for the morning appeareth. Who answered, * I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And hee said, Jaakob.

28 Then said he, * Thy name shall be called Jaakob no more, but Israel: because thou hast had ^k power with God thou shalt also preuaile with men.

29 Then Jaakob demanded, saying, Tell mee, pray thee, thy name. And hee said, Wherefore now doest thou aske my name? and hee blessed him there.

30 And Jaakob called the name of the place, Peniel: for sayd he, I haue seene God face to face, and || my life is preferred.

31 And the sunne rose to him as hee passed Peniel, and hee halted vpon his thigh.

32 Therefore the children of Israel eat not of the sinewe that stranke in the hollow of the thigh, vnto this day: because hee touched the sinewe that stranke in the hollowe of Jaakobs thigh.

CHAP. XXXIII.

1 Eflu and Jaakob meete and are reed. 11 Eflu receiveth his gifts. 19 Jaakob buyeth a possession. 20 And buildeth an altar.

f Not diuining Gods assistance, but vnto such meases as God had giuen him.

g He thought it so liette to depart with these goods, to the intent he might follow the vocation whereunto God called him. *He receiveth my face.*

h That is, God in forme of man. *For God assaileth his with the one hand, and vpon holdeth them with the other.*

i He 9. 10 4.

k Chap 35. 10.

l God gaue Jaakob both power to overcome and all the prayse of the victory.

m my sinews deliuered. *The faithfull do overcome their temptations, that they leele the sinew thereof, to the intent that they should not glory, but in their family.*

n Behold how the idolaters mingle the true God with their feined gods. *Meaning by the true God whom Izhak worshipped.* *Or, meate.* *p* Wee see that there is euer some seed of the knowledge of God in the hearts of the wicked.

o Chap. 28. 16. *a* Heacknowledgeth Gods benefits, who lay the pretension of his, sendeth hostes of Angels. *Or, sent.*

b Hee reuenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

c Albeit he was comforted by the Angels, yet the Infirmitee of the flesh doth appeare.

d Chap 31. 13. *f* For I am liette vnto all thy mercies.

e That is, poore and without all prouision.

f Meaning, he will put all to death: this procureth cometh of them which kill the bird together with her yong ones.

And as Iakob liſt vp his eyes, and looked, behold, Eſau came, and with him foure hundred men: and he a diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children foremoſt, and Leah and her children after, and Rahel and Ioseph hindermoſt.

3 So he went before them, and b bowed himself to the ground seven times, vntill hee came neere to his brother.

4 Then Eſau ranne to meeete him, and embraced him, and fel on his necke, and kiſſed him, and they wept.

5 And he liſt vp his eyes and ſaw the women and the children, and ſaid, Who are theſe with thee? And hee answered, *They are the children whom God of his grace hath giuen thy ſeruant.*

6 Then came the maides neere, they and their children, and bowed themselves.

7 Leah alſo wiſh her children came neere, and made obſeynace: and after Ioseph and Rahel drew neere, and did ſauerenace.

8 Then he ſaid, What meaueſt thou by all this droue, which I met? Who answered, *I haue ſent it that I may finde fauour in the ſight of my lord.*

6 And Eſau ſaid, I haue enough, my brother: keepe that which thou haſt to thy ſelfe.

10 But Iakob answered, Nay, I pray thee, if I haue found grace now in thy ſight, then receiue my preſent at mine hand: for **e** I haue ſene thy face, as though I had ſene the face of God, becauſe thou haſt accepted me.

11 I pray thee take my || bleſſing, that is brought thee: for God hath had mercy on me, and therefore I haue all things: ſo he **e** compelled him, and hee tooke it.

12 And he ſaid, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes & kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the ſlocke would die.

14 Let now my lord go before his ſeruant, and I will driue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he answered, *What needeth this? let me finde grace in the ſight of my lord.*

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iakob went forward toward Succoth, and built him an houſe, and made bootheres for his cattell: therefore hee called the name of the place || Succoth.

18 ¶ Afterward Iakob came ſafe to Shechem a city, which is in y^e land of Canaan, when he came from || Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where hee pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundred || pieces of money.

20 And he ſet vp there an altar, and called it The mighty God of Iſrael.

C H A P. XXXIIII.

1 Dinah is raviſhed. **8** Hamor asketh her in marriage for his daughter. **21** The Shechemites are circumciſed at the request of Iakob's ſonnes, and the priuſon of Hamor. **25** The whore-dome is reneged. **28** Iakob reuengeth his ſonnes.

Then Dinah the daughter of Leah, which hee bare vnto Iakob, **a** went out to ſee the

daughters of that countrey.

2 Whom when Shechem the ſonne of Hamor the Hiuite, lord of that countrey ſaw, hee tooke her, and lay with her, and **†** defiled her.

3 So his heart claue vnto Dinah the daughter of Iakob: and hee loued the maid, and **†** ſpake kindly vnto the maid.

4 Then ſayd Shechem to his father Hamor, ſaying, **6** Get me this mayd to wife.

5 (Now Iakob heard that hee had defiled Dinah his daughter and his ſonnes were with his cattell in the held: therefore Iakob held his peace, vntill they were come)

6 ¶ Then Hamor the father of Shechem went out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come out of the field and heard it, it grieued the men, and they were very angrie, becauſe hee had wrought || villenie in Iſrael, in that he had lien with Iakob's daughter: **†** which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make || affinity with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And yee ſhall dwell with vs, and the land ſhall be before you: dwell and doe your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto her brethren, || Let me finde fauour in your eyes, and I will giue whatſoeuer you ſhall appoint me.

12 ¶ Aſke of me abundantly both dowry and gifts, and I will giue as ye appoint me, ſo that ye giue me the maid to wife.

13 Then the ſonnes of Iakob answered Shechem and Hamor his father, talking deceitfully becauſe he had defiled Dinah their ſiſter.

14 And they ſaid vnto them, **e** We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were **e** a reprooſe vnto vs.

15 But in this will we conſent vnto you, if ye will be as we are, that euery man child among you be **e** circumciſed:

16 Then will wee giue our daughters to you, and wee will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then will we take our daughter, & depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe hee loued Iakob's daughter: hee was alſo the || moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his ſonne went vnto the **e** gate of their city, and communed with the men of their citie, ſaying,

21 Theſe men are **e** peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath ronne enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not **b** their ſlocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his ſonne hearken'd all that went out of the gate of his citie:

a That if the one part were a ſiſter, the other might ſcape.

b By this g ſtore he partly did reuerence to his brother, and partly prayed to God to mitigate Eſaus wrath.

c Iakob and his familie are the image of the Church vnder the yoke of tyrants which for feare are brought to ſubſtition.

d In that that his brother embraced him loſingſly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preference. **¶ Or, gſt.** **e** By carnest inureatie.

† He promiſed that which (as ſeemeth) his minde was not to performe.

¶ Or, ſeem.

¶ Or, Meſopotamia. **¶ Or, Iazicia, or meſopotamia.** He calleth the ſigne the thing which it ſignifieth, in token that God had mightily deliued him.

a This ex ample teacheth y^e too much libertie is not to be giuen to youth.

† b Or, bumbled

† b Or, ſpake to the heart of ſoe maide.

b This proceſſe that the conſent of parents is requiſite in marriage, ſeeing the very inbels did alſo obſerue it: as a thing neceſſary

¶ Or, ſiſter. **† b** Or, and ſhall not be ſane.

¶ Or, marriage.

¶ Or, great thy requiſite. **† b** Or, multiply greatly ſhe dowry.

e They made the holy ordinance of God a meane to compaſſe their wicked purpoſe **d** As it is abominacion for them that are baptized to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloake for their craft.

¶ Or, moſt honourable.

f For the people w^ed to aſſemble there, and iuſtice was alſo miſtified.

g Thus many pretend to ſpeake for a publicke proſit, when they onely ſpeake for their own priuate gaine and commodity.

h Thus they lacke no kind of perfection which preferre their owne commodities before the common wealthe.

cie : and all the men children were circumcised, *one*: all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, ⁊ Simeon and Levi, Dinahs brethern tooke either of them his sword and went into the citie boldly, and ⁊ slew ⁊ every male.

26 They slew alō Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe, the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeuves, and their asses, and whatsoever was in the citie, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Levi, Yee haue troubled mee, and made me ⁊ stinke among the inhabitants of the land, *swel* the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselves together against me, and slay mee, and I shall I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore ?

CHAP. XXXV.

Iaakob at Gods commandment goeth vp to Beth-el, to build an Altar. 2 He reformeth his household. 3 God maketh the names of Iaakob afraid. 8 Deborahs death. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben is born to his fathers concu. me. 23 The sonnes of Iaakob. 24 The death of Izhak.

Then ⁊ God said to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, ⁊ when thou fleddest from Eſau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, and ⁊ ben e your felues, and change your garments.

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, & all their e eareings, which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them : so that they did not followe after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan : (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and ⁊ had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke : and he called the name of it, ⁊ Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob : thy name shall be no more called Iaakob, but ⁊ Israell shall bee thy name : and hee called his name Israell.

11 Againe God said vnto him, I am God ⁊ all

sufficient. Grow, and multiply : a nation and a multitude of nations shall spring of thee, ⁊ Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee : and vnto thy seed after thee, will I giue that land.

13 So God ⁊ ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon : also he powred oyle thereon.

15 And Iaakob called the name of the place where God ⁊ pake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was ⁊ about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing, she was in perill.

17 And when she was in paines of her labour, the midwife fayde vnto her, Feare not, for thou shalt haue this sonne alō.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Ben-oni, but his father called him Benjamin.

19 Thus ⁊ died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iaakob let a ⁊ pillar vpon her graue : This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israell went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israell dwelt in that land, Reuben went, and ⁊ lay ⁊ with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah : Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel : Ioseph ⁊ beniamin.

25 And the sonnes of Bilhah Rahels maide : Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide : Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a city of Arbah : This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourecore yeres.

29 And Izhak gaue vp the ghost and died, and was ⁊ gathered vnto his people, being olde and full of dayes : and his sonnes Eſau and Iaakob buried him.

CHAP. XXXVI.

The wives of Eſau. 2 Iaakob and Eſau are rich. 9 The genealogie of Eſau. 14 The findng of monies.

Now these are : the generations of Eſau, which is Edom.

2 Eſau tooke his wiues of the b daughters of Canaan : Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibcon an Huite,

3 And tooke Basemath Issamaels daughter, sister of Nebaioth.

4 And ⁊ Adah bare vnto Eſau, Eliphaz : and Basemath bare Reuel.

5 Alō Aholibamah bare Ieush, and Iaaſam, and Korah : these are the sonnes of Eſau which were borne to him in the land of Canaan.

6 So Eſau tooke his wiues and his sonnes, and his daughters, and all the ſoules of his house ⁊ his Rocks, & all his cattell, & all his substance, which hee

For they were the chiefe of the company. Chap. 49. 6. The people are punished with their wicked princes. 1 Ebr. mouth of the sword.

Or, ye be abberred.

God is euet at hand to succour his in their troubles. Chap. 28. 13.

That by his outward act they should shew their inward repentance.

For therein was some ſigne of superſtition, as in tables and Agnus dei. d That, notwithstanding the inconuenience that came before, God did reuerſe Iaakob.

Chap. 28. 19.

Or, ok of lamentation.

Chap. 32. 28. Or, Almighty.

As God is said to defend, when hee sheweth some ſigne of his presence, fo is he said to defend, when the vision is ended.

The Ebrer word ſignifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

Chap. 49.

The ancient fathers vied this ceremonye to testifye their hope of the resurrection to come, which was not generallye received.

This teacheth that the fathers were not choſen by Gods onely merites, whole election by their iustits was not changed. Chap. 49. 4.

Chap. 35.

This genealogie declareth that Eſau was blessed temporally, and that his fathers blessing took place in worldly things. b Besides these wiues, whose names were Iſoken, Chap. 26. 31. c 1 Chron. 2. 35.

e Herein appeareth Gods providence, which causeth the wicked to give place to the goodly: Iacob might enjoy Canaan according to Gods promise. * Ioh 24 4.

he had gotten in the land of Canaan, and went into another countrey from his brother Iacob.

7 For their riches were so great that they could not dwell together, and the land wherein they were strangers, could not receive them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And the e are the || sonnes of Reuel: Nathah, and Zerah, Shammah, & Mizzah: these were the sonnes of Basemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, || daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieuah, and Iaalam, and Korah.

15 ¶ These were || dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the || sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the || sonnes of Basemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: duke Ieuah, duke Iaalam, duke Korah: these dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the dukes of them. This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which e inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Heman, and Lotans siter was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho and Onam.

24 And these are the sonnes of Zibeon: both Ajah, & Anah: this was Anah that found e mules in the wilderness, as hee fedde his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemandan, and Eshban, and Iethran, and Cheran.

27 The sonnes of Ezer are the e: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are the e: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These be the dukes of the Horites, after their dukedoms in the land of Seir.

31 ¶ And these are the g Kings that reigned in

the land of Edom, before there reigned any King over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Hufham of the land of Temani reigned in his stead.

35 And after the death of Hufham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his cite was Auih.

36 When Hadad was dead, then Samlah of Mafrekeh reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the dukes of Esau, according to their families, their places and by their names: duke Timna, duke Auih, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

C H A P. XXXVII.

1 Ioseph accepeth his brethren. 2 Hee dreameth and is hated of his brethren. 3 Hee telleth him to chief steward. 4 Iacob bewaileth Ioseph.

Iacob now dwelt in the land, wherein his father was a stranger in the land of Canaan.

2 These are the 2 generations of Iacob: when Ioseph was seuteene yeeres old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their || be euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coat of many || colours.

4 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph e dreamed a dreame, and told his brethren, who hated him so much the more.

6 For hee said vnto them, Heare I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the mids of the field: and lo, my sheafe arose and also stood vpright, and behold, your sheaves compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and told his brethren, and said, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen Starres did reuerence to me.

10 Then

Or the Elomites. * Chron. 1 35.

Or nephewes.

Or sister.

Or his wife. d If Gods promise be so sure to wards them which are oot of his household, how much more will he performe the same to vs? Or nephewes.

Or nephewes.

* Chron. x. 3. e Before that Esau did the inhabitate.

¶ Who not contented with those kinds of beasts, which God had created, found out the monstrous generation of mules betwene the asse and the mase.

The wicked rise up suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer. Psalms 28.

h Which cite is by the Riuer Euphrates.

Or, uerte:

i Of Edom came the Idumians.

a That is, the story of such things as came to him and his family, as Chap. 5. 1.

l Or slander. b Hee complained of the euill words and iniuries which they spake and did against him. Or grieues.

c God reconciled to him by a dreame what should come to vs.

d The more that God sheweth himselfe favourable to his more doeth the miserie of the wicked rage against them.

e Not despising
shewion, but
king to appea
his brethren.

Or kept diligently
He knew that
God was author
of the dream, but
he understood not
the meaning.

10 Then hee told it vnto his father and to his
brethren, and his father rebuked him, and saide
vnto him, What is this dreame, which thou hast
dreamed? shall I, and thy mother and thy brethren
come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father
|| noted the saying.

12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.

13 And Israell sayd vnto Ioseph, Doe not thy
brethren keepe in Shechem? come and I will fend
thee to them.

14 And he answered him, I am heare. Then he
sayde vnto him, Goe now, see whether it be well
with thy brethren, and how the flocks prosper,
and bring me word againe. So hee sent him from
the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, for loe, he was
wandering in the field, and the man asked him,
saying, Whaet seekest thou?

16 And he answered, I seeke my brethren: tell
me, I pray thee where they keepe sheepe.

17 And the man said, They are departed hence:
for I heard them say, Let vs goe vnto Dothan.
Then went Ioseph after his brethren, and found
them in Dothan.

18 And when they saw him afarre off, euen be-
fore hee came at them, they conspired against
him for to slay him.

19 For they fayd one to another, Behold, this
|| dreamer cometh.

20 Come now therefore, and let vs slay him,
and cast him into some pit, and we will say, A wicked
beast hath deuoured him: then wee shall see,
what will come of his dreames.

21 * But when Ruben heard that, hee deli-
uered him out of their hands, and sayd, Let vs not
kill him.

22 Also Ruben fayd vnto them, Shedde not
blood, but cast him into this pit that is in the wil-
dernesse, and lay no hand vpon him. Thus he sayd,
that he might deliuer him out of their hand, and
restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his
brethren, they stript Ioseph out of his coate, his
particoloured coate that was vpon him.

24 And they tooke him, and cast him into a
pit, and the pit was empie, without water in it.

25 Then they sate them downe to eate bread,
and they lift vp their eyes and looked, and be-
hold, there came a company of Ishmeelites from
Gilead, and their camels laden with spicery and
|| balme, and myrthe, and were going to cary it
downe into Egypt.

26 Then Iudah sayd vnto his brethren, What
auaileth it if we slay our brother, though we keepe
his blood secret?

27 Come, and let vs sel him to the Ishmeelites,
and let not our hands be vpon him: for he is our
brother, and our flesh: and his brethren obeyed.

28 Then the * Medianites merchant men pas-
sed by, and they drew fourth and lift Ioseph out
of the pit, and sold Ioseph vnto the Ishmeelites for
twenty pteets of siluer: who brought Ioseph into
Egypt.

29 ¶ Afterward Ruben returned to the pit,
and beheld, Ioseph was not in the pit: then he rent
his clothes,

30 And returned to his brethren, and said, The
child is not yonder, and I, whicheer shall I goe?

31 And they tooke Iosephs coate, and killed a

kid of the goats, and dipped the coate in the blood.

32 So they sent that particoloured coate, and
they brought it vnto their father, and sayde, This
haue we found: see now whether it be thy sonnes
coate, or no.

33 Then he knew it, and sayd, It is my sonnes
coate: a wicked beast hath deuoured him: Ioseph
is surely torne in peeces.

34 And Iacob rent his clothes, and put sacke-
cloth about his loynes, and forrowed for his sonne
a long season.

35 Then all his sonnes, and all his daughters
role vp to comfort him, but hee would not be
comforted, but said, Surely I will goe downe in-
to the graue vnto my sonne mourning: for his fa-
ther wept for him.

36 And the Midianites fold him into Egypt
vnto Potiphar an Eunuch of Pharaohs, and his
|| chiefe steward.

CHAP. XXXVIII.

a The marriage of Iudah. 7. 9. The wife of Er and Onan, and
the vengeance of God that came thereupon. 18 Iudah is sold with
his daughter in Law to a Tamar. 24 Tamar is iudged to be innocent
for whoredome. 29 30 The birth of Pharez and Zarah.

And at that time Iudah went downe from his
brethren, and turned into a man called Hirah
an Adullamite.

2 And Iudah saw there the daughter of a man
called * Shuah a * Canaanite: and hee tooke her to
wife, and went in vnto her.

3 So shee conceived and bare a sonne, and hee
called his name Er.

4 * And shee conceived againe, and bare a
sonne, and shee called his name Onan.

5 Moreouer shee bare yet a sonne, whom shee
called Shelah: and Iudah was at Chezib when
shee bare him.

6 Then Iudah tooke a wife to Er, his first
borne sonne, whose name was Tamar.

7 * Now Er the first borne of Iudah was wick-
ed in the sight of the Lord: therefore the Lord
slew him.

8 Then Iudah sayd vnto Onan, Goe in vnto
thy brothers wife, and doe the office of a kinsman
vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seede should not
be his: therefore when he went in vnto his bro-
thers wife, hee spilled it on the ground, lest hee
should giue seed vnto his brother.

10 And hee was wicked in the eyes of the Lord,
which hee did: wherefore hee slew him also.

11 Then said Iudah to Tamar his daughter in
Law, Remaine a widow in thy fathers house, till
Shelah my sonne grow vp, (for hee thought thus,
Lest hee die as well as his brethren.) So Tamar
went and dwelt in her fathers house.

12 ¶ And in processe of time also to the daugh-
ter of Shuah Iudahs wife died. Then Iudah when
he had left mourning, went vp to his sheep-
hearers to T. mnah, and his neighbour Hirah the
Adullamite.

13 And it was told Tamar, saying, Behold, thy
father in law goeth vp to Timnah, to sheare his
sheepe.

14 Then shee put her widows garments off
from her, and covered her with a veil, and wrap-
ped her selfe, and sate downe in the Parthenaim,
which is by the way to Timnah, because shee saw
that Shelah was grown, and shee was not giuen
vnto him to wife.

15 When Iudah sawe her, hee iudged her an
whore

h To wit, shee
seagers which
was leet.

* Chap. 4. 18.

30. I will mourne
for him so long as
I live.
1 Which word
doth not alway
signifie h m that is
diged, but also
him that is in
some his dignity.
|| Captaine of
the guard.

a Moses de-
scribeth the genea-
logie of Iudah be-
cause the Mes-
sias should come of
him.
2 1 Chron. 3. 3.
b Which affinity
notwithstanding
was condemned
of God.
* Num. 16. 19.

* Num. 16. 19.

c This order was
for the preserua-
tion of the flocke,
that the child be-
 gotten by the se-
 cond brother
 should haue the
 name and inheri-
 tance of the first
 which is in the
 new Testament
 abolished.
 d For hee could
 not marry in any
 other family (e
 long as Iudah
 would continue
 her in it.
 | Er was comforted.

14. in the dove
of the Parthenaim
or where was
the house.

g The holy Ghost
couereth not mans
faults, as do vaine
writers, which
make vice vertue.
|| Or master of
dreames.

* Chap. 4. 23.
† Er is not
said to be
his wife.

h This hypocritic
appeareth in this,
that they feared
man more then
God: and though
it theyed not his
blood, yet he had
an excuse to con-
sulte his fault.

|| Or yoseph, impu-
nitur orisuel.

* Wisd. 10. 13.
p. 1. 10. 17.

i Moses writing
according to the
opinion of them
which tooke the
Midianites and
Ishmeelites to be
both one, doth
here confound
their names, as
he doth in the
verse
38. & Chap. 59. 1. or
else hee would
not haue referred
to the Midia-
nites, but sold to
the Ishmeelites.

whore : for she had covered her face.

16 And he turned to the way towards her, and sayd, Come, I pray thee, let mee lie with thee (for he knew not that she was his daughter in lawe) And she answered, What wilt thou giue mee for to lie with me?

17 Then saide hee, I will send thee a kid of the goats from the flocke: and she said, Wilt thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy li cloke, and thy staffe that is thine hand. So hee gaue it her, and lay by her, and she was with child by him,

19 Then she rose, and went, and put her vaile from her, and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked hee the men of that place, saying, Where is the whore that fate in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Judah againe, and sayde, I cannot finde her, and also the men of the place sayd, There was no whore there.

23 Then Judah sayd, Let her take it to her, lest we be fanged: beholde, I sent this kiddie, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in lawe hath played the whore, and is, with playing the whore, sheis great with childe. Then Iudah sayde, Bring yeher fourth, and let her be burnt.

25 When she was brought forth, shee sent to her father in lawe, saying, By the man vnto whom these things pertaine, am I with childe: and saide also, Look, I pray thee, whose these are, the seals, and the cloke, and the staffe.

26 Then Iudah knew them, and sayde, Shee is more righteous then I: for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her k no more.

27 ¶ Now, when the time was come that shee should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauel, the one put out his hand: and the midwife tooke, and bound a red threed about his hand, saying, This is come out first.

29 Ent when hee plucked his hand backe againe, loe, his brother came out, and the midwife sayde, How hast thou broken the breach vpon thee? And his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

2 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar wife tempteth him. 13. 20 Hee is accused and cast in prison. 21 God becometh his fauour.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with

him, and that the Lord made all that hee did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and he made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, & took account of nothing that was with him, save onely of the bread which hee did eate, And Ioseph was a faire person, and well fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Ioseph: and said, I Lie with mee.

8 But he refused, and said to his masters wife, Beholde, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee because thou art his wife: how then can I doe this great wickednes, and so sinne against God?

10 And albeit shee spake to Ioseph day by day yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and that was no man of the household in the house:

12 Therefore he caught him by his garment, saying, Sleep with me: but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Egrew vnto vs, to mocke vs: who came in to mee for to haue slept with me: but I cryed with a loud voyce.

15 And when he heard that I lift vp my voice and cryed, he left his garment with mee, and fled away, and got him out.

16 So she laid vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Egrew seruant, which thou hast brought vnto vs, came in to mee to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this manner did thy seruant to mee, his anger was kindled.

20 And Iosephs master took him, and put him in prison, in the place where the kings prisoners lay bound, and there he was in prison.

21 ¶ But the Lord was with Ioseph, and shewed him mercie, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames of God. 12. 19 Joseph answered the dreames of the two prisoners. 23 The magis attitude of the butler.

e Because God prospered him, and so he made religion to serue his profic. d The wicked are blessed by the company of the goodly.

e For he was afflicted that all things should prosper well: therefore hee ate and drank and tooke no care. f In this word hee declareth the summe whereunto all her battles ended.

e The feare of God preferred him against hee continuall temptations.

Or, so doe we will, lay and blame. h This declareth that where inconueniencie is, thereunto is ioyned extreme impudencie and craft.

Or, after this manner.

Or, in the prison house.

His euill interestment in the prison may be gathered of the Psalm, 105. 18.

Or, inclined mercie vnto him.

Or, lord k That is, nothing was done without his commandment.

And

e God had wonderfully blinded him, that he could not know her by her talke.

Or, tire of thine hand.

f That his wickednesse might not be knowne to others.

Or, in contempt. g Hee searcht man more then God.

h We see that the law, which was written in mans heart, caught them that where done should be punished with death: albeit no law as yet was giuen.

i That is, shee ought rather to accuse mee, then I her.

k For the horror of the sinne condemned him.

l Their haious sinne was signified by this monstrous birth.

m Or, the separation betwene thee and thy brother.

n 1. Chron. 2. 4. mat. 1. 3.

o Reade chap. 37. 36.

p The fauour of God is the outcome of all profic.

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe Stewards house, in the prison and place where a Ioseph was bound.

4 And the chiefe Steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And he asked Pharaohs officers, that were with him in his matters ward, saying, † Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, c are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, in my dreame, behold, a Vine was before me.

10 And in the Vine were three branches, and as it budded, her floure came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and Iooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the old manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, and e make mention of me to Pharaoh, that thou mayest bring mee out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and heere a I haue done nothing, wherefore they should put mee in the dungeon.

16 And when the chiefe baker saw that the interpretation was good, he said vnto Ioseph, Also mee thought in my dreame that I had three white baskets on my head.

17 And in the vppermost basket there was of all manner baken meates for Pharaoh: & the birds did eat them out of the basket vpon mine head.

18 Then Ioseph answered, and said, G This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day which was Pharaohs birth day, he made a feast vnto all his seruants, and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand

21 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

22 Yet the chiefe butler did not remember Ioseph but forgate him.

CHAP. XLII.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 Hee had two sonnes, Manasse and Ephraim. 54 The famine began to be throughout the world.

And † two yeres after Pharaoh also dreamed and beheld he stood by a riuer,

2 And loe, there came out of the riuer seven goodly kine and fat-fleshed, and they lide in a flooddow:

3 And loe, seven other kine came vp after them out of the riuer, euill fauoured and leane-fleshed; and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seven well fauoured and fatte kine: so Pharaoh awoke.

5 Again he slept, and dreamed the b second time: and beheld, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thine eares, and blasted with the Eastwinde sprang vp after them:

7 And the thine eares deuoured the seven ranke and full eares: then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came his spirit was e troubled: therefore hee sent and called all the sooth sayers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but d none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I e calle to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both mee and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he we dreamed ech man according to the interpretation of his dreame.

12 And there was vs with a young man, an Ebrew, seruant vnto the chiefe steward, whome when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: for hee restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and f called Ioseph, and they brought him haityly out of prison, and he shaned him, & changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, g Without me God shall † answer for the wealthe of Pharaoh.

17 And Pharaoh sayd vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seven fat fleshed, and well fauoured kine, and they fed in the meadow.

19 And loe, seven other kine came vp after them poore and very euill fauoured, and leane fleshed: I neuer saw the like in all the lande of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did

Or, gummeter, the word signifieth them that were in ships, either of them that were sold. A God worketh many wonderfull meanes to deliuer his.

b That is, enery dreame had his interpretation, as the thing afterward declared.

† For, why are your faces cast downe?

c Cannot God raile vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true. † Eer place.

e He refused not the meane to be deliuered, which he thought God had appointed.

f Or, in the pit.

f That is, made of white twigs, or of some read, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

† For, at the end of two yeeres of dayes. a. This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph and to provide for Gods Church. † For, raise to behold. Or, raise to place.

b All these meanes God vied to deliuer his seruants, and to bring him into fauour and authority.

c This seare was enough to teach him that this vision was sent of God. d The wife of the world vnderstand not Gods secrets: but to his seruants his will is reuelled. e Hee confessed his fault against being briefe in speaking of Ioseph.

* Read Chap. 41. 5.

† Plal 107. 30. f The wicked seeke to the Prophets of God in their acclivities, whom in their prosperities they abhorre.

g As though he would say: if I interpret thy dreame, its cometh of God, and not of me. † For, answer praye.

† For, he sought

eate vp the first seven ear kine.

21 And when they had eaten them vp, it could not be knowne that they had eaten them, but they were still ill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, and behold, seven eares sprang out of one stalk, full and faire.

23 And loe seven eares withered, thinne, and blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seven good eares. Now I haue tolde the Soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, ^h Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

26 The seven good kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thinne and euill fauoured kine, that came out after them, are seven yeeres: and the seven emptic eares blasted with the East wind, are seven yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seven yeeres of great plentie in all the land of Egypt.

30 Again, there shall arise after them seven yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie be knowne in the land, by reason of this famine that shall come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is eRablied by God, and God hasteth to performe it.

33 Now therefore let Pharaoh I prouide for a man of vnderstanding and wisdom, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the land of Egypt in the seven plenteous yeeres.

35 Also let them gather all the food of these good yeeres that come, and lay vp come vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the land, against the seven yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the Spirit of God?

39 Then Pharaoh sayd to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 *Thou shalt be ouer mine house, and at thy word shall all my people be armed, ouly in the Kings throne will I be about thee.

41 Moreouer Pharaoh aid to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the best charet that

he had, saue one: and they cryed before him, ^m Abrech, and placed him ouer all the land of Egypt.

44 Again Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foore in all the land of Egypt.

45 And Pharaoh called Iosephs name I Zaphnath-paaneah: and he gaue him to wife Aenath the daughter of Poti-pherah prince of On: then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was thirty yeere old when he stood before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth brought foorth store.

48 And he gathered vp all the food of the seven plenteous yeeres, which were in the land of Egypt, and laid vp food in the cities: the food of the field, that was round about euery citie, laid hee vp in the same.

49 So Ioseph gathered wheate like vnto the sand of the sea in multitude out of measure, vntill he left numbring for it was without number.

50 Now vnto Ioseph were borne two sonnes (before the yeeres of famine came) which Aenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour, and all my fathers house hold.

52 Also he called the name of the second, Ephraim: for God, *said he*, hath made me fruitful in the land of mine affliction.

53 ¶ So the seven yeeres of the plentie that was in the land of Egypt, were ended.

54 ¶ Then began the seven yeeres of famine to come, according as Ioseph had sayd: and the famine was in all lands, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was famished, and the People cryed to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreys came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren came into Egypt to buy corne. 7 He knoweth them, and tryeth them 24 Simeon is put in prison. 26 The other returne to their father to see Benjamin.

Then ^a Iaakob saw that there was food in Egypt, and Iaakob sayd vnto his sonnes, Why gaze ye one vpon another?

2 And hee sayd, Beholde, I haue heard that there is food in Egypt, *Get you downe thither, and buy vs foode thence, that we may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother would not Iaakob send with his brethren: for hee said, Left death should befall him.

5 And the vncles of Israel came to buy food among them that came: for there was famine in the land of Canaan.

n In signe of honour, which word some expound, tender father, or father of the kings, or kneele downe.

¶ Or, the expounder, Ioseph, Ioseph, Priest.

n His age is mentioned both to show that his authoritic came of God, and also that he suffered imprisonment and exile twelue yeeres and moe. ¶ Eber made for generations.

* Chap 45. 20 and 48. 5.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prophanitie could him to forget it. ¶ Psal. 105. 10.

¶ Or, foode.

¶ Or, came to Egypt to Ioseph.

a This story sheweth plainly that all things are gouerned by Gods providence for the profit of his Church. ¶ Or, corne. b As men destitute of counsell. * Psal. 112.

† Eber should mean him.

† Eber. were gone into sleep inward parts.

h Both his dreames tead to one end.

¶ Or abundance and plentie.

¶ Or, they shall remember no more the plentie.

i The office of a true Prophet is not onely to shew the end to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same.

* Psal. 105. 26. 1. mac. 2. 53. aliter. 20. † Eber. mouth. l Some read, the people shall kiss thy mouth: that is, shall obey thee in all things. † Eber. second charet.

6 Now Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the land of Canaan to buy vitale.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembered the dreames, which he dreamed of them) and hee said vnto them, Yee are spies, and are come to see the weaknesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitale thy seruants are come.

11 Wee are all one mans fomes: wee meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but yee are come to see the weaknesse of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and yee shall be kept in prison, that your words may be proued, whether there be trueth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yet, carie food for the familie of your houses:

20 But bring your yonger brother vnto mee, that your words may be tried, and that yee die not: and they did so.

21 And they said one to another, Wee haue verily sinned aginst our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, Sinne not aginst the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee spake vnto them by an interpreter.)

24 Then hee turned from them, and wept, and turned to them again, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 So Ioseph commanded that they should fill their sacks with wheat, and put every mans money againe in his sacke, and giue them vitale for the iourney: and thus did hee vnto them.

26 And they laid their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for loe, it was in his sakes mouth.

28 Then hee said vnto his brethren, My money is restored: for loe, it is euen in my sack. And their heart failed them, and they were astonished,

and said one to another, What is this, that God hath done vnto vs?

29 And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the country.

31 And wee said vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the country said vnto vs, Hereby shall I know if ye be true men: I eate one of your brethren with me, and take food for the familie of your houses, and depart.

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother and yee shall occupie in the land.

35 And as they emptied their sacks, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iacob took his father said to them, Yee haue robbed mee of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things are aginst me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if hee: death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the grate.

CHAP. XLIII.

13 Iacob suffereth tribulation to depart with his children: 23 Simeon a deseruour of prison. 30 Ioseph seeth his and weepeth. 32 They feele together.

Now great famine was in the land. 2 And when they had eaten vp the vitale which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee food:

5 But if thou wilt not send us, wee will not goe downe: for the man said vnto vs, * I looke me not in the face, except your brother be with you.

6 And Irael said, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues, and of our kinned, saying, Is your father yet alive? haue ye any brother? And wee told him: according to these words: could wee know certainly, that he would say, Bring your brother downe?

8 Then said Iudah to Irael his father, Send the boy with mee, that we may life and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be vertue for him: of mine hand shalt thou require him: * If I bring him not to thee, and set him before thee, then let mee beare the

16 vs. went out. 1 Because their conscience testified them of their sin, they thought God would haue brought them to trouble by this money.

1 Or, reuoked found.

1 Or, light vpon me. 2 For they feared not to be touched with any loce toward their brethren, which increase his sorrow, and partly as appeareth, he suspected them for Ioseph.

2 This was a great temptation to Iacob to suffer so great famine in that land where God had promised to blesse him.

* Chap. 42. 20.

* Chap. 42. 20.

1 Or, a true effort and resolution. 7 Ets to the mouth of their words: that is, that thing which he asked us.

* Cf. 44. 22. 16. I will find it in thee.

c This dissimbling is not to be followed nor any particular factes of the fathers, not approved by Gods word.

* Chap. 37. 5.

† Hee made them spies.

1 Or, u dead.

d The Egyptians which were idolaters, vied to sweare by their Kings lieth, but God forbiddeth to sweare by any but him: yee Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore an true and iust.

* Chap. 43. 5.

f Affliction maketh men to acknowledge their fautes, which otherwise they would dissimble.

* Chap. 37. 21. g. God will take vengeance vpon vs, and measure vs with our owne measure.

† Ibr. an interpreter betwene them. h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

the blame for euer.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If it must needs be so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a litle rosen, and a litle hony, || spices and myrthe, nuts, and almonds:

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: cary it againe in your hand, lest it were some ouertight.

13 Take also your brother and arise, and goe againe to the man.

14 And c God Almighty giue mercie in the sight of the man, that hee may deliuer you your other brother, and Benjamin: but I shall be d robbed of my child, as I haue bene.

15 ¶ Thus the men tooke this present, & tooke twise fo much money in their hand with Benjamin, and rose vp, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph saw Benjamin with them, hee said || to his steward, Bring the e men home and kill meat, and make ready: for the men shall eat with me at noone.

17 And the man did as Ioseph bade, & brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were c afraid and aid, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may f picke a quarrell against vs, and f lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs Steward, and communed with him at the doore of the house,

20 And said, Oh sir, * wee came indeed downe hither at the first time to buy food,

21 And as we came to an Inne and opened our sackes, beholde, every mans money was in his sackes mouth, *even* our money in full weight, but we haue brought it: againe in our hands.

22 Also other money haue we brought in our hands to buy food, *but* we cannot tell, who put our money in our sackes.

23 And he said, || Peace be vnto you, feare not: f your God, and the God of your father hath giuen you that e care in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feet, and gaue their asses pretender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eat bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And hee asked them of *their* f prosperitie, and said, Is your father the old man of whom ye told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeysance.

29 And hee lifting vp his eyes, beheld his brother Benjamin, his e mothers sonne, and said, Is this you: yonger brother of whom ye told me? And he said, God be mercifull vnto thee my son.

30 And Ioseph made haste (for his f affection

was inflamed toward his brother, and sought *where* to weepe) and entred into his chamber, and wept there.

31 Afterward hee washed his face, & came out, and refrained himselfe, and said, Set on f meat.

32 And they b prepared for him by himselfe, and for them by themselves, and for the Egyptians which did eate with him, by themselves, because the Egyptians might not eate bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

33 So they ate before him: the eldest according to his age, and the yongest according vnto his youth: and the men marueiled among themselves.

34 And they tooke meales from before him, and sent to them: but Beniamins meale was f iue times fo much as any of theirs: and they drunke, k and had of the best drinke with him.

C H A P. XLIIII.

55 Ioseph accuseth his brethren of theft. 33 Iudab offereth himselfe to be seruant for Benjamin.

A fterward he commanded his Steward, saying, Fill the mens sackes with food, as much as they can carry, and put euery mans money in his sackes mouth.

2 And p put my cup, I *meane*, the silver cup, in the sackes mouth of the yongest, and his corne money. And hee did according to the commandement that Ioseph gaue him.

3 And in the f morning the men were sent away, they, and their asses.

4 And when they went out of the Citie not farre off, Ioseph said to his Steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue yee rewarded euill for good?

5 Is that not *the cup*, wherein my lord drinketh? b and in the which he doeth diuine and prophesie? ye haue done euill in so doing.

6 ¶ And when hee ouertooke them, hee said those wordes vnto them.

7 And they answered him, Wherefore saith my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should wee steale out of thy lords house silver or gold?

9 With whose oener of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And hee said, Now then let it be according vnto your wordes: is with whom it is found, shalbe my seruant, and ye shalbe f blamelesse.

11 Then at once euery man tooke downe his sacke to the ground, & euery one opened his sack.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the city.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then said Iudah, What shal we say vnto my lord? what shal we speake? & how can we iustifie our selues? d God hath found out the wickednes of thy seruants: behold, wee *are* seruants to my lord, both we, & he, with whom the cup is found.

17 But

f Ebr. bread. h To signifie his lignitie.

i The nature of the superstitions, is to condemne all other in respect of themselves. k Sometime this word signifie th be dronken, but here it is meant, that they had y enough, and drank of the best wine,

l We may not by this example vlc any vnlawfull practices, seeing God hath commanded vs to walke in simplicitie. m For the morning feast.

n Because the people thought hee could diuine, hee attributed to him, selfe that know ledge: or else hee fainteth that hee could search with Soothsayers for it: which simulation is worthy to be reproued.

o Ebr. innocents

p To signifie how greatly the thing displeaseth them, and how foie they were for it.

q If we see no euident cause of our affliction, Ie vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

f Or, sweet smells.

b When we are in necessitie or danger, God forbiddeth not to vife all honest meanes to better our estate and condition.

c Our chiefest trust ought to be in God, and not in worldly means.

d Hee speaketh these words not fo much of despair, as to make his sinners more careful to bring againe their brother.

e Or, so the ruler of his house.

f So the iudgement of God professed their conscience.

g Ebr. rote him selfe upon vs.

h Ebr. eat him selfe upon vs.

* Chap. 42.

i Or you are well. k Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

l Ebr. peace.

m For they two onely were borne of Rachel. n Ebr. bought.

17 But he answered, God forbid that I should doe so, *but* the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, O my lord, let thy seruant now speake a word in my lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong^r childe, *which hee beget in his age: and his brother is dead, and hee alone is left of his mother, and his father Ioueth him.*

21 Now thou saidest vnto thy seruants, Bring him vnto mee, that I may || sermine eye vpon him.

22 And we answered my lord, The childe can not depart from his father. for if hee leaue his father, *his father would die.*

23 Then saidest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot goe downe: *but if our yongest brother † goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.*

27 Then thy seruant my father said vnto vs, Ye know that my † wife bare me two † sonnes,

28 And the one went out from me, and I said, Ofa stuerly he is torne in * pieces, and I sawe him not since.

29 Now yee take this alō away from mee: if death take him, then yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *bee* not with vs, (seeing that his † life dependeth on the *childs* life.)

31 Then when hee shall see that the childe is not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubleste thy seruant became stuerly for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bidde for the childe, *as a seruant to my lord,* and let the childe goe vp with his brethren.

34 For † how can I goe vp to my father, if the childe *bee* not with mee, vntlesse I would fee the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himself knowne to his brethren. 8 Hee stuereth that all was done by Gods providence. 18 Pharaoh commaunded him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iacob reliqueth.

Then Ioseph could not reſtraine himselfe before all that stood by him, but hee cryed, Haue fourth euery man from me, And there tarried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am I-

oseph: doth my father yett lue? But his brethren could not answer him, for they were astonishd at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere, And hee said, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not † sad: neither grieved with your felues that ye sold me hither: * For God did send me before you for your preservation.

6 For now two yeeres of famine haue bene thorow the lande, and fure yeeres ara behinde, wherein neither shall bee earing nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you alieue by a great deliuerance.

8 Now then you sent not mee hither, but † God who hath made me a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haſte you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwell in the land of Goshen, and shall be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yett remaine fure yeeres of famine) left thou perish through poutery, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that † my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haſte, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethre are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe yee, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the † best of the land of Egypt, and ye shall eate of the † fat of the land.

19 And I command thee, Thus doe yee, Take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regard not your stufte: for the best of the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them victuall also for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Benjamin hee gaue three hundred pieces of silver, and fure suites of raiment.

23 And vnto his father † likewise hee sent ten hee asses laden with the best things of Egypt, and ten thee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

e Equal in authority, or next vnto the king. * Chap. 43. 13-16.

† Ebr. childe of his olde age.

Or, that I may see him.

Chap 43. 3.

† Ebr. be wish vt.

† Pabelbare to Iakob, Ioseph and Benjamin, * Chap. 39. 33.

g Yeshall cause me to die for sorrow.

† Ebr. his soule is wound to his soule.

* Chap. 43. 9.

h Meaning, he had rather remaine three prisoners, then to turne, and see his father in heauens face.

i Not that he was ashamed of his kindred, but that he would cower his brethrens fault.

11. 13.

b This example teacheth that we must by all means comfort them, which are cruelly humbled, and wounded for their sinne. * Chap. 20. 20.

c Albeit God deliue him, yet hee tenneth mans wickednesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Ebr. voice.

e The most plentiful ground. f. The chiefest fruits and commodities.

† Ebr. let not your eye see your affliction.

† Ebr. hee sent as much, as will, silver, as verse 22. and some asses.

2 Seem he had
repented the fault
done toward him,
he would not that
they should accuse
one another.

parted: and hee said vnto them, ¶ Fall not out by
the way.

25 ¶ Then they went vp from Egypt, and
came vnto the land of Canaan vnto Iaakob their
father,

26 And told him, saying, Ioseph is yet aliue,
and hee also is gouernour ouer all the land of Eg-
ypt, and Iaakobs heart failed: for he beleued
them not.

27 And they told him all the words of Ioseph,
which hee had said vnto them: but when he sawe
the charets, which Ioseph had sent to cary him,
then the spirit of Iaakob their father reuiued.

28 And Israel sayd, I haue enough: Ioseph my
sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

3 God assured Iaakob of his journey into Egypt. 27 The number
of his family when he went into Egypt. 29 Ioseph meeteth
his father. 33 Hee teacheth his children what to answer
to Pharaoh.

¶ Then Israel tooke his journey with all that he
had, and came to Beerseba, and offered sacrifice
vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by
night, saying, Iaakob, Iaakob. Who answered, I
am here.

3 Then hee said, I am God, the God of thy
father, feare not to goe downe into Egypt: for I
will there make of thee a great nation.

4 I will be goe downe with thee into Egypt,
and I will also bring thee vp againe, and Ioseph
shall put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beerseba, and
the sonnes of Israel caried Iaakob their father,
and their children, and their wiuens, in the charets,
which Pharaoh had sent to cary him.

6 And they took their cattel and their goods
which they had gotten in the land of Canaan,
and came into Egypt, both Iaakob and all his
seed with him.

7 His sonnes and his sonnes sonnes with him,
his daughters and his finnes daughters, and all
his seed brought hee with him into Egypt.

8 ¶ And these are the names of the children
of Israel, which came into Egypt, euen Iaakob
and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch and
Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and
Iamin, and Ohad, and Iachin, and Zohar, and
Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Ko-
hath, and Merari.

12 ¶ Also the sonnes of Iudah: Er, and Onan,
and Shelah, and Pharez, and Zerah: (but Er and
Onan died in the land of Canaan) and the sonnes
of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Izhakar: Tola, and
Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and
Elon and Iahleel.

15 These be the sonnes of Leah, which she bare
vnto Iaakob in Padan Aram, with his daughter
Dinah. All the ¶ soules of his sons and his daughters
were thirty and three.

16 ¶ Also the sons of Gad: Ziphion, and Hagi,
Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and
Ihuah, and Iui, and Beriiah, and Serah their sister.
And the sonnes of Beriiah: Heber, and Malchiel.

18 These are the children of Zilpah, whom

Laban gaue to Leah his daughter: and these she
bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were
Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt,
were borne Manasseh, and Ephraim, which * A-
sennath the daughter of Poti-pherah prince of On
bare vnto him.

21 ¶ Also the sonnes of * Beniamin * Belah,
and Becher, and Ashbel, Gera, and Naaman, Ehi,
and Rosb, Muppin, and Huppin, and Ard.

22 These are the sonnes of Rahel, which were
borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphthali: Iahzeel, and
Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which
Laban gaue vnto Rahel his daughter, and shee bare
these to Iaakob, in all, euen soules.

26 All the * soules that came with Iaakob into
Egypt, which came out of his † loynes (beside
Iaakobs sonnes wiuens) were in the whole three-
score and sixe soules.

27 Also the sons of Ioseph, which were borne
him in Egypt, were two soules: so that all the soules
of the house of Iaakob, which came into Egypt,
are seuentie.

28 ¶ Then he sent Iudah before him vnto Iose-
ph, to direct his way vnto Goshen, and they
came into the land of Goshen.

29 Then Ioseph made ready his charet and
went vp to Goshen to meete Israel his father, and
presented himselfe vnto him, and fel on his necke,
and wept vpon his necke a good while.

30 And Israel said vnto Ioseph, Now let mee
die, since I haue seene thy face, and that thou art
yet aliue.

31 Then Ioseph saide to his brethren, and to
his fathers house, I will goe vp and shew Pharaoh,
and tell him, My brethren and my fathers
house, which were in the land of Canaan, are
come vnto me.

32 And the men are * shepherds, and because
they are shepherds, they haue brought their sheepe
and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you,
What is your trade?

34 Then ye shall say, Thy seruants are men
occupied about cattell, from our childhood euen
vnto this time, both wee and our fathers: that yee
may dwell in the land of Goshen: for euery shep-
keeper is an † abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and telleth him his age. 11
The lands of Goshen is giuen him. 32 The idolatrous Priestes
haue liuing of the king. 38 Iakobs age when he dieth. 39 Ioseph
instructs to bury him with his fathers.

¶ Then came Ioseph, and tolde Pharaoh, and
sayde, My father, and my brethren, and their
sheepe, and their cattell, and all that they haue,
are come out of the land of Canaan, and behold,
they are in the land of Goshen.

2 And Ioseph took part of his brethren, euen
a few men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What
is your trade? And they answered Pharaoh, Thy
seruants are shepherds, both we and our fathers.

4 They sayd moreover vnto Pharaoh, For to
sojourne in the land are we come: for thy seruants
haue no pasture for their sheepe, so sore is the fa-
min in the land of Canaan. Now therefore, we pray
thee

a Whereby hee
both signified, that
hee worshipped the
true God, and also
that he kept in his
heart the possession
of that land,
from whence pre-
sent neede
drew him.
b Conducing
thee by my bovier,
c In thy politerie,
d Shall that shine
eyes when thou
diewt wh'ch ap-
perained to him
that was most de-
reft, or chiefe of
the kindred.
* Iose. 7. 4. 4. p. 1.
10. 5. 3. 4. p. 2. 4.

* Exod. 1. 2. and 6.
14. num. 36. 5.
1. ebron. 5. 1.

* Exod. 6. 16.
1. ebron. 4. 24.

* 1. ebron. 6. 1.

* 1. ebron. 2. 1. and
4. 2. 1. ebron. 38. 5.

* 1. ebron. 7. 1.

* Cor. 9. 10.

* 1. ebron. 7. 30.

Chap. 41. 50.

* 1. ebron. 7. 6.
and 8. 1.

* Deut. 10. 22.
† Ebr. 4. 10. b.

Or, so prepare him
a place.

† Ebr. bound his
closet.

† Ebr. yet, or, still.

e He was not a-
shamed of his fa-
ther and kindred,
though they were
of base condition.

f God suffreth
the world to hate
his, that they may
forsake the filth of
the world, and
cleaue to him.

g That the king
might be assured
they were come,
and see what ma-
ner of people they
were.

thee, let thy seruants dwell in the land of Goshen.

Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and it thou knowest that there bee men of acuntie among them, make them rulers ouer thy cattell.

Ioseph also brought Yaakob his father, and set him before Pharaoh. And Yaakob was saluted of Pharaoh.

Then Pharaoh sayd vnto Yaakob, How old art thou?

And Yaakob said vnto Pharaoh, the whole time of my pilgrimage is an hundred and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

And Yaakob took leave of Pharaoh, and departed from the presence of Pharaoh.

And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt in the best of the land, in the land of Ramesses, as Pharaoh had commanded.

And Ioseph nourished his father, and his brethren, and all his fathers household with bread, & euent to the young children.

Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

And Ioseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for the corne which they bought, and Ioseph laid vp the money in Pharaohs house.

So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money bee spent.

So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

Why shall we perish in thy sight, both wee, and our land? buy vs and our land for bread, and wee and our land will be bound to Pharaoh: therefore giue vs feed, that we may liue and not die, and that the land goe not to waste.

So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptian sold euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

And he remoued the people vnto the cities, from one side of Egypt euent to the other.

Only the land of the priests bought he not: for the priests had an ordnary of Pharaoh, and they did eate their ordnary which Pharaoh gaue them: wherefore they sold not their ground.

Then Ioseph said vnto the people, Behold, I haue bought you this day and your land for Pharaoh: loe, here is seed for you: and therefore the ground.

And of the increase yee shall giue the fifth part vnto Pharaoh, and ioure parts shall be yours for the seed of the held, and for your meat, and for them of your households, and for your children to eate.

Then they answered, Thou hast saved our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, but except the land of the Priests onely, which was not Pharaohs.

And Ioseph dwelt in the land of Egypt, in the countrey of Goshen. and they had the possessions therein, and grew, and multiplied exceedingly.

Moreover, Yaakob liued in the land of Egypt seuentee yeeres, so that the whole age of Yaakob was an hundred and seuen yeeres.

Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, put thine hand vnder my thigh, and oae me carefully and truly with me, bury me not in Egypt: but when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their burriall. And he answered, I will doe as thou hast sayd.

But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their burriall. And he answered, I will doe as thou hast sayd.

Then hee sayd, Swear vnto mee. And hee swore vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

Ioseph with his two sonnes visited his sicke father. Yaakob receaueth Gods promise. Iosephs last will. Iosephs buriall in Egypt.

Againe after this, one said to Ioseph, Loe, thy father is sicke: then hee rooke with him his two sonnes, Manassih and Ephraim.

Also one told Yaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and fate vpon the bed.

Then Yaakob said vnto Ioseph, God Almighty appeared vnto mee at Luz in the land of Canaan, and blessed mee.

And he said vnto mee, Behold, I will make thee fruitful, and will multiply thee, & will make a great number of people of thee, and will giue this land vnto thy feede after thee for an euerlasting possession.

And now thy two sonnes, Manassih and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

But thy linage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

Now when I came from Padan, Raniel died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes journey of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Bethlehem.

Then Israel beheld Iosephs sonnes, and said, Whose are these?

b Iosephs great modestie appeared in that hee would enterpriise nothing without the kings commandements.

† Ebr. blessed.

† Ebr. how many dayes are the yeeres of thy life?

† Heb. 119, 13.

† Ebr. blessed.

c Which was a cite in the countrey of Goshen. End of some read, let hee led them as little babes, because they could not provide for themselves against that famine.

† Ebr. troubles to an excess, as their mind.

c Wherein hee both declareth his desire toward the king, and his mind free from respect of selfe.

† For except the ground be sold & sown, it perishest, and is as it were dead.

g By this changing they signified that they had nothing of their owne but receiued all of the kings liberality. † Ebr. end of the border.

b Pharaoh is providing for idleness, that hee will be a condemnation to all them which neglect the true ministration of Gods word.

† Heb. hee professed that hee died in the faith of his fathers teaching his children to hope for the promised land. Hee reioyced that Ioseph had promised him, and seeing himselfe vpon his pillow, praised God, & reade 1. Chron. 25, 16.

a Ioseph more esteemeeth that his children should be receiued into Yaakobs family, which was the Church of God, then reioyce of all the treasures of Egypt. † Or, all ministers. † Chap. 26, 13.

b Which is here in the countrey of Ephraim, and in the spiritall for euert. † Chap. 41, 50.

† Chap. 35, 19.

e The faithfull acknowledge all benefits as com of Gods free mercy.

9 And Ioseph sayd vnto his father, These are my sonnes, which God hath giuen mee here. Then he sayd, I pray thee, bring them to me, that I may blefse them.

10 (For the eyes of Israel were dim for age, so that he could not see.) Then he caused them to come to him, and hee kisse d them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to see thee: yet seee thee: yet loe, God hath shewed me also thy face.

12 And Iosephooke them away from his knees, and did reuerence f downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand towards Israels left hand, and Manasseh in his left hand towards Israels right hand, so he brought them vnto him.

14 But Israel stretcht out his right hand, and laid it on Ephraims head, which was younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ Also hee blefseth Ioseph, and sayd, The God before whom my father Abraham, and Izhak did walke, the God, which had fed mee all my life long vnto this day, blefse thee.

16 The Angel, which had deliuered mee from all euill, blefse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish vnto a multitude in the middles of the earth.

17 But when Ioseph saw that his father layed his right hand vpon the head of Ephraim, it displeas d him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph sayd vnto his fathers, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I know well, my sonne, I know well: hee shall be also a people, and he shall be great likewise: but his younger brother shall be greater then hee, and his seed shall be full of nations.

20 So hee blefseth them that day, and sayd, In thee Israel shall blefse, and say, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 Then Israel sayd vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion above thy brethren, which I gate out of the hand of the Amorite by my sword and by my bowe.

CHAP. XLIX.

1 Jaakob blefseth all his sonnes by name, and sheweth them what a come. 10 Hee reueth the name that Christ shall come out of Iudah. 29 He will be laured with his fathers. 33 Hee dieth.

Then Jaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heare, yee sonnes of Iaaokob, and hearken vnto Israell your father.

3 ¶ Reuben mine eldest sonne, thou art my b egotten in my youth, and the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 Thou wast as water: thou shalt not be excellent, because thou w entest vp to thy fathers bed: then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simon and Leui, brethren in euill, the instruments of crueltie are in their habitations.

6 Inco their secret let not my foule come my glory, be not thou ioyned with their assembly: for in their wrath they slew a man, and in their selfe-will they d gged downe a wall.

7 Caried be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iaaokob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shall be in the necke of thine enemies: thy fathers sonnes shall bow downe vnto thee.

9 In Lih, as a lions whelpes shalt thou come vp from the spoile, my sonne. Hee shall lie downe and couch as a Lion, and as a Lionsse. Who shall thure him vp?

10 The scepter shall not depart from Iudah, nor a Law-giuer from betwene his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 Hee shall bind his asse foale vnto the k vine, and his asses colt vnto the best vine. Hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shall be as wine, and his teeth white with milke.

13 Zebulun shall dwell by the sea side, and he shall be an haueu for ships: and his border shall be vnto Zidon.

14 Issachar shall be as a strong asse, couching downe betwene two burdens:

15 And hee shall see that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 Dan shall iudge his people as one of the tribes of Israel.

17 Dan shall be as a serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 ¶ Gad, an host of men shall ouercome him, but hee shall ouercome at the last.

20 ¶ Concerning Asher, his bread shall be fat, and hee shall giue pleasures for a King.

21 ¶ Naphthali shall be a hindle let goe, giuing goodly words.

22 ¶ Ioseph shall be as a fruitfull bough, asen a fruitfull bough by the well side: the small boughs shall runne vpon the wall.

23 ¶ And the archers grieved him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Iaaokob, of whom was the feeder appointed by the Stone of Israel.

25 Euen by the God of thy father, who shall helpe thee, and by the almighty, who shall blefse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the ende of the hilles of the world they shall be on the head of Ioseph, and on the top of the head of him that was separate from his brethren.

27 ¶ Benjamin shall rauine as a wolfe: in the morning hee shall deuoure the pray, and at night hee shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blefseth

Or, their swords were instruments of violence. d Or, conuoy meaning that he neither can enter in the a in word nor thought. e The Sicheemites, Chap. 33. 25. f For Leui had no part, and Simon was vnder Iudah, Ioh 8. 11. 12. God gave them y place of the Antieites, i. Chron. 4. 27. g As was assigned to David & Christ. h His enemies shall feare him. i Or, king done. i Which is Christ the Messias, the giuer of all prosperities: who shall call the Gentiles to saluation. k A country most abundant with vines and pastures is promised him.

¶ He, an asse of great bones. l His force shall be great, but hee shall want courage to resist his enemies. m Shall haue the honour of attibe. n That is, full of libittie.

o Seeing the misery that his posterity should fall into, hee burleth out in prayer to God to reuend it. p Hee shall abound in corne and pleast fruits. q Quercunning more by faire words then by force. r Euen a fenne of increas. s His daughters. t As his brethren when they were his enemies. Potiphar, and others. f That is, God.

e Inasmuch as he was more necerto the accomplishment of the promise and it had bene more often confirmed. u Either in dignitie, or when he was sold from his brethren.

f For he had the ground.

d Gods iudgment is oft times contrary to mans, and he prefereth that, which man deipseth. Heb. 11. 27.

e This Angel must be understood of Christ, as Chap. 21. 13. and 24. 1. f Let them be taken as my children.

g In binding thods grace to the order of nature.

h In whom Gods graces should manifestly appear.

i Which they had by faith in the promise.

k By my children whom God paired for my sake. 6 Chap. 33. 25.

a When God shall bring you out of Egypt, and because that he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c I thought not so lonly thir birth by thy offence. * Chap. 35. 12. e Chron. 4. 1. f For it ceased to be my bed.

fed them: euery one of them blessed he with a feuerall blessing.

29 And he charged them, and said vnto them, I am ready to be gathered vnto my people: bury me with my fathers in the case, that is in the field of Ephron the Hittite,

30 In the case that is in the field of Machpelah besides Mamre, in the land of Canaan: which case Abraham bought with the field of Ephron the Hittite, or a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife, and there I buried Leah.

32 The purchase of the field, and the cave that is therein, is as a possession of the children of Heth.

33 Thus Yaakob made an end of giuing charge to his sonnes, and plucked vp his teete into the bed, and gave vp the ghost, and was gathered to his people.

CHAP. I.

15 Yaakob buried. 19 Ioseph forgueeth his brethren. 23 He embalms his fathers children. 15 Ioseph

Then Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the physicians to embalm his father, and the physicians embalmed Irael.

3 So fourty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him seuentee dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I have now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me swenee, saying, Loe, I die, bury me in my graue, which I have made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father as he made thee to sweare.

7 So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children, and their sheepe, and their cattell, leit they in the land of Goshen.

9 And there went vp with him both charres and horfemen: and they were an exceeding great company.

10 And they came to Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the land, saw the mourning in Goren Atad they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Goren Mizraim which is beynd Iordan.

12 So his sonnes did vnto him, according as he had comanded them:

13 For his sonnes caried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which case Abraham bought with the field to be a place to bury in, of Iphren the Hittite besides Mamre.

14 Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgive the trespass of the seruants of thy fathers God. And Ioseph wept when they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, Feare not: for I am not I vnder God?

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and save much people aliuie.

21 Feare not now therefore, I will nourish you and your children: and hee comforted them, and spake kindly vnto them.

22 So Ioseph dwelt in Egypt, hee, and his fathers house: and Ioseph liued an hundred and ten yeeres.

23 And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Yaakob.

25 And Ioseph tooke an othe of the children of Irael, saying, * I God will surely visite you, and ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundred and ten yeeres olde: and they embalmed him, and put him in a chest in Egypt.

* Chap. 47. 30.

x Whereby is signified how quietly he died.

a Ho meaneth them that embalmed the dead, and buried them.

b They were more excessive in lamenting than the faithfull.

* Chap. 47. 39.

c The very infidels would haue other performed.

[Or, the worst sort of Anad.]

Or, the lamentation of the Egyptians

Act. 7. 16.

Chap. 13. 16.

Or, a possession.

d An euill conscience is neuer fully satisfied.

e Meaning, that they which haue one God, should be joyous in anothers loue.

f Or, the mans misery.

g Chap. 5. Or, and in Gods freed mansu.

h Take vengeance.

i Who by the good successeth to be both to remaine in, and therefore is high, is not to be scorned by me.

k Ebr. 10. 10. 10. 10. 10. 10.

l Whom notwithstanding he bare out foure hundred yeeres yet was buried with the Church of God in faith and testimony.

m Nam. 32. 59. Hebr. 11. 22.

n Exod. 13. 19. He spakeeth in the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGUMENT.

After that Yaakob by Gods commandment, Genes 46. 3, had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seventy persons grew to an infinite number, so that the king and the country graced; and endeuored both by tyranny and cruell slauery to suppress them: the Lord according to his promise, Genes 15. 14 had compassion of his Church, and deliuered them, but plagued his enemies in most strange and sundry sorts. And the more that the tyranny of the wicked increased against his Church, the more did his iudgements increase against them, till Pharaoh and his armie were drowned in the same Sea, which gave an entrie and passage to the children of God. Entie the ingratitude of man to God, so did

So did they immediately forget Gods wonderfull benefites: and albeit he had given them the Passover to be a signe and memorie all of his favours: yet they fell to distrust, and temted God by sundry murmuring and grudging against him and his servants: (Some time moved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe soddies and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom hee hath once begun to love, hee punished them not according to their deserts, but dealt with them in great mercie, and ever with unbeneficiall favour: to give them time to repent: for hee still continued them, and gave them his Word and Law, both concerning the manner of serving him, and also the forme of Judgements and civill policie: to the intent that they should not forget God after their owne inventions, but according to that order which hee heavenly wisdom had appointed.

CHAPTER I.

1 The children of Iakob that came into Egypt. 2 The new Pharaoh oppresseth them. 3 The promise of God to mara them. 4 The kings commandment: to the midwives. 5 The sonnes of the Ebrewes are commanded to be cast into the river.



M^OW^A these are the names of the children of Israel, which came into Egypt (euery man & his household came thither with Iakob) 2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphthali, Gad, and Asher.

5 So all the || soules that came out of the loines of Iakob, were ^{se}scuente soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the ^c children of Israel || brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mightie, so that the ^b land was full of them.

8 Then there rose vp a new king in Egypt, who ^c knew not Ioseph.

9 And hee said vnto his people, Behold, the people of the children of Israel are greater and mightier then wee.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyned themselves alio vnto our enemies, and fight against vs, and ^d || get them out of the land.

11 Therefore did they set taskmasters ouer them, to keep them vnder with burdens: and they built the cities Pithom and Ramesis for the || treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore ^e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, [†] which they laid vpon them most cruelly.

15 ¶ Moreover, the king of Egypt commanded the midwives of the Ebrew women (of which the ones name was ^f Shiprah, and the name of the other Pua)

16 And said, *When ye do the office of a midwife to the women of the Ebrewes, and see them on their || sooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but preferred aline the ^g iuen children.

18 Then the king of Egypt called for the midwives, and said vnto them, Why haue ye done thus, and haue preferred aline the men children?

19 And the midwives answered Pharaoh, Be-

cause the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because the midwives feared God, therefore he ^h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child: that is borne, ⁱ cast ye into the riuer, but reserve euery maid child aline.

CHAPTER II.

1 Moses is borne, and cast into the flouds. 2 Hee is taken up of Pharaohs daughter and kept. 3 Hee killeth the Egyptian. 4 Hee fleeth, and marryeth a wife. 5 The Israellites come out of the land.

T^HEN there went a ^a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceived and bare a sonne: and when the saw that he was faire, ^a he hid him three months.

3 But when he could no longer hide him, the rooke for him an arke made of reede, and daubed it with slime and with pitch, and ^b laid the child therein, and put it among the bulrushes by the riuers brink.

4 Now his sister stood asfarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when shee saw the arke among the bulrushes, shee sent her maide to fet it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maide went and called the ^c child's mother,

9 To whom Pharaohs daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because ^d shee saw him out of the water.

11 ¶ And in those dayes, when Moses was d grown, he went fourth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Ebrew one of his brethren.

12 And hee looked [†] round about, and when hee saw no man, hee ^e slew the Egyptian, and hid him in the sand.

13 Againe he came fourth the second day, and behold, two Ebrewes strone: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

2 Their disobedience herein was lawfull, but their dissembling euill. 3 That is, God increased the families of the Israellites by their meane.

4 When tyrants cannot priuile by craft, they burst forth into open rage.

2 This Leuite was called Amram who married Iochabed, Cha. 6. 26.

3 1 Chron. 23. 19. Acts 7. 58. 1 Peter. 1. 13.

6 Committing him to the providence of God, whom the world would not receive from the charge of the tyrant.

c Manecounsell cannot hide that which God hath decreed. It shall come to passe.

d That is, was forty yeere old. Acts 7. 23.

† E. E. thus and thus. e Being assured that God had appointed him to deliuer the Israellites, Acts 7. 25.

* Gen. 1. 6. 8. a Moies describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

† Or. prom. * Gen. 46. 27. Heb. 10. 23.

* Ales 7. 17. 1 Cor. did grow.

b He meant the country of Goshen.

c He considered not how God had preferred Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commodity. Or, goe up out of the land. Or, come and grow flow.

e The more that God blest his, the more doth the wicked enuy them.

† E. E. where with they serued themselves of them by cruelty. † These seeme to haue bene the chief of the rest. * W. 14. 18. 5.

† Or, less whereupon they fast in straits.

14 And he answered, Who made thee a man of authority, and a iudge over vs? Thinkst thou to kill me, as thou killest the Egyptian? Then Moyses feared and sayd, Certainly this thing is knowen.

15 Now Pharaoh heard this matter, & sought to slay Moyses: therefore Moyses fled from Pharaoh, and dwelt in the land of Midian, and hee fate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepherds came and droue them away: but Moyses rose vp, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he sayd, How are ye come so foone to day?

19 And they sayd, A man of Egypt deliured vs from the hands of the shepherds, & also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? call him that he may eat bread.

21 And Moyses agreed to dwell with the man: who gaue vnto Moyses Zipporah his daughter,

22 And she bare sonne, whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in proceffe of time, the King of Egypt died, & the children of Israel sighed vnder the bondage, and cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaaokob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

¶ Moyses keepeth sheepe, and God appeareth vnto him in a bush, to deliuer him to deliuer the children of Israel. 24 The name of God. 16 God teacheth him what to doe.

When Moyses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the backside of the desert, and came to the Mountaine of God, Horeb,

2 Then the Angel of the Lord appeared vnto him in flame of fire, out of the mids of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moyses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the Lord sawe that hee turned aside to see, God called vnto him out of the mids of the bush, and sayd, Moyses, Moyses. And hee answered, I am here.

5 Then hee sayd, Come not hither, put thy shoes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaaokob. Then Moyses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lord sayde, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth with milke and honie,

and to bring them into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Huiites, and the Iebusites.

9 And now loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppress thee.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel, out of Egypt.

11 ¶ But Moyses sayd vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will bee with thee: and ths shall bee a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall erue God vpon ths Mountaine.

13 Then Moyses sayd vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moyses, I AM THAT I AM. Also he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God spake iurther vnto Moyses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaaokob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaaokob appeared vnto me, and sayd, I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Huiites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath said met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe ye shall not goe emptye.

22 ¶ For euey woman shall aske of her neighbour, and of her, that so iourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your onnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

¶ Moyses radis sinu into a serpens, & huiusmodi serpens, & totus maris & fluminis sanguis in eum. 24. A. M. in eum signum ad helpe Moysi. 25. God habet in Pharaone, & huiusmodi erumpit in her iurme. 27. Aaron uocatur in Moysi, et dicitur ei ut huiusmodi, et uoluit uide.

Then Moyses answered and sayd, But loe, thou wilt not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

to me. He heard before, but now he would teague me.

1 He doth not fully disobeie God, but acknowledgeth his owne weakness. In Cities there is their owne weakness, vnto Pharaoh's name.

In The God which haue euer bene, and shall bee the God almightie, by whom all things haue their being, and the God of mercy, mercifull of my promise, Reuoc. 1. 4.

18 In visting haue visited.

10, appeared ou, to vs.

¶ Because Egypt was full of idolatry, God would appoint them a place wherethey should ferue him purely.

¶ This example may not be followed generally: though at Gods commandment they did it iustly, receiving some recompence of their labours.

¶ Chap. 11, 13, and 13, 15.

¶ In, in what's bought, the sinners.

F Though by his fierce shew his infirmity, yet faith conuerit, Heb. 11, 27.

17, prince.

17, said them.

10, grandfather.

¶ Wherein hee declared a thankful mind which would recompent the benefit done vnto his. ¶ Chap. 18, 3.

h Gad humbled him by afflictions, that they should cry vnto him, and receive the fruit of his promise. ¶ He iudged their cause, & acknowledged them to be his.

Or, surge within the desert, it was called after the Law was giuen. ¶ Called also Sinai.

¶ Acts 7, 10. c This signifieth that the Church is not consumed by the fire of affliction, because God is in the mids thereof.

d Whom hee called the Angel, verse 2.

e Refuge thy selfe vp to me, Ruth 4, 7, ioh. 5, 15.

f Because of my presence.

¶ Math. 23, 33, after 7, 32.

g For sinners cease from to feare Gods iudgement.

h Whose creature was inerable.

i Most plentifull of all things.

God blesseth Moyses doubting, because hee was not altogether without faith.

peared vnto thee.
 2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.
 3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent. and Moses fled from it.
 4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then hee put forth his hand, and caught it, and it was turned into a rod in his hand.
 5 *Doethis,* that they may beleuee, that the Lord God of their fathers the God of Abraham, the God of Izhak, and the God of Iacob hath appeared vnto thee.
 6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy boosome. And he thrust his hand into his boosome, and when hee tooke it out againe, behold, his hand was || leprous as snow.
 7 Moreover he said, Put thine hand into thy boosome againe. So hee put his hand into his boosome againe, and plucked it out of his boosome, and behold, it was turned againe as his other flesh.
 8 So shall it be, if they will not beleuee thee, neither obey || the voice of the first signe, yet shall they beleuee for the voice of the second signe.
 9 But if they will not yet beleuee thee two signes, neither obey vnto thy voice: then shalt thou take of the c water of the riuier, and powre it vpon the drie land: so the water which thou shalt take out of the riuier, shall be turned to blood vpon the drie land.
 10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time have bene, nor yet fine thou hast spoken vnto thy seruant: but I am † slow of speech and flow of tongue.
 11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?
 12 Therefore goe now, and * I will be with thy mouth, and will teach thee what thou shalt say.
 13 But he said, Oh my Lord, send, I pray thee by the || hand of *imm*, whom thou ^d shouldst send.
 14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for Ioe, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.
 15 Therefore thou shalt speake vnto him, and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.
 16 And he shall be thy spokeman vnto the people: and hee shall be, *euem* hee shall be as thy mouth, and thou shalt be to him as * G God.
 17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.
 18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my || brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moses, Goe in peace.
 19 (For the Lord had said to Moses in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee)
 20 Then Moses tooke his wife and his sonnes, and † put them on an asse, and returned toward

b This power to work miracles was to confirme his doctrine, and to silure him of his vocation.

¶ *Gr. white as snow.*

¶ *gr. the words confirmed by the first signe.*

c Because the three signes should be sufficient witnesses to proue that Moses should deliuee Gods people. ¶ *Exr. from yesterday, and yer yesterday.* ¶ *Exr. because of moueth.*

¶ *Matth 10. 19. and 12. 23.*

¶ *Or, minister in d* That is, of the Melisias, or some other, that is more meete then I. e Though wee prouoke God indly to anger, yet he will neuer reiect his. ¶ *It* That is, in the d him what to say.

¶ *Chap. 7. 3.* ¶ *Meaning, as a wife counsellour and full of Gods Spirit.*

¶ *Or, kinfolke, and huage.*

¶ *Exr. though it be a sinne.* ¶ *Exr. and it them so: &c.*

the land of Egypt, and Moises tooke the rod of God in his hand.
 21 And the Lord said vnto Moises, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.
 22 Then thou shalt say to Pharaoh, Thus saith the Lord, Iracl *is* my sonne, *imm* my * first borne.
 23 Wherefore I say to thee, Let my sonne goe, that hee may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, *euem* thy first borne.
 24 ¶ And as hee was by the way in the Inne, the Lord met him, and would haue killed him.
 25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his foete, and layd, Thou *art* indeed a bloody husband vnto me.
 26 So || he departed from him. Then shee sayd, O bloody husband (because of the circumcision)
 27 ¶ Then the Lord said vnto Aaron, Go meet Moises in the wilderness. And he went and met him in the || mount of God, and kissed him.
 28 Then Moses tolde Aaron all the words of the Lord, who had sent him, and || the signes wherewith he had charged him,
 29 ¶ So went Moises and Aaron, and gathered all the Elders of the children of Irael.
 30 And Aaron tolde all the words which the Lord had spoken vnto Moises, and he did the miracles in the sight of the people.
 31 And * the people beleueed, and when they heard that the Lord had v fitted the children of Irael, and had looked vpon their tribulation, they bowed downe, and worshipped.
 C H A P. V.
 1 Moises and Aaron doe their message vnto Pharaoh, who lesseb was the people of I, and they: but appressed them more and more. 20 They crye out vpon Moises and Aaron, therefore, and Moises complaineth vnto God.
 T HEN afterward Moises and Aaron went and said to Pharaoh, Thus saith the Lord God of Irael, Let my people goe, that they may ^b celebrate a feast vnto me in the wilderness.
 2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Irael goe? I know not the Lord, neither will I let Irael goe.
 3 And they said, || Wee worship the God of the Ebrewes: we pray thee let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest † hee bring vpon vs the pestilence or sword.
 4 Then said the king of Egypt vnto them, Moises & Aaron, why caule ye the people to cease from their workes? get you to your burdens.
 5 Pharaoh said furthermore, Behold, much people ^a is now in the land, and yee ^c make them leaue their burdens.
 6 Therefore Pharaoh gaue commandment the same day vnto the taskemasters of the people and to their ^d officers, saying,
 7 Ye shall giue the people no more straw to make bricke († as in time past) but let them goe and gather them straw themselves:
 8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crye, saying, Let vs goe to offer sacrifice vnto our God.

h Whereby he wrought the miracles.

i By retreating my spirit and deliueing him vnto Sarcas to increas his malice. k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament. m This act was extraordinary: for Moises was fore sick, & God euem then required it. ¶ *Or, the Angel.* ¶ *Or, Harsh.*

n So that Moises had now experience of Gods promise, y he should haue good success.

a Faith ouercometh feare, and maketh men bold in their vocation. b And offer sacrifice.

¶ *Or, God haile mee vs.*

¶ *Exr. hee meete vs with pestilence.*

c Although yee would rebel.

d which were of the Iraelites, and had charge to see them doe their worke ¶ *Exr. yesterday and yesterday.*

The more cruelly they rage, the nearer is Gods helpe. f. Of Moies and Aarons.

9 Lay more worke vpon the men, and cauſe them to doe it, and let them not regard vaine words.

10 ¶ Then went the taskmaſters of the people and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will giue you no more ſtraw.

11 Goe your ſelues, get you ſtraw where yee can finde it, yet ſhall nothing of your labour bee diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtraw in ſtead of ſtraw.

13 And the taskmaſters haſted them, ſaying, Finiſh your dayes worke ¶ euery dayes taſke, as ye did when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taskmaſters had ſet ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taſke in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried vnto Pharaoh, ſaying, ¶ Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtraw giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruants are beaten, and ¶ they too much is blamed.

17 But he ſaid, Ye are people idle: therefore ye ſay, Let vs go offer ſacrifice to the Lord.

18 Goe therefore now and worke: for there ſhall no ſtraw be giuen you, yet ſhall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ſaw themſelues in an euill caſe, becauſe it was ſaid, Ye ſhall diminiſh nothing of your bricke, nor of euery dayes taſke.

20 ¶ And they met Moſes & Aaron, which ſtood in their way: as they came out from Pharaoh,

21 To whom they ſayd, The Lord looke vpon you and iudge: for yee haue made our ſauour to ¶ ſinke before Pharaoh & before his ſeruants, in that ye haue ¶ put a ſword in their hand to ſlay vs. 22 Wherefore Moſes returned to the Lord, and ſayd, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

3 God reneweth his promiſe of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they believe him not. 10 Moſes and Aaron are ſent againe vnto Pharaoh. 14 The genealogie of Ruben, Simeon and Leui, of whom came Moſes and Aaron.

¶ Then the Lord ſaid vnto Moſes, Now ſhalt thou ſee, what I will do vnto Pharaoh: for by a ſtrong hand ſhall he let them goe, and euen ¶ they be constrained to doe them out of his land.

2 Moreouer God ſpoke vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ¶ Almighty God: but by my Name ¶ Iehouah was I not knowne vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I haue allo heard the groining of the children of Iſrael, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from

the burdens of the Egyptians, & will deliuer you out of their bondage, and will redeeme you out of their bondage, and in great ¶ Iudgement.

7 ¶ Allo I will ¶ take you by my people, and will be your God: then yee ſhall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ¶ ſware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

9 ¶ So Moies told the children of Iſrael thus, but they bearkened: not vnto Moies, for anguiſh of ſpirit, and for cruell bondage.

10 Then the Lord ¶ ſpake vnto Moſes, ſaying,

11 Goe ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto me, how then ſhall Pharaoh heare me, which am of a ¶ vncircumciſed lips?

13 Then the Lord ¶ ſpake vnto Moſes and vnto Aaron, and charged them ¶ to goe to the children of Iſrael, and to Pharaoh king of Egypt to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the ſheads of their fathers houſes: the ¶ families of Ruben the firſt borne of Iſrael, of Hanoch, and Pallu, Hezron and Carmi: theſe are the families of Ruben.

15 ¶ Allo the ſonnes of Simeon: Iemuel, and Iemin, and Ohad, and Luchin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ Theſe alſo are the names of the ſonnes of Leui in their generations, Gerſhon, and Kohath, and Merari: and the yeeres of the life of ¶ Leui were an hundred ¶ thirtie and ſeven yeeres.

17 The ſonnes of Gerſhon were Libni and Shimi by their families.

18 ¶ And the ſonnes of Kohath, Amram, and Iſhar, and Hebi on, and Vzziel, (and Kohath liued an hundred thirtie and three yeeres)

19 ¶ Allo the ſonnes of Merari ¶ were Mahli and Muſhi: theſe are the families of ¶ Leui by their kindreds.

20 ¶ And Amram tooke Tochebed his fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ten yeeres.)

21 ¶ Allo the ſonnes of Iſhar: ¶ Korah, and Nepheg, and Zichri.

22 And the ſonnes of Vzziel: ¶ Michael, and Elzaphan, and Sichri.

23 And Aaron tooke Eliſheba daughter of ¶ Amminadab, ſiſter of Nahafon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 ¶ Allo the ſonnes of Korah, ¶ Aſfir, and Elkanaſh, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him ¶ Phinehas: theſe are the principall fathers of the Leuites throughout their families.

26 Theſe are Aaron and Moſes, to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their ¶ armies.

27 Theſe are that Moſes & Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

[Or plague. b He meaneth, as touching the out-ſpeaking, ſo that the ſinner who readeth theſe words, ſhall be ſure to be ſaved, but as for election, to liue euerlaſting, is immutable. ¶ Elr li's ſupreme hand. c ſo hard a thing it was to be obeyed, vnder the c. uile.

d Or barbarous & rude in ſpeech and by this word vncircumciſed is ſignified, a rude whole corruption of mans nature. e This genealogy ſheweth of whom Moies and Aaron came. ¶ Gen. 46. 9. ¶ num. 26. 15. ¶ 1. Chron. 3. 2. ¶ 1. Chron. 4. 24.

¶ Num. 3. 17. ¶ 1. Chron. 6. 1. and 23. 6.

f For he was 40. yeeres old when he came into Egypt, and there liued 94. yeeres. ¶ Num. 26. 57. ¶ 1. Chron. 6. 1. and 23. 6.

¶ Chap. 2. 9. ¶ num. 26. 19. g Which kind of marriage was ſtrict in the law forbidden. ¶ Leuit. 8. 12. h Moies and he were brothers children, whoſe rebellion was puniſhed. ¶ Num. 16. 1. ¶ ¶ Who was a prince of Iuda. ¶ Num. 3. 2.

¶ Num. 25. 11.

k For their families were ſo greatly that they might be compared to armies.

¶ Ebr. the worke of a day in a day.

[Or why people the Egyptians are in the ſin. ¶ Ebr. idle, ye are idle.

[Or, ſoaked (and on ſkins) which ſaid.

¶ Read Gen. 34. 30. ¶ It is a grieuous thing to the ſeruants of God to be accused of euil, ſpecially of their brethren when they doe theſe their duties requiſited.

¶ Ebr. in a ſtrong hand.

[Or, all iuſt iud. a Whereby hee ſignifieth that hee will performe in deed that which hee promiſed to their fathers: for this Name declareth that hee is couerous and will performe his promiſe.

18 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

19 ¶ When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee.

20 Then Moses said before the Lord, Behold, I am of vn-circumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart, 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

¶ Then the Lord sayd to Moses, Behold, I haue made thee ¶ Pharaohs a God, and Aaron thy brother shall ¶ be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *even* my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *even* so did they.

7 (Now Moses was fourscore yeere old, and Aaron fourscore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ¶ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did *eu*n as the Lord had commanded: and Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and for forcerers: and those charmers also of Egypt did in like manner with their incantments.

12 For they cast down euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is ¶ obdurate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (for he will come forth vnto the water) and thou shalt stand and meet him by the riuers brinke, and the rod which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebreweshath sent mee vnto thee, saying, Let my people goe, that they may serue me in the wilderness. and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord, behold, I will smite with the rod that is in mine hand vpon the water that is in the riuier, and it shall be turned to blood.

18 And the fish that is in the riuier shall die, and the riuier shall stinke, and it shall ¶ grieue the Egyptians to drinke of the water of the riuier.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer the riuers, ouer their poudes, and ouer all pooles of their waters, & they shall be ¶ blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did *eu*n as the Lord commanded: ¶ and hee lift vp the rod, and smote the water that was in the riuier in the sight of Pharaoh, and in the sight of his seruants: and ¶ all the water that was in the riuier, was turned into blood.

21 And the fish that was in the riuier died: and the riuier stanke: so that the Egyptians could not drinke of the water of the riuier: and there was blood throughout all the land of Egypt.

22 ¶ And the enchanters of Egypt did *eu*n likewise with their sorceries: and the heart of Pharaoh was ¶ hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, ¶ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuier for waters to drinke: for they could not drinke of the water of the riuier.

25 And ¶ thus ¶ continued fully seuen dayes after the Lord had smitten the riuier.

CHAP. VIII.

6 Frogs are sent, 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with missemeites. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

¶ Afterward the Lord said vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me,

2 And if thou wilt not let them goe, behold, I will smite all thy cuntry with ¶ frogs:

3 And the riuier shall be full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, and into thy ouens, and ¶ into thy kneading troughes.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streams, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the ¶ frogs came vp, and couered the land of ¶ Egypt.

7 ¶ And the forcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayd, e Pray yee vnto the Lord, that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ¶ Concerning mee, *eu*n ¶ command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses.

I The disobedience both of Moyses and of the people sheweth that their deliniance came onely of Goddes mercy.

10r, a Gods Pharaoh. I haue giuen thee power and authority to speeke in my Name, and to execute my iudgements vpon him. 10r, shall speake for thee (before Pharaoh.)

b To strengthen Moses faith, God promises againe to punish mozt sharply the oppression of his Church.

c Moses liued in a solitude and banishment forty yeeres before hee enjoyed his office to deliuer Gods people.

10r, dragon.

d It seemeth that the wise mennes and Iambres, reade 1. Tim. 3. 8. for eu: the wicked maliciously resist the truth of God.

10r, beaust and dust.

e To witte, the riuier Nilus.

10r, they shall be weary, and abhorre to drinke.

The first plague.

¶ Chap. 17. 3. ¶ Psal. 75. 4. 4.

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

g Wyl. 17. 7. g In outward appearance, and alies that the seuen daies were ended. 10r, men made strong. 10r, hee set not his heart as all others do. 10r, seuen dayes were accom. ¶ Psal.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

10r, vpon thy daughter, or into thine ambries.

The second plague. b But Goshen, where Gods people dwell, was excepted. ¶ Wyl. 17. 7.

c Not lone but feare causeth the very infidels to feare vnto God.

10r, haue this bowe ouer me. 10r, speake plainly vnto me.

fes, that they may remaine in the riuer onely.

10 Then he sayd, To morrow. And bee answered, Bee it as thou hast sayd, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shal depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moyses and Aaron went out from Pharaoh: and Moyses cryed vnto the Lord concerning the frogs, which he had || sent vnto Pharaoh.

13 And the Lord did according to the saying of Moyses: so the frogs died in the houses, in the towne, and in the fields.

14 And they gathered them together by heaps, and the land stanke of them.

15 But when Pharaoh sawe that hee had rest given him, hee | hardened his heart, and hearkened not vnto them, as the Lord had sayd.

16 ¶ Again the Lord said vnto Moyses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to || lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rodde, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then sayd the enchanters vnto Pharaoh, This is | the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had sayd.

20 ¶ Moreouer the Lord said to Moyses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe that they may serue me.

21 Else, if thou wilt not let my people goe, behold, I will send || swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be || wonderful in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the midst of thee | earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: * for there came || great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moyses and Aaron, and saide, Goe, doe sacrifice vnto your God in this land.

26 But Moyses answered, It is not meete to doe so: for then we should offer vnto the Lord our God that | which is an abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but ^h goe not farre away, pray for mee.

29 And Moyses sayd, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth | deceive no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moyses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moyses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ^k hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

3 The morsure of beasts. 10 The plague of steebes and sores. 33 The horrible haile, thunder and lightning. 26 The lens of Goshen was excepted. 27 Pharaohs cruelty to his wickednesse. 33 Moyses prayeth for him, 35 yet is hee obstinate.

Then the Lord said vnto Moyses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a || mighty great moraine.

4 And the Lord shall doe * wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh bent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moyses and to Aaron, Take your handfull || of ashes of the fornace, and Moyses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt, and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moyses sprinkled them toward the heauen, and there came || a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moyses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, * as the Lord had said vnto Moyses.

13 ¶ Also the Lord saide vnto Moyses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue mee.

† Ebr. according to thy word.

† Or, layd vpon.

d In things of this life God oftentimes heareth the prayers of the iust for the vngodly.

† Or, made his heart heavy.

† The third plague.

e God confounded their wisdom and authoritie in a thing most vile. f They acknowledged that this was done by Gods power and not by sorcery, Luk. 11. 20.

† Or, multitude of venomous beasts, as serpents, &c.

† Or, I will separate.

† Or, land of Egypt.

* Wisd. 1. 9. † The fourth plague.

g For the Egyptians worshipped diuers beasts, as the ox, the sheepe, & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see. * Chap. 3. 18.

h So the wicked perseute vnto Gods wrath: anger, how far they shall goe.

† Hee could not iudge his heart, but yet he charged him to doe this vncleuely.

k Where God giveth not faith, no miracles can preuaile.

† The fifth plague.

a He shall declare his heauie iudgment against his enemies, and his fauour towards his children.

b Into the land of Goshen, where the Israelites dwelt.

† Or, imbers.

† The sixt plague.

* Chap. 21.

e So that thine own conscience shall condemne thee of ingratitude and malice

14 For I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I appointed thee, to || shew my power in thee, and to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was layde, vnto this time.

19 Send therefore now, and e gather thy cattell, and all that thou hast in the felde: for vpon all the men, and the beastes, which are found in the felde, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the word of the Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moyses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moyses stretched out his rod toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since || it was a nation.

25 And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moyses and Aaron, and said vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray yee vnto the Lord (for it is enough) that there be no more mighty thunders, and haile, and I will let you goe, and yee shall tary no longer.

29 Then Moyses sayde vnto him, As soone as I am out of the cite, I will spread mine hands vnto the Lord, and the thunders shall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy seruants, I know h a fore I pray, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was balled.

32 But the wheate and the rie were not smitten: for they were hid in the ground)

33 Then Moyses went out of the cite from Pharaoh, and spread his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both hee and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said ¶ by Moyses.

CHAP. X.

7 Pharaohs seruants counsel him so as the Israelites depart. 13 Grahoppers destroy the country. 18 Pharaoh conspireth his sune. 22 Darkenness is sent. 28 Pharaoh forbiddeth Moyses to come any more in his presence.

AGAINE the Lord said vnto Moyses, Go to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke thely my miracles ¶ in the middes of his: e i b m e,

2 Aud that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moyses and Aaron vnto Pharaoh, and they said vnto him, Thus sayeth the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, behold, to morrow will I bring ¶ grahoppers into thy coasts.

5 And they shall coner the face of the earth, that a man cannot see the earth: and they shall eat the residue which remaineth vnto you: and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be ¶ an offence vnto vs? let the men goe, that they may serue the Lord thy God: wilt thou first know that Egypt is destroyed?

8 So Moyses and Aaron were brought againe vnto Pharaoh, and hee saide to them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moyses answered, We will goe with our yong, and with our old, with our sonnes, and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee said vnto them, Let ¶ the Lord be with you, as I will let you goe and your children: behold, for e euill is before your face.

11 It shall not be so: nowe goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moyses, Stretch out thine hand vpon the land of Egypt for the Grahoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moyses stretched forth his rod vpon the land of Egypt: and the Lord brought an East wind vpon the land all that day, and all that night: and in the morning the East wind brought the ¶ Grahoppers.

14 So the Grahoppers went vp vpon all the land

¶ Hee by the hand of Moyses.

¶ Chap 4, 21.

Or in his presence, or among them.

a The miracles should be forgotten, that they should be spoken of for euer. Where also we see the duty of patrons toward their children.

b The end of afflictions is, to humiliate our selues with true repentance vnder the hand of God.

Or, locusts.

¶ ¶ ¶ 4. 20. 9.

Or haue.

c Meaning the occasion of all these euils: is: are the godly ent charged as Elias was by Achab.

d That is I would the Lord were no more afflicted toward you, when I am minded to let you goe. e Punishment is prepared for you. Some reade, Yee intend fomes mischief.

¶ The eighth Plague.

* Rom. 9. 17. Or, let first vpon, Or, let first vpon. d That is, that all the world may magnifie thy Name in overcoming thee.

e Here wee see, though Gods wrath be kindled yet there is a certain mercie shewed euen to his enemies.

¶ Ebr, it is not his heart. f The word of the minister is called the word of God.

¶ The tenth Plague. ¶ Ebr, hee walked.

Or, since it was inhabited.

¶ The wicked confesse their sinnes, their condemnation, but they cannot beleeue to obtaine remission. ¶ Ebr, voices of God.

¶ Pal. 54. 1. h Meaning, that when they haue their request, they are neuer the better, though they make many false promises, when we see the practice of the wicked. Or, late, or ouer.

For he caused them to remaine.

land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruits of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And now for giue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong Westwinde, and tooke away the grasshoppers, and violently cast them into the red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknesse, euen darknesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where hee was for three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not 1 an hooue be left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh sayd vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt 1 die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promyseth to sende the plague of darkness vnto the children of Israel. 2 Hee willketh them to borrow their neighbours iewels. 3 Moses was esteemed of all same Pharaoh. 4 Hee willketh the death of the first borne.

(Now the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall at once chafe you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour, * iewels of siluer, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the muddes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at the mill, and all the first borne of beasts.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man or beast, * that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all the thy seruants shall come downe vnto me, and fall before mee, saying, Get thee out and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord willketh the Passouer. 2 The first borne shall be the children of the mystery thereof. 3 The first borne are faine. 4 The first practices are taken out of the land. 5 The Egyptians are spoiled. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

¶ Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This month shall be vnto you the beginning of moneths: it shall be to you the first month of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this month let every man take vnto him a lambe, according to the house of the fathers, a lambe for an hooue.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: every one of you according to his eating shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere old: yee shall take it of the lames, or of the kids.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then shall all the multitude of the Congregation of Israel kill it at euen.

7 After they shall take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night roste with fire, and vnleavened bread: with sower herbs they shall eate it.

9 Eate not therof rawe, boyled nor sodden in water, but roste with fire both his head, his feet, and his purtenance.

10 And ye shall referre nothing of it vnto the morning: but that which remaineth of it vnto the morning, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staves in your hands, and ye shall eate it in haste: for it is the Lords Passouer.

12 For I will passe thorow the land of Egypt the same night, and will smite all the first borne

* Chap. 12. 29.

* Wyl. 12. 11.

b From the bright to the lowell.

c That is, vnder thy power and gouernment.

d. God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.

b As touching the obseruation of feasts: as for other pollicies, they reckoned from September.

c As the fathers of the household had great or imale families.

d He shall take so many as are sufficient to eate the lambe.

e Every one in his hooue. f Hee leauesome the two corners, for smilgins.

f That is, all that may be eaten.

g The lambe was soote the passouer, but signified it, as sacramentoes are ooe thing in felice, which they doe receiue out, but signifie it.

F The wicked in their miserie fecke to Gods ministers for helpe, albeit they haue and detest them.

g The water leemeth red because the sand or prauel is red: as the Ebrewes call it the Sea of butruines.

h Because it was so thicke.

i The ninth plague.

* Wyl. 12. 11.

* Wyl. 12. 11.

i The ministers of God ought not to yeeld one to the wicked as touching their charge k That is, with what benefits or how many.

l Though before hee confessed Moses iust, yet against his owne conscience hee threatened to punish to death.

a Without any condition, but with haste and violence.

b Chap. 3. 22. and 22. 35.

c Eccles. 4. 5.

Or prince, or Islaie.

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt: I am the Lord.

the first borne of the captiue that was in prison, and all the first borne of beasts.

Wid. 18. 5.

Of the benefit received for your sinuance.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

30 And Pharaoh rose vp in the night, hee, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

Of those houses, wherein any first borne was, either of men or beasts.

That is, until Christs coming: for then ceremonies had an end.

14 And this day shall be vnto you a remembrance: and ye shall keep it an holy Feast vnto the Lord, throughout your generations: ye shall keep it holy by an ordinance for euer.

31 And hee called to Moyses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

Pray for me.

Or call together the people to seruice God.

15 Seuen dayes shall ye eat vnleavened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eateth leavened bread from the first day, vntill the seuenth day, that person shall be cut off from Israel.

32 Take also your sheepe and your cattell, as ye haue said, and depart, and blesse me al o.

Chap 3. 22. and 11. 2.

Leuit. 23. 5. Now 28. 6. For in old time ye counted, beginning the day or Sunnet, till the next day at the same time.

16 And in the first day shall be an holy assembly vnto you: no worke shall be done in them, save about that which euery man must eate: that onely may ye doe.

33 And the Egyptians did force the people, because they would fend them out of the land in haste: for they said, We die all.

Or, sent them.

17 Yee shall keepe also the Feast of vnleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

34 Therefore the people tooke their dough before it was leuened, when their dough bound in clothes vpon their shoulders.

Chap 3. 22. and 11. 2.

18 ¶ In the first moneth, and in the fourteenth day of the moneth at euen, ye shall eat vnleavened bread vnto the one and twentieth day of the moneth at euen.

35 And the children of Israel did according to the saying of Moyses, and they asked of the Egyptians, jewels of siluer, and jewels of gold, and raiment.

Num. 33. 3. 28. 34. 6.

Hebr. 11. 28. Or, vnto the upper doore post. Or, vnto the post.

19 Seuen dayes shall no leauen bee found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

37 Then the children of Israel tooke their journey from Rameses to Succoth, about fixe hundred thousand men of foot, beside children.

Which was a cite in Golho, Gene. 47. 11.

20 Yee shall eate no leavened bread: but in all your habitations shall ye eate vnleavened bread.

38 And a great multitude of sundry sort of people went out with them, and sheepe and beees, and cattell in great abundance.

Which were strangers, and not borne of the Israelites.

21 ¶ Then Moyses called all the Elders of Israel, and said vnto them, Chuse out and take you for euer of your households a lambe, and kill the Passouer.

39 And they baked the dough which they brought out of Egypt, & made vnleavened cakes: for it was not leuened, because they were thurst out of Egypt, neither could they tary, nor yet prepare themselves vitales.

Gen. 15. 13. Gen. 7. 6. Gen. 12. 17.

The Angel sent of God to kill the first borne.

22 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintell, and the doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

From Abrahams departing from Vr in Chaldra, vnto the departing of the children of Israel from Egypt are 430. yeres.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

41 And when the foure hundred and thirtie yeeres were expired, euen the selfe same day departed all the hosts of the Lord out of the land of Egypt.

Except he be Circumcised, and onely professe your Religion.

The land of Canaan.

24 Therefore shall ye obserue this thing as an ordinance, both for thee and thy sonnes for euer.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

Numb. 9. 12. John 19. 36.

Or seruise. 14th. 4. 6.

25 And when yee shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruise.

43 Also the Lord said vnto Moyses and Aaron, This is the Law of the Passouer: no stranger shall eate thereof.

26 ¶ And when your children aske you, What seruise is this ye keepe?

44 But euery seruant that is bought for monee, when thou hast Circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

They gave God thanks for so great a benefit.

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves and worshipped.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, neither shall ye breake a bone thereof.

They that are of the household of God, must be all ioyned in one faith and Religion.

Chap 11. 4. The tenth plague.

28 So the children of Israel went, and did as the Lord had commanded Moyses and Aaron: so did they.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passouer of the Lord, let him Circumcise all the males, that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for no vncircumcised person shall eate thereof.

49 One Law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

Lord commanded Moses and Aaron: so did they. 51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passouer 8. 14 Sacramentation to teach their children so remember their deliuerance. 17 Why they are led by the wilderness. 19 The house of Iosaph. 21 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying, 2 * Sanctifie vnto me all the first borne: that is, eury one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall bee eaten.

4 This day come yee out in the moneth of e Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee swaue vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keep this seruise in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the 4 seuenth day shall be the Feast of the Lord.

7 Vnleauened bread shall be eaten seuen daies, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne * in that day, saying, This is done, because of that which the Lord did vnto me when I came out of Egypt.

9 And it shall be a signe vnto thee † vpon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keep therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee swaue vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that first openeth the wombe: also eury thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

14 But eury † first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee || tomorrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as || frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

16 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistins country, || though it were neerer: (for God said, I lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the Red sea, and the children of Israel went vp * armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * Heeooke not away the pillar of the cloud by day, nor the pillar of fire by night: from before the people.

C H A P. XIII.

4. 8 Pharaoh leaues u horowd, and peruerseth the Israelites. 11 The Israelites herken with feare, w make warre against Misra. 13 M. se. dooth encourage them. 21 He dooth str. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Mo's, saying, 2 Speake to the children of Israel, that they * returne and campe before b Pi-hahuroth, betwene Migdol and the Sea, ouer against Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath thut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will * get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know, that I am the Lord, and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh, and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruise?

6 And he made readie his charrets, and tooke his people with him,

7 And tooke sixe hundred chofen charrets, and all the charets of Egypt, and captaines ouer eury one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an c high hand)

9 * And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahuroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beheld, the Egyptians made after them, & they were sore afraid: wherefore the children of Israel cried vnto the Lord.

1 Or figures of remembrance.

1 Or because,

2 Which the Philistins would haue made against them by flopping them the passage.

3 That is, not principally, but principally, and as the word dooth signifie, for in order by line and line.

4 Gene. 50. 25. 10. 24. 30.

5 Num. 33. 6.

6 Num. 14. 14. deus 1. 33. psal. 78. 14. 1. cor. 10. 1.

7 To delend them from the heat of the Sunne.

8 He. 4. 19.

3 From toward the country of the Philistins.

4 So the Sea was before them, mountains on either side and the enemies at their backe: yet they obeyed God, and were deliuered.

5 Num. 5. 7. c With punishing his obliuious rebellion.

d Iosephs wretched, but besides their charets there were 5000.

horsemen, and 20000 footmen.

e With greatnes and boldnesse. 1. ioh. 3. 8. 1. ier. 4. 9.

f They which a liede before in their deliuerance, retoyed, being now in danger are straddled mustie.

* Chap. 2. 9. and 34. 10. leui. 27. 26. num. 31. 5. and 8. 16. iud. 2. 23.

* 2. iud. 23. 13. † 1. iud. 1. 1. of veruon.

a Where they were in most cruel lauerie.

b To signifie that they had not leisuere to leauen their bread.

c Containing part of March, and part of April, when come began to ripe in that country.

d Both the seuenth and the first day were holy, as chap. 18. 16.

e When thou doest celebrate the Feast of vnleauened bread.

f Thou shalt haue continual remembrance thereof, as thou wilt lest of a thing that is in thine hand, or beefore thine eyes.

* Chap. 22. 29. and 34. 19. 2. iud. 44. 30.

† Ebr. that first cometh forth.

g This is also vnderstood of the horse and other beasts which were not offered in sacrifice.

h By offering a cleane beast in sacrifice. leui. 22. 6.

i Or, beuesterward.

In this figure
four chief
points are to be
considered.

First that the
Church of God
is ever present
in this world to
the Cross, and
so be afflicted
after our fates
or other.

2^d That the
Ministers of
God following
their vocations,
shall be as
spears of an
army, armed
against
evils of the
world that pretend
the same cause
and religion that
they do.

The third, that God delivereth us by
his Cross, yet continually out of dangers,
and is ever ready to
faith and patience continually their troubles,
you, and offendeth
against us: as the
Israelites were now
to leave hope of their
lives, when they
were in Egypt.
The fourth point is,
that when the dangers
are most great,
then God
helps us most ready
to succour: for the
Israelites had on either
side of them, huge rocks
and mountains to
close them: the Sea
between them most
convenient enemies,
so that there was
no way left to
escape, or to
overcome.



Such is the
importance of
the flesh, that it
cannot abide
Gods appointed
time.

Or deliverance.

One thy
work in God
without
grudging
or doubting.
Thus in
tentations
faith fighteth
against the
flesh, and
erith with
inward
groings
to the Lord.

The cloud
sheweth
light to the
Israelites, but
to the Egyptians
it was darkness,
so that their
two
hostes could not
joyne together.
+ Job. 4. 23.
+ Gal. 1. 24.

11 And they saide vnto Moses, Haft thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore haft thou ferued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let vs bee in rest, that wee may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wilderness.

13 Then Moses saide to the people, Feare ye not, stand still, and behold || the saluation of the Lord, which he will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer fee them againe.

14 The Lord shall fight for you: therefore hold you your peace.

15 ¶ And the Lord saide vnto Moses, Wherefore criest thou vnto me? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get mee honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 ¶ And the Angel of God, which went before the hoste of Israel, remoued and went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkenesse, yet gaue it light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to run backe by a strong East wind all the night, and made the Sea drie land: for the waters were diuided,

22 Then the children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wal vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued, and went after them to the mids of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fierie and cloudie pillar, he stroke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheelles, and they draue them with || much adoe: so that the Egyptians euer one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord saide to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ouerthrew the Egyptians in the mids of the Red Sea.

28 So the water returned and couered the charets and the horsemen, euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the mids of the Sea, and the waters were a wal vnto them on their right hand, and on their left.

30 Thus the Lord gaue Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleued the Lord, and his seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women, sing praises vnto God for their deliuerance. 23 The people murmure. 25 As the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang Moses and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in the Sea.

2 The Lord is my strength and || praise, and he is become my saluation. He is my God, and I will prepare him a tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a man of Warre, his Name is Iehouah.

4 Pharaohs charets and his host hath he cast into the Sea: his choi'en Captaines also were drowned in the Red Sea.

5 The depths haue couered them, they sank to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath brui'd the enimie.

7 And in thy great glorie thou hast ouerthrowne them that rose against thee: thou defendest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nosetels the waters were gathered, the floods stood still as an heape,

* Psal. 78. 13.
1 cor. 10. 11.
Hebr. 11. 29.

Which was
about the three
last houres of
the night.

Or beauty.

So the Lord
by the
waters
drowned his
enemies.

† Ebr. hand.
N This is the
doctrine which
he taught them in
the Name of the Lord.

3 Praising God
for the ouerthrow
of his enemies,
and their deliuerance.

* Psal. 124.
107. the occasion
of my Song of
praise.

b To worship
him therein.
c In battell he
ouercometh enimie.
d Euer constant
in his promise.

Or power.

e Those that are
enemies to Gods
people, are his
enemies.

Or, in the depth of the sea.

the depths congealed together in the heart of the sea.

9 The enimie said, I will pursue, I will overtake them, I will diuide the spoyle, † my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy wind, the sea covered them, they sanke as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods | who is like thee so glorious in holinesse, & fearful in praises, doing wonders!

12 Thou stretchest out thy right hand, and the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people that heare and beaſt aid: forow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Caanan shall waxe faint hearted.

16 * Feare and dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared. O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charres and horſemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Prophesse, sister of Aaron, tooke a tymbrall in her hand, and all the women came out after her with tymbralls and k dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horc and his rider hath hee ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wildernesse of Shur, and they went three dayes in the wildernesse, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called || Marah.

24 Then the people murmured against Moſes, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a * tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there he pronounced them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give care vnto his commandments, and keepe all his ordinances, then wilt I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelve fountaines of waters, and seauenty || palme trees, and they camped there by the waters.

CHAP. XVI.

1 The murmuringes cometh out of sin, and murmure against Moſes and Aaron. 2 The Lord smeth Quales and Manna. 3 The Lord smeth the water. 4 The Lord smeth the water. 5 The Lord smeth the water. 6 The Lord smeth the water. 7 The Lord smeth the water. 8 The Lord smeth the water. 9 The Lord smeth the water. 10 The Lord smeth the water. 11 The Lord smeth the water. 12 The Lord smeth the water. 13 The Lord smeth the water. 14 The Lord smeth the water. 15 The Lord smeth the water. 16 The Lord smeth the water. 17 The Lord smeth the water. 18 The Lord smeth the water. 19 The Lord smeth the water. 20 The Lord smeth the water. 21 The Lord smeth the water. 22 The Lord smeth the water. 23 The Lord smeth the water. 24 The Lord smeth the water. 25 The Lord smeth the water. 26 The Lord smeth the water. 27 The Lord smeth the water. 28 The Lord smeth the water. 29 The Lord smeth the water. 30 The Lord smeth the water. 31 The Lord smeth the water. 32 The Lord smeth the water. 33 The Lord smeth the water. 34 The Lord smeth the water. 35 The Lord smeth the water. 36 The Lord smeth the water. 37 The Lord smeth the water. 38 The Lord smeth the water. 39 The Lord smeth the water. 40 The Lord smeth the water. 41 The Lord smeth the water. 42 The Lord smeth the water. 43 The Lord smeth the water. 44 The Lord smeth the water. 45 The Lord smeth the water. 46 The Lord smeth the water. 47 The Lord smeth the water. 48 The Lord smeth the water. 49 The Lord smeth the water. 50 The Lord smeth the water. 51 The Lord smeth the water. 52 The Lord smeth the water. 53 The Lord smeth the water. 54 The Lord smeth the water. 55 The Lord smeth the water. 56 The Lord smeth the water. 57 The Lord smeth the water. 58 The Lord smeth the water. 59 The Lord smeth the water. 60 The Lord smeth the water. 61 The Lord smeth the water. 62 The Lord smeth the water. 63 The Lord smeth the water. 64 The Lord smeth the water. 65 The Lord smeth the water. 66 The Lord smeth the water. 67 The Lord smeth the water. 68 The Lord smeth the water. 69 The Lord smeth the water. 70 The Lord smeth the water. 71 The Lord smeth the water. 72 The Lord smeth the water. 73 The Lord smeth the water. 74 The Lord smeth the water. 75 The Lord smeth the water. 76 The Lord smeth the water. 77 The Lord smeth the water. 78 The Lord smeth the water. 79 The Lord smeth the water. 80 The Lord smeth the water. 81 The Lord smeth the water. 82 The Lord smeth the water. 83 The Lord smeth the water. 84 The Lord smeth the water. 85 The Lord smeth the water. 86 The Lord smeth the water. 87 The Lord smeth the water. 88 The Lord smeth the water. 89 The Lord smeth the water. 90 The Lord smeth the water. 91 The Lord smeth the water. 92 The Lord smeth the water. 93 The Lord smeth the water. 94 The Lord smeth the water. 95 The Lord smeth the water. 96 The Lord smeth the water. 97 The Lord smeth the water. 98 The Lord smeth the water. 99 The Lord smeth the water. 100 The Lord smeth the water.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wildernesse of Sin, (which is betweene Eliu and Sinah) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moſes, and against Aaron in the wildernesse.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we were by the flesh pots, when we ate bread our bellies full: for yee haue brought vs out into this wildernesse, to kill this whole company with famine.

4 ¶ Then layde the Lord vnto Moſes, Behold, I will caue bread to raine from heauen vnto you, and the people shall goe out, and gather † that that is sufficient for euery day, that I may proue them: whether they will walke in my Law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moſes and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: for he hath heard your grudgings against the Lord: and what are wee that yee haue murmured against vs?

8 Againe Moſes said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings which yee murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moſes said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and behold, the glory of the Lord appeared in a cloud.

11. (For the Lord had spoken vnto Moſes, saying,

12 * I haue heard the murmuring of the children of Israel: tell them therefore, and say, || At euen yee shall eat flesh, and in the morning yee shall be filled with bread, and yee shall know that I am the Lord your God.)

13 And so at euen the Quales came and covered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen was accided, behold, a small round thing was vpon the face of the wildernesse, in all as the hoare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is I MAN, for they wist not what it was. And Moſes layd vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath

a This is the place where they had camped: there is another place called Zio, which was the 23. place where they camped: and is also called Kadeth, Num. 33. 36.

b So had a thing it is to the flesh, not to murmur against God when the belly is pinched.

† Ebr. the portion of a day in the day. To signifie, that they should patiently depend vpon Gods providence from day to day.

d Hee smethem not Manna because they murmured, but for his great mistake.

e He that cometh into Gods ministers, cometh to God himselfe.

¶ Chap. 16. 26.

* Ecl. 1. 5. 4. I Or, in the night.

* Num. 11. 31.

* Num. 11. 7. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† Which signifie the part portion or gift also meate prepared. Job 6. 32. 1. 2. 3.

f For so oftentimes the Scripture calleth the mighty men of the world.

g Which ought to be praised with all praise and reverence. h That is, into the land of Canaan or into mount Zion.

* Deut. 2. 25. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i Which was a town Zion where after ward the Temple was built.

k Signifying their great joy: which custome the Iewes obserued in certain solemnities. Iudg. 11. 34. & 11. 35. but it ought not to be clocke encounter our wonton dances.

l By singing the like song of thanksgiving. m Which was called Etham. Numb. 33. 8. n Or, bitterness.

* Ecl. 1. 5. 4.

o That is, God, or Moises in Gods name.

p Which is, to do that only that God commandeth.

* Numb. 33. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g Which contenteth about a pottle of ourmeau e. † Elr. for an head.

commanded: gather of it every man according to his eating, § an omer for † a man according to the number of your persons: every man shall take for them which are in his tent.

* 1. Cor. 8. 15. h God is a rich feeder of all and none can lustily complain.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did measure it with an Omer, b he that had gathered much, had nothing over, & he that had gathered little, had no lack: so every man gathered according to his eating.

† No creature is so pure, but being abused it turneth to our destruction.

19 Moses then said vnto them, Let no man refuse thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them referred of it till morning, and it was full of wormes, and i stank: therefore Moses was angry with them.

k Which portion should freake for the Sabbath and the day before.

21 And they gathered it every morning, every man according to his eating: for when the heat of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered k twice so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that which the Lord hath said, To morrow u the rest of the holy Sabbath vnto the Lord: bake that soday which ye will bake, and leaue that which ye will seele, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day u the Sabbath vnto the Lord: to day ye shall not i finde it in the field.

26 Sixe dayes shall ye gather it, but in the seuenth day u the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they found none.

l Godooke away the occasion from their laboure, to signifye how holy he would have the Sabbath kept, in their indelicacy wasto great, † as they did expressly against Gods commandments.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandments, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the fixt day bread for two dayes: tarie i therefore every man in his place: let no man goe out of his place the seuenth day.

o In forme and figure, but not in colour. Num. 11. 7.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it M A N, and it was like o to coriander seebe, but white: and the taste of it was like vnto waters made with honie.

32 And Moses said, This is that which the Lord hath commanded, Fil an Omer of it, to keepe it for your posterity: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

p Of this vessel seide Hebr. 9. 4.

33 Moses also said to Aaron, Take a o pot and put an omer full of M A N therein, and set it before the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron laid it vp before the p testimonie to be kept.

35 And the children of Israel did eate M A N forty yeeres, vntill they came vnto a land inhabited: they did eate M A N vntill they came to the borders of the land of Canaan.

q That is, the Ark of the covenant, to wit, after that the Arke was made, * 7. 9. 5. 12. uero. 20. 5.

36 The Omer u the tenth part of the q Ephah.

r Which measure contained about 100 pottles.

CHAP. XVII.

The Israelites come to Rephidim, and grudge for water, & Water is giuen them out of the rocke. II Moses buildeth vp his

hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

A Nd all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys † at the commandment of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 * Whereof the people contented with Moses, and said, Giue vs water, that we may drinke. And Mo'es said vnto them, Why contend ye with me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypte to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to † stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou i smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee vpon the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place ¶ Mas-sah and ¶ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the Lord among vs, or no?

8 ¶ Then came e Amalek and fought with Israel in Rephidim.

9 And Mo'es said to Ioshua, Chuse vs our men, and goe fight with Amalek: to morrow I will stand on the top of the † hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade i him, & fought with Amalek: and Mo'es, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hands ddowne, A-malek preuailed.

12 Now Moses hands were heaue: therefore they tooke a stone and put it vnder him, and hee sat vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the giuing downe of the Sunne.

13 And Ioshua difcomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Mo'es, Write this for a remembrance b in the booke, and † rehearse it to Ioshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Mo'es built an altar, and called the name of it † Ichoua-nissi.)

16 Also he said, † The Lord hath sworn, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro commeth to see Mo'es his souerain law. 8 Mo'es seeth him of the water of Egypt. 9 Jethro serueth and offereth sacrifices to God. 21 What manner of men officers and singers ought to be. 24 Mo'es obedieth Jethros counsell in appointing officers.

W Hen Jethro the * Priest of Midian, Mo'es father in law, heard that God had done for

Elr. at the mon. 5. Mo'es here ooth such nor eury place where they camped, as Num. 33 but only those places where some notable thing was done.

* Num. 20. 4. † Why distrust you God: why looke ye not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets.

* Chap. 7. 2. * Num. 20. 9. uisil. † 1. 4. gal. 7. 13. 1. Cor. 10. 1. 1. Cor. 10. 1. 1. Cor. 10. 1. 1. Cor. 10. 1.

d When in aduersitie wee thinke God to be negligent, then wee neglect his promise, and make him a liar. * Deui. 25. 17. uisil. 1. 3. * Who came of Eliphaz, sonne of Esau, Gen. 36. 2. f That is, Horeb, which is also called Sinai.

g So that we see, how dangerous a thing it is so faint in praye.

h In the booke of the Law. † Elr. put it in the eeres of Ioshua. * Num. 24. 20. i. 1. sam. 15. 3.

i That is, the Lord is my banner, as he declareth by holding vp his rod and his hands. † Elr. the hand of the Lord vpon the thyrus.

* Chap. 22. 16.

for Moses, and for Irael his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Mo'es wife, (after hee had sent her away)

3 And her two sonnes, (whereof the one was called Gersom: for hee said, I have bene an alien in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was my helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where hee camped by the Mount of God.

6 And he said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meeete his father in law, and did obe'ance and kissed him, and eche asked other of his welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recompensed.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law before God.

13 ¶ Now on the morrow, when Mo'es fate to iudge the people, the people stood about: Moses from morning vnto euen.

14 And when Moses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto mee, and I iudge betweene one and another, and declare the ordinances of God, and his Lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both wearyest thy selfe greatly and these people that is with thee: for the thing is too heauie for thee: thou art not able to doe it thy selfe alone.

19 Heare now my voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people i men of courage, fearing God, men de-

ling truly, hating couctoufnesse: and appoint thou over them rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God shall command thee) both thou shalt bee able to endure, and all this people shall also goe quietly to their place.

24 So Moses obeyed the voice of his father in law, and did all that he had said:

25 And Moses cho'ed men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes to Moses: for they iudged all small matters themselues.

27 Afterward Moses let his father in law depart, and he went into his country.

C A H P. XIX.

1 The Israelites came to Sinai. 2 Moses chose for among all the Nation. 3 The people promis to obey God. 12 Iudged that was by the Hill Sinai. 16 God appoynted vnto Moses vnto the Mount in the desert and high way.

IN the 3rd month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

3 For they departed from Replhidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the Mount.

4 ¶ But Moses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of Isaac, and tell the children of Israel.

5 ¶ Yee haue seene what I did vnto the Egyptians, and how I carried you vpon eagles wings, and haue brought you vnto me.

6 Now therefore * if yee will heare my voice indeed, and keepe my Couenant, then ye shall bee my chiefe treasure aboue all people, * though all the earth be mine.

7 Yee shall be vnto mee also a kingdom of * Priestes, and an holy Nation: Thee are the words which thou shalt speake vnto the children of Israel.

8 ¶ Moses then came, and called for the Elders of the people, and propo'ed vnto them all these things, which the Lord commanded him.

9 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moses reported the words of the people vnto the Lord.

10 ¶ And the Lord said vnto Moses, I see, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may al' beleene thee for euer, (for Moses had tolde the words of the people vnto the Lord)

11 Moreouer the Lord said vnto Moses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

12 And let them bee ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

a It may seeme that he sent her backe for a time to her father for her patience, for he should be a let vnto his vocation, which was so dangerous, Chap. 1. 25. Chap. 2. 21.

b Hete b is called the Mount of God, because God wrought many miracles there. So Peter callth the Mount where Christ was transfigured the holy Mount: for by Christs presence it was holy for a time, 1. Pet. 1. 18. c That is, he sent messengers to say vnto him. † Ets. of peace.

d Whereby it is evident that hee worshipped the true God, and therefore Moses refused to doe to marrie his daughter. † Chap. 1. 10, 22 and 5. 7, and 14. 8. e For they that droned the children of the Israelites, perished themselves by water. f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is to know Gods will, and to haue iustice executed.

† Ets. thou wilt feare and fill. † Deut. 1. 9.

Or, counsell.

h Iudge thou in hard causes, which cannot be decided but by consulting with God. i What manner of men ought to be chosen to beare office.

k Godly counsell is not to be obeyed, when it is some of our inferences, for in such God altimes giueth wisdom to humble them that are exalted, and to declare that no member hath need of another. l Read the occasion, Num. 10. 29.

a Which was in the beginning of the month Sivan containing part of May, and part of Iune.

b That they departed from Replhidim.

c God called Israel there: for the house of Isack and the people of Israel dignified onely Gods people. † Deut. 29. 2.

d For they were by being he, is out of danger, and in caring her birds ruiter on her wings then in her clothes is declared her love.

* Deut. 32. 1. † Deut. 10. 14. † 1. Pet. 1. 9. † 1. 1. 6.

† Chap. 24. 2. † Deut. 1. 7. and 16. 17. † Iob. 24. 16.

e Teach them to be pious in a 24. † Iob. 24. 16. † Iob. 24. 16.

*Abr. 12. 26.

that ye goe not vp to the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or smitten thorow with darts: whether it be beast or man, he shall not live: when the horn bloweth long, they shall come vp into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, and come not at your wives.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by his voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their boundes to come vp into the Lord, lest hee destroy them.

25 So Moses went down vnto the people, and told them.

CHAP. XX.

2 The Commandments of the first table. 12 The commandments of the second 18 The people abroad are comforted by Moses. 23 Gods of silver and golde are against forbidden. 24 Of what sort the altar ought to be.

Then God spake all these words, saying, 2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have none other gods before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, jealous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousands to them that loue me, and keepe my commandments.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, & to keepe it holy.

9 * Sixe daies shalt thou labour and doe all thy worke,

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou nor thy sonne, nor thy daughter, thy manservant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates.

11 * For in sixe daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood a farre off,

19 And said vnto Moses, * Talk thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses said vnto the people, Feare not: for God is come to proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre off, but Moses drew neere vnto the darknesse where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye have seene that I haue talked with you from heauen.

23 Ye shall not make gods of silver, and gods of golde: for ye shall make you none.

24 * An Altar of earth shalt thou make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an Altar of stone, thou shalt not build it of hewn stones: for if thou lift vp thy toole vpon them, thou shalt polluted it.

26 Neither shalt thou goe vp by stepes vnto mine altar, that thy filthinesse be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murders, and wrongs: 18 obseruation whereof doth not suffice a man, but are giuen to bridle our corrupt nature, which else would breake out into all unchastitie and crueltie.

Now these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue

6 So readily is he rather to shew mercie, then to punish.

*Leuit. 19. 12. deu. 5. 11.

7 Either by swearing falsly, or iudging by his Name, or by containing it.

8 Which is by meditating the Spirituall rell, by hearing Gods word, and getting from worldly troubles.

*Chap. 23. 12. ezech. 20. 12. 10. c. 12.

9 Gen. 2. 24.

10 Deut. 5. 16. matth. 15. 4. ephes. 6. 2.

11 By the parents all is meant all that have authority over vs.

12 Matth. 5. 21. But loue and preferre thy brothers life.

13 But be pure in heart, word and deed.

14 But studie to saue his goods.

15 But further his good name and speake truth.

16 Rom. 7. 7. n. Thou mayest not touch such as with his hindrance in any thing.

17 10. ezech. 18. 18. 16. ezech. 18. 18.

18 O whether you will obey his precepts as you promised, Chap. 19. 8.

19 Chap. 27. 8. and 38. 7.

20 Leuit. 3. 1.

21 Drut. 27. 5. 16th. 8. 31.

22 Ebr. is, that is, the stone.

23 Which might be by his stopping or flying abroad, of his clothes.

¶ Or, Crucifix, ¶ Or, prayer.

f But glose youe teares to prayer and abstinence, that you may attend vpon the Lord, & Cor. 7. 5.

*Deut. 4. 12.

g God with these carefull signes that his Law should be had in greater reuerence, and his Maiestie the more feared.

h He gaue authority to Moses by plain words, that the people might vnderstand him.

¶ Or, vnto. ¶ Or, breaketh vpon them.

i Neither dignitie nor multitude haue authority to passe the boundes that Gods word prescribeth.

a When Moses and Aaron were gone vp, or had passed the boundes of the people, God spake thus out of the Mount Hereby, that all the people heard.

*Deut. 5. 6. psalm 81. 10.

¶ Or, seruants. b To whose eyes all things are open.

*Leuit. 26. 1. psalm 37. 7.

c By this outward gesture, all will be reuenged

of the countenance of mine honour.

a Paying no money for his libertie. b Not having wife nor children.

c Till her time of seruitude was expired, which might be the fiftieth yeere of the fiftieth.

d Ele god. j Where the Iudges face

e That is, to the yeere of lubble, which was euery fiftieth yeere.

f Constrained either by poverty, or elso to the intent that the master should marry her. g By giving an other money to buy her of him.

h Or, deflowered her. i That is, he shall giue her dowry. k For his sonne.

k Neither marry her himselfe, nor giue another money to buy her, nor bellow her vpon his soune.

l Luit. 24. 17. i Though a man be killed at wages, yet is it Gods prouidence that it should be so.

m Dent. 19. 3. n The holinesse of the place ought not to defile no other murtherer.

o Luit. 20. 9. p. 20. 30. mat. 15. 4. 16. 16. 7. 10.

q Either force off him, or neere. r By the ciuil Iustice.

s Or, lesing of his time.

p By the ciuil magistrate, or otherwise. q Of the mother of child.

r Or, arbiters.

s Luit. 24. 20. dent. 19. 21. mat. 5. 38. t The execution of this law oonly belonged to the magistrate, Math. 5. 38.

ferue fixe yeeres, and in the seventh hee shall goe out free, for nothing.

3 If he came himselfe alone, he shall goe out him selfe alone. if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her matters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the d doore, or to the poste, and his master shall bore his eare through with an awle, and hee shall serue him for euer.

7 Likewise if a man sell his daughter to bee a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: hee shall haue no power to sell her to a strange people seeing hee is de p'ied her.

9 But if he hath betrothed her vnto his sonne he shall deale with her according to the custome of the daughters.

10 If he take i him another wife, hee shall not diminish her foode, her raiment, and recompence of her virginity.

11 And if hee doe not these k three vnto her, then shall shee goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall be that smote him goe quite, saue onely hee shall beare his charges for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, hee shall not be punished: for he is his maide.

22 ¶ Also if men strue, and hurt a woman with child, so that her childe depart from her, and q death follow not, hee shall be surely punished according as the womans husband shall appoint him, or hee shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man or a woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the oxke were wont to push in times past, and it hath bene tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ranome of his life, whatsoeuer shall be layed vpon him.

31 Whether hee hath gored a sonne or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a seruant or a maide, he shall giue vnto their master thirtie shekles of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an ass fall therein,

34 The owner of the pit shall make it good, and giue monee to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurth his neighbours ox that hee die, then they shall sell the liue ox, and deuide the money thereof, and the dead ox also they shall deuide.

36 Or if it be knowne that the ox hath vsed to push in times past, and his master hath not kept him, hee shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage 7 Lending. 14 Borrowing. 16 Ensiuing of maide. 18 Withersels. 20 Indent. 21 Support of strangers, widows, and fatherlesse. 25 Iury. 28 Xerurance to Agricvltures.

I F a man steale an ox or a sheepe, and kill it or sell it, he shall restore foue oxen for the ox, and foure sheepe for the sheepe.

2 ¶ If a theefe be found breaking vp, and be smitten that hee die, no blood shall be shed for him.

3 But if it bee in the day light, blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should hee bee sold for his theft.

4 If the theft be found with him aliue, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the stakcs of corne, or the standing corne, or the field be contumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it bee stolen out of his house, if the thiefe be found, hee shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether hee hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

So God reuenge his cruelty on the leach things,

Gen. 9. 5. c If the beast be punished, much more shall the man there. d Or, restified to him

By the next of the kured or him that is to Calme,

Reade Gen. 22. 5.

This Law forbiddeth not only not to hurt, but to beaue left any beaue,

Either great beast of the herd or a small beast of the flocke.

a Sawn, 11. 6. b Breaking up

boots to enter in, or vndermining. c Ebr. when the ius risib vpon home. Hee shall pay to death that killeth him.

d Ebr. in his house.

oxen, for asse, for sheepe, for rayment, or for any manner of lost things, which another challenge to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepeafe, or oxe or sheep, or any beast, and it die, or be hurt, or taken away by enemies, and no man fee it,

11 e An oath of the Lord shall bee betweene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and he shall not make it good.

12 * But if it be stolen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring it record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall furly make it good.

15 If the owner thereof bee by, hee shall not make it good: for if it be an hired thing, it g came for his hire.

16 ¶ * And if a man entise a maid that is not betrothed, and lie with her, hee shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Who/oeuer lyeth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, shall be slaine.

21 ¶ * Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, and so hee call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsury.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sunne goe downe:

27 For that is his covering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when hee crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither spake euill of the ruler of thy people.

29 ¶ Thine abundance and thy liquor shalt thou not keepe backe. * The first borne of thy founnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall bee with his dam, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beasts in the field. ye shall cast it to the dogge

if he obey him. 19 God will cast out the Canaanite by little and little, and so by.

¶ Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

2 ¶ Thou shalt not follow a multitude to doe euill, neither t agree in a controuersie, to decline after many and ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt bring him to him againe.

5 If thou fee thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his sute.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the iudges, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * Moreover, sixe yeeres thou shalt sow thy land, and gather the frutes thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe and thine asse may rest, and the sonne of thy maid, and the stranger, may be refreshed.

13 And ye shall take heede to all things that I haue said vnto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seuen dayes as I commaunded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before mee emptie:

16 The h feast also of the harvest of the first frutes of thy labours, which thou hast sown in the field: and the h feast of gathering fruits in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeche a kiddie in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for hee will not spare your misdeeds, because my name is in him.

Or, part a false tale.

Or, euill.

Elr. auferre.

a Doe that which is good, though few do fauour it.

b I will be bound to do good to our enemies beast, much more to our enemy himselfe.

Matt. 5. 44.

c If God commaund to helpe my enemies asse vnder his burden will he suffer vs to cast downe our brethren with heavy burdens?

* Suijn 52.

d Whether thou be magistrate or art commaunded by the magistrate.

Deut. 16. 19.

Deut. 20. 18.

e For in that that hee is a stranger, his heart is sorrowfull enough.

Leuit. 25. 35. and 26. 43. deut. 15. 11.

Chap. 20. 8.

deut. 5. 12.

f Neither by swearing by them, nor speaking of them.

Psal. 16. 4. eph. 5. 3.

Act. 20. 17. 35. and 35. 18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israellites, when he flew the first borne of the Egyptians.

Deut. 16. 16.

rectio. 35. 4.

h Which is, Whittens, in token that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 400 yeeres vnder the tents or the Tabernacles in the wilderness.

k No leavened bread shall be in thine house.

Leuit. 24. 12.

l Meaning that no fruits should be taken before iust time: and hereby are bidden all cruell and waston appetites.

Chap. 13. 2.

m I will giue him mine authority, & he shall gouerne you in my Name.

Elr. solen.

They should sweare by the Name of the Lord.

Gen. 31. 39.

He shall show some part of the beast, or bring in witnesses.

He that hired it shall be free by paying the hire. Deut. 22. 26.

Deut. 13. 15. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

The iust plague of God vpon the oppressors. Leuit. 24. 17. 27. deut. 32. 19. 27. 34. 25. 5.

For cold and necessitie. Leuit. 23. 5.

Thine abundance of thy corne, oyle, and wine. Chap. 13. 12. and 34. 19.

Leuit. 22. 8. et. 6. 11.

And so haue nothing to doe with it.

CHAPTER. XXIII.

2 Notto follow the multitude. 13 Notto make mention of the strange gods. 14 The three solemn feastes. 20. 23. The Angel i promissid to leade the people. 25 Ihus God promissid,

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will assist them that afflict thee.

23 Formine Angel shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to thy gods, neither serue them, nor doe after the workes of them: but thou vnterly ouerthrow them, and breake in peeces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all sickeneffe away from the midst of thee.

26 ¶ There shall none cast their fruit, nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my peace before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies thy backes vnto thee:

28 And I will send * hornets before thee which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By litle and litle I will driue the out from thy face, vntill thou increase and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistims, and from the desert vnto the E. Riuier: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy * destruction.

CH A P. XXXII.

3 The people promise to obey God. 4 Moses writeth the civill lawes. 9. 13 Moyses returneth into the mountaine. 14 Aaron and Hur haue the charge of the peole. 18 Moyses is forty dayes and forty nights in the mountaine.

Now he had said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the * lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath sayd, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an * altar vnder the mountaine, and twelue pillars according to the twelue tribes of I. ael.

5 And he sent young men of the children of Israel, which offered burnt offerings of beues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood hee sprinkled on the altar.

7 After hee tooke the booke of the couenant, and read it in the audience of the people;

who sayd, All that the Lord hath said, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people and sayd, Behold, the blood of the couenant which the Lord hath made with you concerning all the things.

9 ¶ Then went vp Moyses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they sawe the God of Israel, and vnder his feete was as it were a worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee layed not his hand: also they sawe God, and did eate and drinke.

12 ¶ And the Lord sayd vnto Moyses, Come vp to me into the mountaine, and be there, and I will giue thee tables of stone, and the lawe and the commandments, which I haue written, for to teach them.

13 Then Moyses rose vp, and his minister Iosua: and Moyses went vp into the mountaine of God,

14 And said vnto the Elders, Tarry vs here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moyses went vp to the mount, and the cloud covered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloud covered it sixe dayes, and the seuen day hee called vnto Moyses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moyses entered into the middes of the cloud, and went vp to the mountaine: and Moyses was in the mount fourtie dayes and fourtie nights.

CH A P. XXXV.

3 The voluntary gifts for the making of the Tabernacle. To the summe of sixe Arke. 17 The Mercet seat. 23 The Table. 31 The Candlestick. 40 The vessels according to the pattern.

Then the Lord spake vnto Moyses, saying,

2 ¶ Speake vnto the children of Israel that they receive an offering for mee: of * cuncy man, whose hearte giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall take of them, gold and silver, and brasie,

4 ¶ And blew silke, and purple, and scarlet, and fine linnen, and goats haire,

5 And rammes skines coloured red, and the skines of badgers, and the wood of Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweet saour.

7 Onix stones, and stones to be set in the Ephod, and in the breastplate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shewed thee, cunso shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouer lay it with pure gold, within & without shalt thou ouer lay it, & shalt make

* 1 Prt. 1.2. heb 9. 20. d Which blood is, which that the couenant brake cannot be latine without bloodshedding. e As perfectly as their iniquities could beholde it manifeste.

2 Eke, drinke workes. f He made them not afraid, nor punished them.

g That is, actioyced. h The second time.

i Signifiyng that heauenly fire of our hearts except God doe write his lawes therein by his Spirit, et. 32. 32. et. 11. 19. 1 cor. 2. heb. 8. 10 and to. 6. k To wit, the people.

l Or, him.

1 The Lord sp- peareth like deuouring fire to carnall men but to them that he draweth with his Spi it is like pleasant Saphire. c. 11. ap. 34. 28. d. 11. ap. 34. 28.

* Chap. 33. 2. deut. 7. 1. 10. 14. 12.

* Deut. 7. 5.

a God commandeth his not only not to worship idoles, but to destroy them. o That is althings necessary for this present life.

* Deut. 7. 14.

p I will make them afraid at thy coming, and fend me to destroy them, as Chap. 33. 2. * 10. 14. 12.

q Called the sea of Syria.

r Of Arabia called Desarta. s To wit, Euphrates.

* Chap. 34. 5. deut. 7. 2.

t Eke, offence, or sinne.

* Deut. 7. 16. 10. 23. 13.

a When he called him vp to the mountaine to giue him the Lawes, be- ginning at the 20. Chapter hitherto.

b When he had received these lawes in mount Sinai, t Eke, iudgements. * Chap. 19. 8

* Chap. 20. 24. l Or, at the footes of the mountaine.

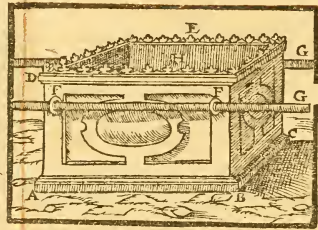
c For as yet the priesthood was not giuen to Leui

l Or, the booke of the Law.

Or, a circle and a border.
Or, fozze.

make vpon it a] crowne of gold round about.
12 And thou shalt cast four rings of golde for it, and put them in the foure] corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with gold.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.
C D The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden trauers alonge the Arke.
F The foure rings of gold in the foure corners.
G The barres couered with gold to put through the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.

15 The barres shall be in the rings of the Arke, they shall not be taken away from it.
16 So thou shalt put in the Arke the Testimony which I shall giue thee.
17 Also thou shalt make a] Mercie-seat of pure gold, two cubits and an halfe long, and a cubite and an halfe broad.

PROPIITIATORIE OR MERCIE-SEAT.



I The Propitiatory, or Mercy-seat, which is the covering of the Arke of the Testimony, set upon in this fashion for plannesse.
K The place, wherupon stande the oracles and enuoyes, from aloue the Propitiatory, and from betwene the wings of the Cherubims.

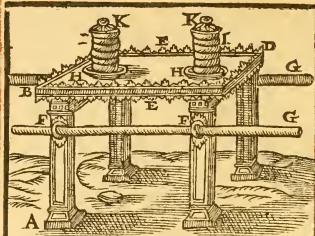
18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie-seat.
19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie-seat shall yee make the Cherubims, on the two ends thereof.
20 And the Cherubims shall stretch their wings on hie, covering the Mercy-seat with their wings, and their faces one to another: to the Mercy-seat-ward shall the faces of the Cherubims be.
21 And thou shalt put the Mercie-seate above vpon the Ark, and in the Arke thou shalt put the Testimony, which I will giue thee.
22 And there I will declare my selfe vnto

Or, will appeare with thee.

thee, and from above the Mercie-seat* betwene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

* Num. 7. 89.

THE TABLE OF THE SHEWBREAD.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The breadth a cubite.
E A crowne of golde alone and leuens separated the one from the other by a border of an hand breadth thicke.
F The foure rings.
G The twelve calices or loaves called the shewbread, K The goblets or coverings, also in some cuppes.

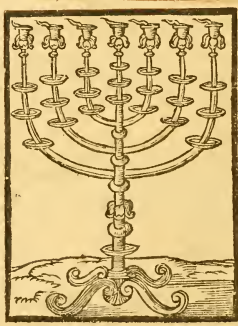
which declareth that the T.ble was an handbreadth thicke. F The foure rings. G The twelve calices or loaves called the shewbread, K The goblets or coverings, also in some cuppes.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubite broad, and a cubite and an halfe hie:
24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.
25 Thou shalt also make vnto it a border of ¶ foure fingers round about: and thou shalt make a golden crowne round about the border thereof.
26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:
27ouer against the borders shall the rings be for places for the barres to beare the Table.
28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.
29 Thou shalt make also h dishes for it, and inesse cups for it, and coverings for it, and goblets, wherwith it shall be couered, euen of fine gold shalt thou make them.
30 And thou shalt set vpon the Table Shewbread before me continually.

Comp 37. 10.
Or, an hand broad.

h To set the bread vpon.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely to beare it as is said in the 32. verse, that there shall be foure bowles or cups in the Candlestick. it was fit to be understood of the shaft or stalk: for there are but three for every one of the other branches.
Also the Cuppes of the Candlestick are those which are written the branches as they issue out of the shaft one after the othe.

* Chap. 37. 19. i It shall not be molten, but beaten out of the lumps of gold with the hammer.

31 * Alſo thou ſhalt make a candleſticke of pure gold: of i worke beaten out with the hammer ſhall the candleſticke bee made, his ſhaft, and his branches, his boules, his knoppes: and his floures ſhalbe of the ſame.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop and one flour: in one branch: and three boules like almonds in the other branch, one knop and one flour: ſo throughout the fixe branches that come out of the candleſticke.

34 And in the *baſt* of the Candleſticke ſhalbe four boules like vnto almonds, his knoppes and his floures,

35 And there ſhalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candleſticke.

36 Their knops and their branches ſhall bee thereof: all this ſhalbe one beaten worke of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and the lampes thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the ſnuffers and ſnuffedishes thereof ſhalbe of pure gold.

39 Of a *k* talent of fine gold ſhalt thou make it with all theſe inſtruments.

40 * Looke therefore that thou make them after their faſhion, that was ſhewed thee in the mountaine,

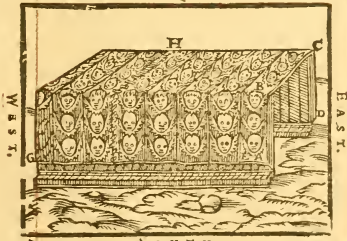
CHAP. XXVI.

1 The forme of the Tabernacle and the appurtenances. 32 The place of the Arke, of the Mercies ſeat, of the Table, and of the Candleſticke.

A Forward thou ſhalt make the Tabernacle with ten curtaines of fine twined linnen and blew ſilke, and purple, and ſkarlet: and in them thou ſhalt make Cherubims of *b* broidred worke.

THE FIRST COVERING of the Tabernacle.

NORTH.



SOUTH.

A B C D The tenne curtaines which were eight and ſixtie cubites long of Cherubim worke. A & B The breadth of a curtaine was ſixtie cubites, and ſo be the ſixte were ſixtie cubites broad. E G Two curtaines and an halfe: ſo that t: e whole layd together, declared that the Tabernacle was thirtie cubites long, and twelue broad. F H Taches, or bookes: to tie the curtaines together.

2 The length of one curtaine ſhalbe eight and twentie cubites, and the breadth of one curtaine, four cubites: eury one of the curtaines ſhall

have one meature, 5 Fiue curtaines ſhall be coupled one to another: and the *or*: five curtaines ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilke vpon the edge of the one curtaine which is in the ſeludge of the coupling: and likewise ſhalt thou make in the edge of the other curtaine in the ſeludge, in the ſecond coupling.

5 Fittie ſtrings ſhalt thou make in *e* curtaine, and ſittie ſtrings ſhalt thou make in *e* edge of the curtaine, which is in the *e* ſecond coupling the ſtrings ſhalbe one right againſt another.

6 Thou ſhalt make alſo fittie *t* taches of gold and couple the curtaines one to another with the taches, and it ſhalbe one *l* Tabernacle:

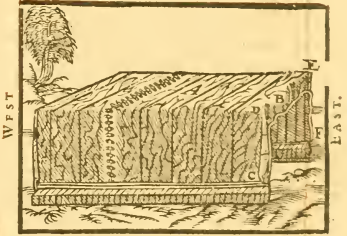
b On the ſide that the curtaines might be tied together.

c In tying together the bookes e ſides, Or, bookes.

Or, partition.

THE CURTAINES OF GOATES HAIRE.

NORTH.



SOUTH.

Theſe eleuen curtaines of goates haire were put al ouer the other tenne. And the eleuenth hangeth before the entry of the Tabernacle, looke B This *e*, *o* more thirtie cubites long, and the other but eight and ſixtie, and therefore on the ſouth ſide they were a cubit longer then the other, looke C And alſo another on the North ſide, that the boards might be covered, F.

7 Alſo thou ſhalt make curtaines of goates haire, to be a *d* covering vpon *l* Tabernacle: thou ſhalt make them to the number of eleuen curtaines,

8 The length of a curtaine ſhalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines ſhalbe of one meature.

9 And thou ſhalt couple ſiue curtaines by themſelues, and the fixe curtaines by themſelues: but thou ſhalt double the *f* fixt curtaine vpon the forefront of the covering.

10 And thou ſhalt make fittie ſtrings in the edge of one curtaine in the ſeludge of the coupling, and ſittie ſtrings in the edge of the other curtaine in the ſecond coupling.

11 Likewise thou ſhalt make fittie *t* taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the covering together that it may be one,

12 And the *r* remnant that reſteth in the curtaines of the covering, *euen* the halfe curtaine that reſteth, ſhalbe left at the backſide of the Tabernacle,

13 That the cubite on the one ſide, & the cubite on the other ſide of that which is left in the length of the curtaines of the covering may remaine on either ſide of the Tabernacle to cover it.

14 Moreover, for that covering thou ſhalt make a *g* covering of ſcarlet ſkinnes died red, and a covering *h* of badgers ſkinnes about.

15 Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtand vpon.

c In tying together the bookes e ſides, Or, bookes.

Or, partition.

d Leftt ſide and weather ſhould marre it.

e That is, ſiue on the one ſide, and ſiue on the other, and the ſiue ſhould hang over the doore of the Tabernacle.

Or, bookes.

f For theſe curtaines were two cubites longer then the curtaines of the Tabernacle: ſo that they were ſiſter by a cubite on both ſides.

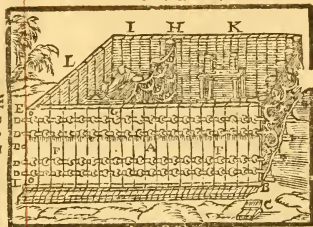
g To be put vpon the covering that was made of goats haire, h This was the third covering for the Tabernacle.

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

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

THE TABERNACLE.

NORTH.



SOUTH.

A Twentie boards on the Southside, and as many on the Northside, which were of ten cubites in length thus is from E. to E. The boards of reed was a cubite and the fifty reason whereof, all ioynted together made ten cubites which was the length of the Tabernacle. To ioynted together made ten cubites which was an hundred fittles. B The leather part of the boards which was cut into two tenons. C The two merciaies, for each tenon one, wrought in two pieces apart, whereinto when the boards were put they received the tenons, and held the boards up. D D D D Signifie five laves to hold the boards in order: fivee beinge without the boards shorowing rings: the middle one went thorow the middle of the boards, whereon holes were made therefor. E E Two rings one at the upper part, and another at the neather part of the boards which ioynted the sides of the Tabernacle, and the boards of the West end together. F F Rings where thorow the barres passed. G H A vaile hanging on four pillars, and wrought of Cherubims, which did separate the holy place for the most Holy I The most holy place, K T he hole place, where on the Southside the candlestick was placed, and on the Northside as an altar in the Table of Shewbread. L Eight boards that stoie up to the Tabernacle on the West end, which was the uppermost part of the place. M A hanging or vaile which was at the entry of the Tabernacle, being at the East end, which was fastened to hang as 5 pillars.

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

19 And thou shalt make fortie sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twent e boards,

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

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

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

24 Also they shall bee ioynted beneath, and likewise they shall be ioynted aboue to a ring, thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boards hauing sockets of siluer, and sixetene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 Then thou shalt make five boards of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

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

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

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

31 Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broided work with Cherubims.

32 And thou shalt hang it vpon four pillars of Shittim wood couered with golde, (whose hookes shall bee of golde) stanning vpon four sockets of siluer.

33 Afterward thou shalt hang the vaile upon the hooks, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the most holy place.

34 Also thou shalt put the Merciaie vpon the Arke of the Testimonie in the most Holy place.

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

36 Also thou shalt make a hanging for the doore of the Tabernacle of blew silke, and purple and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & couer them with golde: their heads shall be of gold, and thou shalt cast five lockets of brasse for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle. 3 The lavers continually burning.

Moreouer thou shalt make an Altar of Shittim wood, five cubites long and five cubites

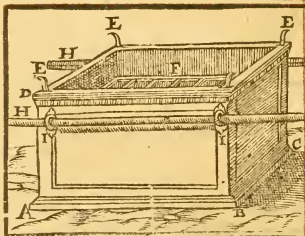
2 Chap. 25 9 40
Exod. 25.
27. 7-41

k Some seade the heads of the pillars.
l For vnder the booke meaning that it should hang downward from the booke.
m Whereunto the high Priest only entred once a yere.
n Meaning, in the holy place.

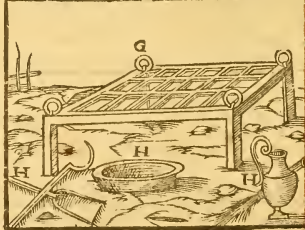
n This hanging or vaile was betweene the holy place, and there where the people were.

a For the burnt offering.

THE ALTAR OF BURNT OFFERING.



A B The length containing five cubites.
B C The breadth as much.
A D The height three cubites.
E The four horns or square corners.
F The grate which was not within the Altar and whereupon the sacrifice was burnt.
G Four rings to lift up the grate by, where they avoided the ashes.
H The barres to carry the Altar.
I The rings through the barres.
H H H H The four besomes, or bushes, below, and set in instrumentes appertaining to the Altar.



19 r, baffe pieces, were were the barres, for the reason.

2 The Ebrew word signifie th twinned, declaring that they should be so perfect and well ioynted as were possible.

broad (the altar shall bee foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall bee of it selfe, and thou shalt cover it with brasse.

3 Also thou shalt make his aſhpannes for his aſhes, and his beſomes, and his buſins, and his fleſhhookes, and his ſ|| ceners: thou shalt make al the instruments thereof of brasse.

4 Also thou shalt make vnto it a grate, like networke of brasse: also vpon that † grate shalt thou make foure braſen rings vpon the foure corners thereof.

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

6 Also thou shalt make barres for the altar, barres I say, of Shittim wood, and shalt cover them with brasse.

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

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

9 ¶ Also thou shalt make the court of the Tabernacle in the Southſide, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubits long, for one ſide.

10 And it shall haue twenty pillars, with their twenty ſockets of brasse: the heads of the pillars, and their † fillets shall be ſiluer.

11 Likewise on the Northſide in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty ſockets of brasse: the heads of the pillars and the fillets shall be ſiluer.

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

13 And the breadth of the court, Eaſtward ſul Eaſt shall haue † fiſtie cubites.

14 Also hangings of fiſteene cubites shall bee on the one † ſide with their three pillars and their three ſockets.

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

16 ¶ And in the gate of the court shall bee a vaile of twenty cubites of blue ſilke and purple, and ſcarlet, and fine twined linnen wrought with neede, with the foure pillars thereof and their foure ſockets.

17 All the pillars of the court shall haue files of ſiluer round about, with their heades of ſiluer, and their ſockets of brasse.

18 ¶ The length of the court shall bee an hundred cubites, and the breadth fiſtie † at either end, and the height ſiue cubites, and the hangings of fine twined linnen, and their ſockets of brasse.

19 All the veſſels of the Tabernacle for al manner ſeruice thereof, and all the † pannes thereof, and all the pinnes of the court shall be brasse.

20 ¶ And thou shalt commaund the children of Iſrael, that they bring vnto thee pure olive oil beaten for the light, that the lampes may alway || burne.

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

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

CHAP. XXVIII.

1 The Lord calleth Aaron and his ſonnes to the Preſſehood. 4 They garments. 12. 29 Aarons entrie into the Sanctuary: in the name of the children of Iſrael. 30 Urim and Thumim. 38 Aaron beareth the iniquities of the Iſraelites offerings.

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

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

3 Therefore thou shalt ſpeake vnto al † cunning men, whom I haue filled with the ſpirit of wiſedome, that they make Aarons garments to b|| confecrate him that hee may ſerue me in the Prieſts office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or vponſt coat was like the clothe of gold, and was girded vnto him, wherein was the ſcepter with the ſtarke ſtones, which was ayd along with 3, changes to the Oxen ſtones, and beate with two lares.

B The robe which was vnto the Ephod, whereunto were ayd the pomegranates and bells of gold.

C The ſimilitor braided coate, which was vnto the robe and longer then it, and was alſo without ſtruce.

4 Now theſe ſhall bee the garments, which they ſhall make a breaſtplate, and an Ephod, and a robe, and a broidered coate, a myter, and a girdle: ſo theſe holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that hee may ſerue me in the Prieſts office.

5 Therefore they ſhall take golde and blue ſilke, and purple, and ſcarlet, and fine linnen.

6 ¶ And they ſhall make the Ephod of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen of broidered worke.

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

8 And the † imbroidered gard of the ſame Ephod, which ſhall be vpon him, ſhalbe of the ſelfe ſame worke and ſtuffe, euen of golde, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

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

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

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael, by a grauer of ſignets that worketh and graueh in ſtone, and ſhalt make them to bee ſet and embroſſed

a Where by his office may be knowne to be glorious and excellent.
b Which is to ſeparate him ſelfe from the reſt.

c A ſhort and ſtraite coat without ſtruce, put vpon moſt vpon his garments to ſerpe them cloſe vnto him.

d Which were about his vponſt coate.

b Of the ſame wood and matter no. falſened vnto it.

|| Or, ſtrepanes.

† Elr. ms.

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

d They were certaine hoops or circles for to beautifie the pillar.

e Measuring cubites of fiſtie cubites.

f Of the doore of the court.

† Elr. ſy in ſy.

g Or, ſlakes, where with the cortaine were faſtned to the ground. h Such as cometh from the olive when it is firſt preſſed or beaten. || Or, ſpread up.

e As they were in eye, ſo ſhould they be graued in eyes

f That Aaron might remember the sacrifices to Godward.

g Of the bosses.

h It was called, because the high Priest could not give sentence in judgement without that on his breast.

i The description of the breast plate.

Or, Sardine.

Or, Escarade.

Or, Carbuncle.

Or, Jasper.

† Ex. Turquoise.

k Which are vpon toward the shoulder.

l Which are beneath.

m Aaron shall here enter into the holy place in his owne name, but in the name of all the children of Israel. v. Vrim signifies light: and Thummim, perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: v. Vrim a fo is meant knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in gold,
12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,
14 ¶ And two chaines of fine gold at the end, of wreathen worke shalt thou make them, and shalt fasten the wreathen chaines vpon the bosses.

15 ¶ Also thou shalt make the breastplate of judgement with broidered worke: like the worke of the Ephod shalt thou make it: of golde, blue, silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 ¶ Foure square it shall bee and double, an hand breadth long, and an handbreadth broad.

17 Then thou shalt set it full of places for stones, *even* foure rowes of stones: the order shall be thus, a || topaze and a || carbuncle in the first rowe.

18 And in the second rowe thou shalt set an emeraude, a saphire, and a || diamond.
19 And in the third rowe a turkeis, an achate and an Hematite.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends, of wreathen worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chaines of gold in the two rings in the ends of the breastplate.

25 And the other two ends of the two wreathen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it: one against the coupling of it vpon the broidered gard of the Ephod.

28 Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidered gard of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of judgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of judgement, the vrim and the Thummim, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of woun worke round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple, and scarlet round about the skirts thereof, and bells of gold between them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when he ministereth, and his sound shall be heard, when hee goeth into the holy place before the Lord, and when hee cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold and grane thereon, as signets are grauen, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the myter, *even* vpon the forefront of the myter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linnen coat, and thou shalt make a myter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and I will fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the Altar to minister in the holy place, that they commit not iniquitie, and so die. This shall be a lawe for euer vnto him, and to his seede after him.

CHAP. XXIX.

The manner of consecrating the Priests. 18 The continuall sacrifice. 45 The Lord promises to dwell among the children of Israel.

THIS thing also shalt thou do vnto them, when thou consecrest them to bee my Priests, * Take a young calfe, and two rammes without blemish,

2 And vneleuened bread, and cakes vneleuened tempered with oyle, and waters vneleuened anointed with oyle: (of fine wheate flour shalt thou make them)

3 Then shalt thou put them in one basket, and a present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicke, and the robe of the Ephod,

* Eccles. 45. 9.

o Holiness appertained to the Lord: for hee is most holy, and nothing vnholly may appeare before him.
p Their offerings could not bee perfect, but some fault would bee therein: which sin the high Priest bare and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

l Or, of wineffe.

r In not hiding their nakednes.

* Levit. 22.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Ephod, and the Ephod, and the breast plate, and shalt dose them to him with the broidered gard of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * Crowne vpon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them.

9 And shalt gird him with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall I put their hands vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & shalt powre all thereof of the blood at th foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inward, and the kall, that is, on the liuer and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne wth fire without the holle: it is a f sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the rame.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the Altar,

17 And thou shalt cut the ramme in pieces, & wash the inward of him & his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord: for a sweet savour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the Altar, and of the anoynting oyle and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes: and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inward, and the kall the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the g ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer out of the basket of the yncruened bread that is before the Lord.

24 And thou shalt put all this in the bands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againc thou shalt receive them of their hands and burne them vpon the altar besides the burnt offering for a sweet savour vnto the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to & fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, euen their heave offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 * And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sons, according to all things which I haue commaunded thee: seuen dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: & thou shalt cleafe the Altar, when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seuen dayes shalt thou cleafe the Altar, and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: euen two lambes of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Hin of beaten oile, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will

h This sacrifice the Priest did mooue toward the East, West, North, and South. I So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

l Levit 2. 20. and 3. 4. 9. mat. 12. 4.

l This is, by the sacrifices.

¶ To appeare Gods wrath, that sinne may be pardoned.

¶ Levit. 12. 9.

a That is an offering, see chap. 16. 16. o Which is above a plite.

* Levit. 28. 36.

¶ Chap. 30. 25.

¶ Chap. 28. 41. For consecrate items.

¶ Levit. 1. 4. c Signifying, that the sacrifice was also offered forth and that they did approve it.

¶ Levit. 3. 3.

¶ Levit. 1. 2. c. 2. 2.

d Or a savour of salt, which causeth the wrath of God to cease.

e Meaning the soft and nether part of the case.

f Where with the altar must be sprinkled.

g Which is offered for the consecration of the Priest.

¶ make

Or declare my self to you.

Because of my glorious presence.

Leuit. 26. 12. 2 cor. 6. 16.

It is I the Lord, that am their God.

Make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall bee sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to bee my Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

The Altar of incense. 23 The summe that the Israelites should pay to the Tabernacle. 28 The brazen laver. 33 The anointing oile. 34 The making of the persons.

Vpon the which the sweet perfume was burnt, vers. 24.

Furthermore thou shalt make an Altar of sweet perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be of the same.

Of the same wood as an altar.

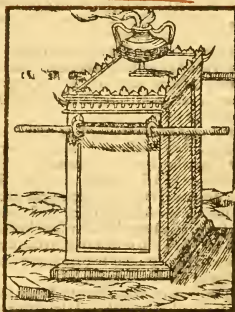
3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

Or a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on every side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

THE ALTAR OF SWEET PERFUME.



This Altar was one cubite long, and one cubite broad and in height was two cubites: the vessels for vnder stood by the first square.

That is in the Sanctuary and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oile.

e Otherwise made then this, which is described.

6 After thou shalt set it before the Vaile, that is neere the Arke of the Testimonie, before the Mercie-seat that is vpon the Testimonie, where I will appoint thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man an offering of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the Sanctuary: (a shekel is twenty gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbered from twenty yeere old and above, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, for a redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation that it may be a memorial vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the want of this figure was particularly desired, we haue put it in this forme: as well for that it agreeth with the text, as also in after this fashion in other copies of some languages.

17 Also the Lord spake vnto Moses, saying, 18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, & shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sons shall wash their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they go vnto the altar to minister, & to make the perfume of the burnt offerings to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their hands and their feet that they die not: and this shall be to them an ordinance for euer, both vnto them and to his seed throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundred in shekels, of sweete cinamon halfe so much, that is, two hundred and fiftie, and of sweete calamus, two hundred, and fiftie:

But it must onely serue to burne perfumes.

Num. 2. 5.

Whereby hee testified that he redeemed his life which he had lost, as is declared by David, 2. Sam. 24. 1.

This shekel valued about 12 pence after the fashioning of the ounce of silver.

Leuit. 27. 25. Num. 3. 47. 1. Cor. 13. 12.

That God should be mercifull vnto you.

Signifying, that he that cometh to God, must be washed from all sinne and corruption.

So long as the Priesthood shall last.

Weighing 50 much. It is a kinde of reede of a very sweete sauous with in, and is used in pouders and odours.

16. 29. 40.

o All things which appertaine to the Tabernacle.

p Neither at their temples, nor otherwise.

q Either a stranger, or an Israelite, save only the Priests.

r In Hebrew, Sheheleth, which is a sweet kinde of gumme, and is called as the male.

f One to dedicate to the use of the Tabernacle.

a I have chosen and made meece, chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods Spirit and therefore ought to be esteemed.

c I have instructed them, and increased their knowledge.

d So called, because of the cunning and arte used therein, or because the whole was beaten out of one piece.

24 Also of Cassia five hundred, after the shekel of the Sanctuary, and of oyle olive an Hin.

25 So thou shalt make of it the oyle of holy oymnt, which is a most precious oymnt after the art of the Apothecary: this shall be the oyle of holy oymnt.

26 And thou shalt anointe the Tabernacle of the Congregation therewith, and the Arke of the Testimonie.

27 Also the Table, and all the instruments thereof, and the candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, & they shall be most holy. all that shall touch them, shall be holy.

30 Thou shalt also anointe Aaron & his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnt oyle vnto me, throughout your generations.

32 None shall anoint mans head therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, euen hee shall cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme and galbanum, these occours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee. it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that, to smell thereto, euen hee shall cut off from his people.

CHAP. XXXI.

God maketh Bezaleel and Aholiab meece for his worke. 13 The Sabbath day is the signe of our iustification. 18 The Tables written by the finger of God

And the Lord spake vnto Moses, saying, 2 Behold, I have called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah.

3 Whom I have filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all b workmanfhip:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to work in al manner of workmanfhip.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahimach of the tribe of Dan, and in the hearts of all that are euil hearted, haue I put wi dome to make all that I haue commanded thee:

7 That in the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seat shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlesticke with all his instru-

ments, and the altar of perfume: 9 Likewise the altar of burnt offering with all his instruments, and the laver with his foot.

10 Also the garments of the ministracion, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office.

11 And the anoynting oyle, and sweet perfume for the Sanctuary: according to all that I haue commanded thee shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 ¶ Ye shall therefore keepe the Sabbath: for it is holy vnto you. he that defileth it, shall die the death: therefore whosoever worke therein, the same person shall be cutt off from among his people.

15 Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest vnto the Lord, whosoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euelling custom.

17 It is a signe betweene mee and the children of Israel for ever: for in sixe dayes the Lord made the heauen and the earth, and in the seventh day hee ceased, and rested.

18 Thus when the Lord had made an ende of conuincing with Moyses vpon mount Sinai, hee gaue him two Tables of the Testimonie, two Tables of Stone, written with the finger of God.

CHAP. XXXII.

The Israelites impose their delinquencies on the calfe. 14 God is appeasably reconciled. 15 Moses breaketh the Tables. 27 Hee sheweth theuolunters. 32 Moses saile for the people.

But when the people saw, that Moyses tarried long, or hee came downefrom the mountaine, the people gathered themselues together against Aaron, and laid vnto him, Vp, make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt, we knowe not what is become of him.

2 And Aaron said vnto them, Plucke off the golden eareerings, which are in the eares of your wives, of your ounes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them selfes the golden eareerings, which were in their eares, and they brought them vnto Aaron.

4 ¶ Who receiued them at their hands, & fashioned it with graving tool, & made of it a molten calfe: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that he made an altar before it, and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, & offered burnt offerings, and brought peace offerings: also the people ate them downe to care and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, Goe get thee downe: for thy people which thou hast brought out of the land of Egypt, are corrupted in their wayes.

e Which oerly was to account the Priests, and the instruments of the Tabernacle, and not to burne.

f Though I command thee, worke to be done, yet will I not that you breake my Sabbaths dayes. Chap. 30. 8. 12. 13.

g God reprobeth this point, because the whole keeping of the law standeth in the true vice of the Sabbath, which is to cease from our worke, and to obey the will of God. Or. Sabbath.

h Gen. 1. 31. & 2. 1. From creating his creature, but not from governing and preserving them. Dent. 9. 10. i Whereby hee declared that hee will sober people.

k The roste of idollary is, when men thinke that God is not at hand except they fire him carnally.

l Thinke that they would rather worke idollary, then to resigne their most precious iewels.

m Such is the rage of idollars, that they spare no cost to buy false wicked delires. Psal. 106. 9.

n They smelled of their seruice of Egypt, whereby they saw calves oxen, and serpents worshipped. 1. Kings. 12. 28.

o 1. Cor. 10. 7.

p Dent. 9. 12

e Whence we see what necessity we haue to pray earnestly to God, to keepe in his true obedience, and to find vs good guides.

* *Kings* 12. 28. * *Chap* 12. 2. *deut* 9. 13.

f God heareth that the prayers of the godly lay his punishments.

* *Psal* 106. 23.

* *Numb* 14. 13. *Job* blasphemous.

g Or, repens.

g That it, thy promise madest Abraham. * *Gen* 11. 7 and 15. 7. and 45. 16.

h All these repetitions shew how excellent a thing they defraided themselves of by their idolatry.

* *Numb* 22. 5.

i Partly to despise them of their idolatry, and partly that they should haue no occasion to remember it afterward.

k Both desolate of Gods fauour, and an occasion to their enemies to speake euill of their God.

8 They are soone turned out of the way which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israell, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mightie people.

11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mightie hand?

12 * Wherefore shall the Egyptians || speake, and say, He hath brought them out maliciously: for to slay them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and || change thy minde from this euill toward thy people.

13 Remember Abraham, Izhak, and Israell thy seruants, to whom thou swearst by thine owne selfe, and saidest vnto them, * I will multiply your seed as the starrs of the heauen, and all this land, that I haue spoken o, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill which he threatened to doe vnto his people.

15 So Moses returned, and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side, and on the other were they written.

16 And the two Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people as they shouted, he said vnto Moses, There is a noyse of warre in the holte.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soone as hee came nere vnto the holte, he saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 * After, hee tooke the calfe which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israell drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *ruen* set on mischiefes.

23 And they said vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and therof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, and sayd, Who *peruaineth* to the Lord, let him come to me. And all the fonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus faith the Lord God of Israell, Put euery man his sword by his side, goe and ioe from gate to gate, through the holte, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day (for three thousand men.

29 For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grievous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rafe me out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

CHAP. XXXIII.

1 The Lord promiseth to send an Angel for his people. 2 They are to be borne the Lord cometh to goe up with them. 3 Moses taketh counsaile with God. 4 He prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord sayd vnto Moses, Depart, & goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I swear vnto Abraham, to Izhak, and to Iaakob, saying, * Vnto thy seed will I giue it.

2 And * I will send an Angel before thee, and will call out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffnecked people, left I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israell, Yee are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know what to doe vnto thee.

6 So the children of Israell lay their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the holte farre off from the holte, and called it Ohel-moed. And when any did seek to the Lord, hee went out vnto the Tabernacle of the

l This fact did please God, that hee turned the curse of Iaakob against Leui, to a blessing, *Deut* 33. 9.

m In reuenging Gods glory, wee must haue no respect to our selfe, but put off all carnall affection.

n So much hee effected the glory of God, that hee preferred it euen to his vntilation.

o I will make it known, that there was neuer predestination in mine eternall counsell to life enliteration. p This declareth how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hills.

* *Gen* 13. 7. * *Chap* 23. 37. *10* 24. 11. *deut* 7. 32.

* *Chap* 32. 6. *deut* 9. 13.

b That either I may shew mercy, if thou repent, or else punish thy rebellion.

c That is, the Tabernacle of the Congregation, so called, because the people resorted thither, when they should be instructed of the Lords will.

the Congregation, which was without the hofte.

8 And when Moses went out vnto the Tabernacle, all the people rofe vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And asfoore as Moses was entered into the Tabernacle, the cloudy pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rofe vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses & face to face, as a man speaketh vnto his friend. After hee turned againe into the hofte, but his seruant Iosua the sonne of Nun a yong man, departed out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed mee whom thou wilt send with mee: Thou hast said morcouer, I know thee by name, and thou hast alio found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall goe with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be known, that I and my people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my good goe before thee, and I will proclaim the Name of the Lord before thee: for I will shewe mercy to whom I will shewe mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I will see.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by:

23 After, I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are new made. 6 The description of God. 10 All is done by with idolaters forbidden. 18 The three saffs. 28 Moses is forty dayes in the mount. 30 his face shineth, and becometh as it were a quail.

And the Lord said vnto Moses, Hew thee two Tables of stone like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in peeces.

2 And bee ready in the morning, that thou mayest come vp early vnto the mount of Sinai, and wait there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattel feed // before this mount.

4 ¶ Then Moses shewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and truth,

7 Reseruing mercy for thousands, forgiving iniquitie, and transgression, and sinne, and not making the wicked innocent: * visiting the iniquitie of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, if I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And hee answered, Behold, I will make a covenant before all thy people, and will doe marvelles, such as hath not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruine among you:

13 But yee shall overthrowe their altars, and breake their images in peeces, and cut down their groves,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is Ielus, is a ielous God)

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some man call thee, and thou eate of his sacrifice:

16 And lest thou take of their daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of mettall.

18 ¶ The feast of vnleavened bread shalt thou keepe: seven dayes shalt thou eate vnleavened bread, as I commaunded thee, in the time of the month of Abib: for in the month of Abib thou camest out of Egypt.

19 * Euery male that is fit openeth the wombe, shall bring me: also all the first borne of thy flocke shall be reckoned me, by the beemes and sheepe.

20 But the first of the asse thou shalt buy out with a lamb: & if thou redeem him not, then thou

10r. plour.

10r. polished.

a This ought to be referred to the Lord, and not to Moses prelaung, as Chap. 33 verse 19. f Elo. not making innocent. Rom. 5. 9. ier. 38. 18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his Spirit. * Deut. 5. 22.

* Deut. 7. 2.

c I shoo followe their wickednesse, and pollute thy selfe with their idolatrie. d Which pleasee places they chuse for their idoles. * Chap. 30. 5.

* Chap. 33. 33. deut. 7. 2.

* 1. Cor. 8. 10.

* 2. King. 11. 2.

e As gold, siluer, brasse or any thing that is molten and herein is condemned all manner of idoles, whatsoever they be made of. * Chap. 31. 85. * Chap. 31. 4. * Chap. 33. 2 and 33. 29. 1. 2. 4. 5. 30

d Most plainly and familiarity of all others, Numb. 12. 7. 8. deut. 34. 10

e I see for thee, and will preferre thee in this thy vocation.

f Exr. 1. 1. 1 Signifying that the Israelites should exceed through Gods fauour all other people, vcl. 1. 6.

g Thy face, thy lustiance, and thy maiestie. h My mercy, and fatherly care. i Reade Chap. 33. velle 6. 7. * Rom. 9. 15.

k For finding nothing in man that can deserue mercy, he will freely saue his. l For Moses saw not his face in full maiestie, but as mans weaknesse would beare. m in mount Horeb.

n So much of my glory as is in this mortal life thou art able to see.

* Deut. 10. 1.

f 1r. stand in vs.

shall breake his necke: all the first borne of thy sonnes shalt thou reedeeme, and none shall appeare before me ^{empty}.

21 ¶ Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest, both in caring time, and in the harvest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes ^{in the time} of the first fruits of wheate harvest, and the feast of gathering ^{fruits} in the ende of the yeere.

23 ¶ Thrice in a yeere shall all your men children appeare before the Lord Tehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not seeke a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of these words I haue made a couenant with thee and with Israel.

28 So hee was there with the Lord ^{fortie} fortie dayes and fortie nights, and did neither eat bread, nor drinke water: and he wrote in the Tables * the words of the couenant, ^{uen} the Ten commandements.

29 ¶ So when Moses came down from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and beheld, the skinne of his face shone bright, and they were afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and hee charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came ⁱⁿ before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

² The Sabbath; ⁵ The free gifts are required; ²¹ The readiness of the people to offer; ³⁰ Bezels and Anolabare preparation of stones.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded that ye should doe them.

2 * Sixe dayes thou shalt worke, but the seuenth day shall bee vnto you the holy Sabbath of rest vnto the Lord: whoeuer doth any worke therein, shall die.

3 Ye shall kinde no fire thorowout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whoeuer is of a willing heart, let him bring this offering to the Lord, ^{namely} gold, and siluer, and brasse;

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats ^{haire};

7 And rammes skinned died red, and badgers skinner, with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense.

9 And onix stones, and stones to be set in the Ephod, and in the breast plate.

10 And all the wise hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the Tabernacle, the pavilion thereof, and his covering, & his taches and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof of the Mercie-seate, and the vail thereof ^{couereth it},

13 The Table and the barres thereof, and all the instruments thereof, and the shewbread:

14 Also the Candlestick of light, and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vail of the doore at the entering in of the Tabernacle,

16 The Altar of burnt offering with his brasen grate, his barres and all his instruments, the lauer and his foot;

17 The hangings of the court, his pillars and his sockets, and the vail of the gate of the court,

18 The pines of the Tabernacle, and the pines of the court with their cordes,

19 The ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart [†] encouraged him, and euery one whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought [†] taches and eare-rings, and rings, and bracelets, all were iewels of gold: and euery one that offered an offering of golde vnto the Lord:

23 Euery man also which had blew silke, and purple, and scarlet, and fine linnen, and goats ^{haire}, and rammes skinned died red, and badgers skinner brought ^{them}.

24 All that offered an oblation of siluer and of brasse brought the offering vnto the Lord: and euery one, that had Shittim wood for any manner worke of the ministration, brought ^{it}.

25 And all the women that were [†] wise hearted, did spinne with their hands, and brought the spun worke, ^{even} the blue silke, and the purple, the scarlet, and the fine linnen.

* Chap. 13 vs. 15. accl. 5. 4. Without offering, for sinning. * Chap. 13 vs. 12. * Chap. 23 vs. 16.

g Which was in September, when the sunne declined, which in the count of political things they called the end of the yeere.

h Dent. 16 vs. 16. Chap. 23 vs. 14, 17. h Godpromiteth to defend them, and theirs, which obey his commandment. * Chap. 13 vs. 18.

i Reade Chap. 13 vs. 19 dent. 14 vs. 1. * Chap. 24 vs. 18. dent. 9 vs. 9.

k This miracle was to confirme the authoritie of the Law, & ought no more to be followed then other miracles. * Dent. 4 vs. 1. Or, words.

l Reade 1. Cor. 3 vs. 7.

m Cor. 7 vs. 19. n Which was in the Tabernacle of the Congregation.

o Chap. 10 vs. 4. p Whence ye shall rest from all bodily worke.

* Chap. 25 vs. 2.

b Reade Chap. 21 vs. 3.

* Chap. 16 vs. 31.

c Which hanged before the Mercie-seate that it could not be seen.

* Chap. 30 vs. 1.

* Chap. 26 vs. 2.

d Such as appeared to the seruice of the Tabernacle.

† Ebr. Isted him op.

Or, booke.

† Ebr. with whom was sin.

e Which were writte and set.

f That is, which were good spinners.

26 Likewise all the women, whose hearts were moued with knowledge (pan goats haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breast plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Eucry man and woman of the children of Israel, whose hearts moued them willingly to bring for al the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses layd vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Vri, the ionne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner of worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grating stones to set them, and in caruing of wood, *uen* to make any maner of fine worke.

34 And he hath put in his heart that hee may teach *ether*: both hee, and Aholiab the sonne of Ahimach of the tribe of Dan.

35 Them hath he filled with wisdome of heart to worke all maner of cunning * and broidered, and needle worke, in blew silke, and in purple, in skarlet, and in fine linnen and in weniung, *uen* to do all maner of worke and subtil inuentions.

C H A P. XXXVI.

g The great readinge of the people, in somuch that he commanded them to caue. 8 The curtaines made, 19 The couerings.

1 ¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lorde gaue wisdome, and vnderstanding, to know how to worke all maner of worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdome, *uen* as many as their hearts incouraged to come vnto the worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts euery morning.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandment, and they caued it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and scarlet: d Cherubims of broidered worke made they vpon them.

9 The length of one curtaine was twenty and eight cubits, and the bredth of one curtaine foure cubits: and the curtaines were all of one cife,

10 And hee coupled five curtaines together, and other five coupled he together.

11 And hee made fringes of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the *ether* curtaine in the seluedge in the second coupling.

12 * Fiftie frings made he in the one curtaine, and fiftie frings made he in the edge of the *ether* curtaine, which was in the second coupling: the frings were *et* one against another.

13 After, hee made fiftie taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goats haire for the coupling vpon the Tabernacle: hee made them to the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cife.

16 And hee coupled five curtaines by themselves, and fixe curtaines by themselves:

17 Also hee made fiftie frings vpon the edge of one curtaine in the seluedge in the coupling, & fiftie frings made hee vpon the edge of the *ether* curtaine in the second coupling,

18 He made also fiftie taches of brasse to couple the couering that might be one.

19 And he made a couering vpon the paulion of frames skins died red, and a couering of badgers skins aboute.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubits, and the bredth of a board was a cubite and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And foure sockets of siluer made hee vnder the twentie boards, two sockets vnder one board: for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards,

26 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle hee made fixe boards.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, and likewise were made sure about with a ring: thus hee did to both in both corners.

30 So there were eight boards & their sixtee sockets of siluer, vnder euery board two sockets.

31 ¶ After, hee made * barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, & five bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the middle barre to thooce through the boards, from the one end to the other.

34 Hee overlaid also the boards with gold, and made their rings of gold for places for the bars.

* Chap. 30. 13.

g Vnto Moses as a minister thereof.

* Chap. 31. 2.

h Or, with the spirit of God.

h Pertaining to graving, or caruing, or such like. * Chap. 26. 11.

i Or, wife in heart.

a By the Sanctuary he meant here all the Tabernacle.

b Meaning, the Israelites.

c A rare example and example to the people for redie to serue God with their goods.

* Chap. 36. 3. 4.

d Which were little pictures with wings in the forme of children.

* Chap. 36. 10.

Or, booke.

Or position.

e These two were aboute the couering of goats haire.

f And to beare vpon the curtaines of the Tabernacle.

g Or, toward the Sea, which was the Sea called Mediterranean Westward from Ierusalem. * Chap. 26. 24.

* Chap. 27. 23. and 30. 9. 15.

b Which was betweene the Sanctuary, and the Holie of all.

30r. heads.

j Which was betweene the court and the Sanctuary.

30r. or. or. bars. etc.

6 Chap. 25. 10.

a Like battlement.

6 Chap. 25. 17.

b Of the selfe same matter as the Mercifate was.

30r. foure fingers.

6 Chap. 25. 29.

and covered the barres with golde.

35 ¶ Moreouer he made a ^bvaile of blew silke, and purple, & of skarlet, & of fine twined linnen: with Cherubims of broidered worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold: whose ^bhookes were also of golde, and he cast for them foure sockets of siluer.

37 And he made an ⁱ hanging for the Tabernacle doore of blew silke, and purple, and skarlet, and fine twined linnen, and needle worke,

38 And the five pillars of it with their hookes, and overlaid them their chapiers and their ^bfilers with golde, but their five sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Mercifate. 10 The Table. 17 The Candlestick. 25 The altar of incense.

AFTER this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe hie,

2 And overlaid it with fine golde within and without, and made a crowne of gold to it round about,

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

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

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

6 ¶ And hee made the * Mercifate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And hee made two Cherubims of golde, vpon the two ends of the Mercifate: each of worke beateen with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: ^b of the Mercifate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings, and their faces were one towards another: toward the Mercifate were the faces of the Cherubims.

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

11 And hee overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an ^{||} hand bredth round about, and made vpon the border a crowne of gold round about.

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

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

15 And hee made the barres of Shittim wood, and covered them with gold to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise hee made the Candlestick of pure golde: of worke beateen out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his flowers were of one picce,

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knop & a floure: and in another branch three bolles made like almonds, a knoppe and a floure: and so throughout the sixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the fashion of almonds, the knoppes thereof, and the floures thereof:

21 That is, vnder eery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops & their branches were of the same: it was all one * beateen worke of pure gold.

23 And hee made for it euen lampes with the snuffers, and snuffdishes thereof of pure gold,

24 Of a talent of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore hee made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubits hie, and the hornes thereof were of the same.

26 And hee covered it with pure gold, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And hee made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with golde.

29 And hee made the holy anointing oile, and the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 3 The brazen Lauer. 5 The Court.

24 The fashion of the people offered.

ALSO hee made the altar of the burnt offering of Shittim wood: five cubits was the length thereof, and five cubites the breadth thereof: it was square, and three cubits hie.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasse.

3 Also hee made all the instruments of the altar: the * shafpans, and the besoms, and the basins, the fleshhookes, and the ^{||} censers: all the instruments thereof made he of brasse.

4 Moreouer hee made a brazen grate wrought like a net to the Altar, vnder the compass of it beneath in the middes of it,

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and covered them with brasse.

7 The which barres hee put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

8 ¶ Also hee made the lauer of brasse, and the foot of it of brasse of the ^b glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing ap hundred cubites.

10 Their

* Chap. 25. 31.

c Reade Chap.

25. 30.

* Chap. 30. 1. 2. 3. 4.

* Chap. 30. 23. 35.

* Chap. 27. 2.

* Chap. 27. 3.

6 Cor. strepans.

a So that the gridiron or grate was halfe so hie as the altar, and stood within it.

b Chap. 27. 8.

b R Kinhi, saith, that the women brought their looking glasses, which were of brasse or fine metall, and offered them freely vnto the vyle of the Tabernacle which was a bright thing and of great maner.

10 Their pillars were twenty, and their brazen sockets twenty: the hookes of the pillars, and their files were of filuer.

11 And on the North side the hangings were an hundred cubits: their pillars twenty, and their sockets of braffe twenty, the hookes of the pillars and their files of filuer.

12 On the West side also were hangings of fifty cubites, their ten pillars with their ten sockets: the hookes of the pillars and their files of filuer.

13 And toward the East side, full East were hangings of fifty cubites.

14 The hangings of the one side were fifteene cubits, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of braffe: the hookes of the pillars and their files of filuer, and the covering of their chapters of filuer: and all the pillars of the court were hooped about with filuer.

18 Hee made also the hanging of the gate of the court of needle worke, blew silke, and purple, and scarlet, and fine twined linnen, euen twenty cubits long, and five cubits in height and bredth, like the hangings of the court.

19 And their pillars were foure, with their foure sockets of braffe: their hookes of filuer, and the covering of their chapters, and their files of filuer.

20 But all the * pinnes of the Tabernacle and of the court round about were of braffe.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commandement of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab the sonne of Ahimach of the tribe of Dan a cunning workeman, and an embroiderer, & a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents and seven hundred and thirtie shekels, according to the shekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, was an hundred talents, and a thousand seven hundred seventy and five shekels after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and above, among six hundred thousand and three thousand and five hundred and fiftie men.

27 Moreover, there were an hundred talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaille: an hundred sockets of an hundred talents, a talent for a socket.

28 But hee made the hookes for the pillars of a thousand seven hundred and seventy and five shekels, and overlaid their chapters, and made files about them.

29 Also the braffe of the offering was fteentie talents, and two thousand, and foure hundred shekels.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

The apparel of Aaron and his sonnes. 31. All that the Lord commanded, was made, and finished. 43. Moses blessed the people.

Moreover, they made garments of ministracion to minister in the Sanctuary, of blew silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So hee made the Ephod of gold, blew silke, and purple, and scarlet, and fine twined linnen. 3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blew silke, and in the purple, and in the scarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of gold, of blew silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought two Onyx stones closed in ouches of gold, and graued as figures are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also hee made the brestplate of broidered worke like the worke of the Ephod: of gold, blew silke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle, in the first rowe:

11 And in the second rowe, an Emerald, a Saphir, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onyx, and a Iaper, closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, euen twelve: after their names, grauen like figures, eueny one after his name, according to the twelve tribes.

15 After, they made vpon the brestplate chaines at the ends, of wreaten worke and pure gold.

16 They made also two bosses of gold, & two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wreaten chaines of gold in the two rings, in the corners of the brestplate.

e Read the weight of a talent, Chap. 35. 39.

* Chap. 17. 19.

¶ As enuering for the Arke, the Candlelike, the Altar, and such like.

* Chap. 31. 10. and 35. 19.

* Chap. 28. 9.

b That is, of very fine and curious workmanship.

* Chap. 28. 30.

c Or a figure, which stone was there: wise that it commeth of the wine of the breast called Iaper. d That is, eueny tribe had his name written in a stone.

* Chap. 27. 14.

† 2br. over againe.

* Chap. 27. 39.

e That the Levites might have the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

d As a grauer, or carptener, Chap. 31. 4.

¶ Or, halfe a shekel.

18 Also the two other ends of the two wreethen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod beneath on the fore side of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might bee fast vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, hee made the robe of the Ephod of women worke altogether of blew silke.

23 And the hole of the robe was in the midst of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the kirts of the robe pomegranates of blew silke, and purple, and scarlet, and fine linnen twined.

25 They made also * belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegrate, a bell and a pomegranate round about the kirts of the robe to minister in, as the Lord had commanded Moses.

27 After they made coats of fine linnen, of women worke for Aaron and for his sonnes,

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, euen of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, * H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 This was all the worke of the Tabernacle, euen of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the coverings of rammes kinnes died red, and the coverings of badgers skins, and the B covering vaile.

35 The Arke of the Testimony, and the barres thereof, and the Mercy-seat.

36 The Table, with all the instruments thereof, and the shew-bread.

37 The pure Candlestick, the Lampes thereof, euen the Lampes set in order, and all the instruments thereof, and oyle for light:

38 Also the golden Altar, and the anointing oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministering garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to eery point that the Lord had commanded Moses, to the children of Israel made all the worke.

43 And Moses beheld all the worke, and beheld, they had done it as the Lord had commanded: so had they done; And Moses blessed them.

CHAP. XL.

The Tabernacle with the apperiments is reared up. The glory of the Lord appears in the clouds covering the Tabernacle.

Then the Lord spake vnto Moses saying,

2 In the first day of the first month, in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes,

5 And thou shalt set the incense Altar of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it withal the instruments therof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments; and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sons, and clothe them with garments,

15 And shalt anoint them as thou didst anoint my father, that they may minister vnto mee in the Priests office: for their anointing shall be a signe, that the Priesthood shall be euerslating vnto them through out their generations.

16 So Moses did according to all that the Lord had commanded him: so did he,

e Which was next vnder the Ephod, f Where hee should put thorow his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 11.

g So called, because it hangd before the Meric seat, and covered it from sight, Chap. 35. 12.

h Or, which Aaron dressed and refreshed with oyle eery morning, Chap. 30. 7.

i Signifying that in Gods matters man may not erre: and nor diminish, k Praised God for the peoples diligence, and prayed for them.

a After that Moses had beene forty dayes and forty nights in y mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done, which being finished, was set vp in Abib; which month containeth halfe March and halfe April.

* Read, Chap. 26. 39. b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was between the Sanctuary and the court.

d Till both the Priesthood and the ceremonies should end which was at Christs comming.

* Num. 7. 1. e After they came out of Egypt, Num. 7. 1.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first month, in the second yeere.

18 Then Moyses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the covering ouer the Tabernacle, and put the covering of that covering on high aboue it, as the Lord had commanded Moyses.

20 ¶ And he tooke and put the f Testimony in the Arke, and put the barres in the Arke, & set the Mercy-seat on high vpon the Ark.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the covering vaile, and covered the Arke of the Testimony, as the Lord had commanded Moyses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moyses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he lighted the lamps before the Lord, as the Lord had commanded Moyses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moyses.

28 ¶ Also he hanged vp the vaile at the dore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moyses.

30 ¶ Likewise hee set the Lauer betwene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moyses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approch to the Altar, they washed, as the Lord had commanded Moyses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moyses finished the worke.

34 ¶ * Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle,

35 So Moyses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

* Num. 9. 15. 1. & 2. 10.

h Thus presence of God preferred and guided them night and day till they came to the land promised.

f That is, the tables of the Law, Chap. 3. 1. 18. and 34. 29.

* Chap 35. 12.

lora, 14. vp.

g Betweene the Sanctuary and the court.

THE THIRD BOOKE OF Moyses, called *Leuiticus.

THE ARGUMENT.

* Because in this booke is chiefly intreated of the Leuities and of things pertaining to their office.

A S God daily by most singular benefites declared himselfe to be mindfull of his Church: so kee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordered diuers kindes of oblation and sacrifices, to assure them of forgiveness of their offences, (if they offered them in true faith and obedience.) Also hee appointed their Priests and Leuites, their apparel, offices, consecration and portion: hee shewed what Feasts they should obserue, and in what times. Moreover, hee declared by these sacrifices, and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions, (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee preferred euen to the least thing what they should doe, as what beasts they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should seeke: what marriages were lawfull: and what politike lawes were profitable. Which things declared, hee promised favour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 2. To and 14 The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.

NOW the Lord called Moyses, and spake vnto him out of the Tabernacle of the Congregation, saying, 2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of ^b cattel, ^c of beeties and of the sheepe.

a Hereby Moyses declareth that he taught nothing to the people, but that which hee received of God. b So they could offer of none other sort, but of those which were commanded.

3 * If his sacrifice bee a burnt offering of the herd, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall prinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

Exod. 29. 10.

c Meaning within the court of the Tabernacle.

¶ Ely to him.

d The Priest or Leuite.

¶ Of the burnt offering, Exod. 27. 14.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the caule vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete fauour vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish,

11 ¶ And hee shall kill it on the North side of the altar before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in pieces, separating his head and his caule, & the Priest shall lay them in order vpon the wood that is in the fire which is on the altar.

13 But he shall wash the inwards, and the legs with water: and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the young pigeons.

15 And the Priest shall bring it vnto the altar, and i wing the necke of it a funder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the East part in the place of the ashes.

17 And he shall cleave it with his wings, but not diuide it a funder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet fauour vnto the Lord.

CHAP. II.

1 The meate offering is after three sorts: of fine flour vnbaken, 4 Of bread baked, 13 And of cornes in the ears.

AND when any offer a meat offering vnto the Lord, his offering shall be of fine flour, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and he shall take thence his handfull of the flour, & of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweet fauour vnto the Lord.

3 * But the remnant of the meat offering shall be Aarons and his sonnes: for it is a most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the oven, it shall be an vneleauened cake of fine flour mingled with oyle, or an vneleauened wafer appointed with oyle.

5 ¶ But if the meat offering be an oblation of the frying panne, it shall be of fine flour vneleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation * made by fire for a sweet fauour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is a most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer them vnto the Lord, but they shall not be burnt vpon the altar for a sweet fauour.

13 (All the meate offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits cares of corne dried by the fire, and wheate beaten out of the Greene cares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, as of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and leaues for the same. 27 The sacrifices may neither eat fat nor blood.

ALSO if his oblation be a peace offering, if he wil offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the fat that couereth the inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kidneies, and the fat that is on them, and vpon the flanks, and the caule on the liuer with the kidneies.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire, thus a sacrifice made by fire for a sweet fauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

Or the body of the hee, or the fat.

Or a fauour of rest, which pacifieth the anger of the Lord.

Reade verse 9. Before the altar of the Lord.

Or, into his parts.

The Hebrew word signifieth to pinch off with the nail.

Or, strained or pressed.

On the side of the court gate in the pannes which stood with ashes.

Because the burnt offering could not be without the meate offering.

The Priest.

To signifye that God remembereth him that offereth.

Ezechie. 7. 31.

Therefore none could eat of it but the Priests.

Which is a gift offered to God to pacifie him.

Verse 2. Ezech. 29. 18.

That is, fruits, which are sweet as hony, ye may offer.

But reserved for the Priests.

Mark. 9. 49. Which they were bound to by a commandment in all sacrifices.

Nomb. 18. 19.

Chron. 13. 5. Ezech. 43. 24. or it meaneth a fare and pure countenance.

Chap. 27. 14. Or, full rest for the word signifieth a fruitful field.

Reade 2. Chron. 26. 30. in the note g.

A sacrifice of thanksgiving offered for peace and prosperity, which generally offered particularly.

One part was burnt, another was to the Priest, and the third to him that offered.

Ezech. 29. 22.

Or, the which kidneies are the flanks.

In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here could be offered no but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed and of the offering made by fire only the inwards &c. were burnt: the shoulder & breast with the two kidneys and the maw were the Priests, and the rest his that offered.

* Verſe 4.

e Meaning at the Northſide of the Altar, Chap. 1. 1.

f Chap. 7. 2. 5. For eating fat, was meant to be carnall, and by blood eating was ſignified cecrety.

* Gen. 9. 4.

chap. 17. 14.

† Ebr. a ſoule. A That is, of negligence or ignorance, ſpecially of the ceremonial law: for a heretike the puniſhments of crimes are appointed according to the tranſgreſſion, Num. 15. 25.

b Meaning the hie Prielt.

e Herey conſe- crating he deſer- ued the ſame puniſhment which the beaſt ſuffered.

d Which was be- tweene the Holieſt of oyl, and the Sanctuary.

e Which was in the court: mean- ing by the Taber- nacle the San- ctuary: and in the end of this verſe it is taken for the Court.

* Chap. 5. 9.

9 After, of the peace offerings he ſhall offer an offering made by fire vnto the Lord: he ſhall take away the fat therof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Allo he ſhall take away the two kidneis, with the fat that is vpon them, and vpon the s flanks, and the kall vpon the liuer with the kidneis.

11 Then the Prielt ſhall burne it vpon the altar, & the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goat, then ſhall he offer it before the Lord,

13 And ſhall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the ſonnes of Aaron ſhall ſprinkle the blood thereof vpon the Altar round about.

14 Then he ſhall offer thereof his offering, *vnto* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards,

15 Allo hee ſhall take away the two kidneis, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Prielt ſhall burne them vpon the Altar, & the meate of an offering made by fire for a ſweet ſaour: * all the fat & the Lords.

17 This ſhall be a perpetual ordinance for your generations, throughout all your dwellings: ſo that ye ſhall eate neither fat nor blood.

CHAP. IIII.

2 The offering for finnes done of ignorance, 3 For the Prielt, 15 The Congregation, 21 The ruler, 27 And the priuie man.

MOREouer, the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto the children of Iſrael, ſaying, If any ſhall finne through a ignorance, in any of the Commandements of the Lord, (which ought not to be done) but ſhall doe contrary to any of them,

3 If he b Prielt that is anointed, doe finne (according to the finne of the people) then ſhall hee offer, for his finne which he hath ſinned, a young bullocke without blemiſh vnto the Lord for a finne offering,

4 And hee ſhall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and ſhall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.

5 And the Prielt that is anointed, ſhall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Theu the Prielt ſhall dippe his finger in the blood, and ſprinkle of the blood ſeuẽ times before the Lord, before the vaile of the d Sanctuary.

7 The Prielt alſo ſhall put ſome of the blood before the Lord, vpon the hornes of the Altar of ſweet incenſe, which is in the e Tabernacle of the Congregation, then ſhall hee powre * all the reſt of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee ſhall take away all the fat of the bullocke for the finne offering: *to wit*, the fat that couereth the inwards, and all the fat that is about the inwards.

9 Hee ſhall take away alſo the two kidneis and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis,

10 AS it was taken away from the bullocke of

the peace offerings, and the Prielt ſhall burne them vpon the Altar of burnt offering.

11 * But the ſkinne of the bullocke, and all his fleſh, with his head, and his legges, and his inwards, and his dung ſhall hee beare out.

12 So hee ſhall carry the whole bullocke out of the * hoſte vnto a cleane place, where the aſhes are powred, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall hee be burne.

13 ¶ And if the l whole Congregation of Iſrael ſhall finne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done againſt any of the Commandements of the Lord which ſhould not be done, and haue offended:

14 When the finne which they haue committed ſhalbe known, then the Congregation ſhall offer a yong bullocke for theſin, and bring him before the Tabernacle of the Congregation.

15 And the e Elders of the Congregation ſhall put their hands vpon the head of the bullocke before the Lord, and ſhall kill the bullocke before the Lord.

16 Then the Prielt that is anointed, ſhall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Prielt ſhall dippe his finger in the blood, and ſprinkle it ſeuẽ times before the Lord, *ſuen* before the vaile.

18 Allo hee ſhall put ſome of the blood vpon the hornes of the Altar which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall hee powre all the reſt of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And hee ſhall take all his fat from him, and ſhall burne it vpon the Altar.

20 And the Prielt ſhall doe with this bullocke, as hee did with the bullocke for his finne: ſo ſhall hee doe with this: ſo the Prielt ſhall make an atonement for them, and it ſhall be forgiuen them.

21 For he ſhall carry the bullocke without the hoſte, and burne him as hee burned the fiſt bullocke: for it is an offering for the finne of the Congregation.

22 ¶ When a ruler ſhall finne, and doe through ignorance againſt any of the Commandements of the Lord his God, which ſhould not be done, and ſhall offend,

23 If one ſhew vnto him his finne, which hee hath committed, then ſhall hee bring for his offering an ſ hee goat without blemiſh,

24 And ſhall lay his hand vpon the head of the hee goat, and kill it in b the place where he ſhould kill the burnt offering before the Lord. for it is a finne offering.

25 Then the Prielt ſhall take of the blood of the finne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and ſhall powre the reſt of his blood at the foote of the burnt offering Altar,

26 And ſhall burne all his fat vpon the Altar, as the fat of the peace offering: ſo the Prielt ſhall make an atonement for him concerning his ſin, and it ſhall be forgiuen him.

27 ¶ I keuie if any of the ſ people of the land ſhall finne through ignorance in doing againſt a ny of the Commandements of the Lord, which ſhould not be done, and ſhall offend:

28 If one ſhew him his finne which hee hath committed,

* Exod. 10. 14. Num. 19. 5.

* Heb. 13. 11.

l The multitude excuſeth not the finne but it all bee ſinned, they muſt all be puniſhed. Chap. 5. 3. 4.

2 For all the people could not lay on their hands therefor it was ſufficient that the Ancients of the people did in the name of a l the Congregation. 1 Cor. the Thru.

l Or made approuement with it.

l Or ſome great of the ſin.

b That is the Prielt ſhall kill it for it was not lawfull for any one of the officers to kill the beaſt.

1 Whether hee re- peccated it vs Chriſt. 1 Co. priuie peccata.

l Or, the female of the goat.

k Reade verse 24.

* Exod. 29. 18.

l Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had receiued all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

l Ebr. a soule. Or, if the iudge haue sae an oath of any other. Whereby it is comanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which haue beene mentioned before in this Chapter.

l Ebr. if he haue sae of touch, meaning for his power.

committed, then he shall bring for his offering || a shee goat without blemish for his sinne which he hath committed,

29 k And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offering altar, and power all the rest of the blood thereof at the foot of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and hee shall slay it for a sinne offering in the place where he should kil the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foot of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that sweareth rashly. 15 Of him that by ignorance will drawe any thing dedicate to the Lord.

Allo if any haue sinned, that is, || if hee haue heard the voyce of an othe, and hee can be a witness, whether he hath sene or knowne of it, if he doe not vter it, hee shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if hee touch any vncleannesse of man (whatsoever vncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, hee hath sinned:

4. Either if any b sware and pronounce with his lips to doe euil, or to doe good; (whatsoever it be that a man shall pronounce with an oath) and it be hid from him, and after knoweth that hee offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein,

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which hee hath committed, euen a female from the flocke, be it a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheepe, hee shall bring for his trespass offering hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sin-offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who

shall offer the sinne offering first, and * wring the necke of it a vnder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be || shed at the foot of the altar: for it is a sinne offering.

10 Also hee shall offer the second for a burnt offering || as the manner is: so shall the Priest make an atonement for him (for his sin which he hath committed) and it shall be forgiven him.

11 ¶ But if hee * be not able to bring two turtle doves, or two yong pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these points, and it shall be forgiven him: and the remanens shall be the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying, 15 If any person transgresse and sinne through ignorance, & by taking away things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of siluer b by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and * doe against any of the Commandements of the Lord, which ought not to be done, and know not, and sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his * ignorance wherein hee erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Law of the burnt offering. 12 The fire must abide euermore vpon the Altar. 14 The law of the meates offering. 20 The offering of Aarou and his sonnes.

And the Lord spake vnto Moses, saying, 2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him a of trust, or doeth by b robbery, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and deneth it and sweareth falsely, * for any of these that a man doeth, wherein hee sinneth,

4 When I say, he thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

Chap. 1. 15.

Or, powred.

Or according to the Law. Or, declare him to be purged of that sinne. Verse 7.

Which is about a pebble. As in the meate offering, Chap. 2. 4.

Chap. 2. 2. Chap. 4. 35.

g At touching the fifth fruites or tithes due to the Priests and Leuitics. h By the estimation of the shekel, Chap. 2. 12.

Chap. 4. 2.

i That is, afterward remembereth that he hath sinned, when his conscience doeth accuse him.

Exod. 30. 13. k Ets if his sinne against God cometh of malice, hee must die, Num. 15. 30.

a To bestow, and occupie for the vse of him that gaue it.

b By any guile, or vnlawfull means.

c Num. 5. 6. d Wherin he cannot but sinne, or, wherein a man accuseth to sinne by periorie or such like thing.

to keepe, or the lost thing which he found,

5 Or for what'oeuer he hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also hee shall bring for his trespass vnto the Lord, a ramme without blemish out of the * flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, what'oeuer thing hee hath done, and trespass'd therein.

8 ¶ Then the Lord spake vnto Mo'es, saying,

9 Command Aaron and his sonnes, saying, This is the Law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord before the altar,

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet saour, as a memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate, it shall be eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: it shall be a statute for euer in your generations, concerning the offerings of the Lord, made by fire: what'oeuer toucheth them, shall be holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sois, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an ephah of fine flower, for a meate offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fryed, and shalt offer the baked pieces of the meate offering for a sweete saour vnto the Lord.

22 And the Priest that is appointed in his steade among his sonnes shall offer it: it is the Lords ordinance for euer, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering. In the place where the burnt offering is killed, in all the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 What'oeuer shall touch the flesh thereof, shall be holy: & when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The Law of the trespass offering: 21 Also of the peace offering. 23 The Law of the blood may not be eaten.

Like wise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall hee sprinkle round about vpon the altar.

3 All the fat thereof also shall hee offer, the rumpe, and the fat that couereth the inward.

4 After, he shall take away the two kidneys, with the fat that is on them and vpon the flanks, and the kail on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is so is the trespass offering, one Law serueth for both: that where with the Priest shall make atonement shall hee.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meate offering that is baked in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is dry shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore this is the lawe of the peace offerings, which hee shall offer vnto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, unleuened cakes mingled with oyle, and unleuened wafers anointed with oyle and fine flour fryed with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leuened bread, for his peace offerings to giue thanks.

14 And of all the sacrifice hee shall offer one cake for an heauie offering vnto the Lord, and

* Num. 5. 7

* Chap. 5. 15.

d That is, the ceremonies which ought to be offered therin.

e Vpon his secret parts, Exod. 28. 43. f In the shapans appointed for that vic.

* Chap. 2. 7. Num. 1. 5. 4.

* Chap. 2. 9.

g Or, knead with leauen and after baked.

* Exod. 29. 37.

* Exod. 16. 36.

h So oft as the hee Priest shall be elected and anointed.

i Or, fryed.

j His sonne that shall succeed him.

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

m Chap. 4. 14. 15. 17.

n Out of the camp, Chap. 4. 14.

a Which is for the smaller sinne, and such as are committed by ignorance. b At the court gate.

c The Priest.

d The same ceremonies notwithstanding that this word trespass, signifies lesse then sinne.

e Meaning the self which is life and not burnt.

f Because it had no oyle nor liquor.

g Peace offerings containe a sacrifice and thanksgiving for a benefite received and also a vow, and free offering to receive a benefite.

it shall bee the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thankesgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a *h*vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned vnto him, *but* shall be an abomination, therefore the person that eateth of it, shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing shall not be eaten *but* burnt with fire: but of his flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying, 23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeuies, nor of sheepe, nor of goats.

24 Yet the fat of the dead beast, and the fat of that which is torne *with beasts*, shall be occupied to any use, but ye shall not eate of it.

25 For whoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eat any blood, either of foule, or of beast, in all your dwellings.

27 Euerly person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying, 29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His hands shall bring the offering of the Lord made by fire: *euen* the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye give vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offerings, and haue given them vnto Aaron the Priest, and vnto his sonnes by a statute for euer, from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generatons.

37 This is also the law of the burnt offering, of the meat offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses, saying, 2 * Take Aaron and his sons with him, and the garments, and the anointing oile, and a bullocke for the sinne offering, and two rammes, and a basket of vncleane bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe and put the Ephod on him, which he girded with the broidered garge of the Ephod, and bound it vnto him therewith.

8 After, hee put the breastplate thereon, and put in the breastplate the Vrim and the Thummim.

9 Also hee put the mitre vpon his head, and put vpon the mitre on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oile, and anointed the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seven times, and anointed the altar and all his instruments, and the lauer, and his foot, to sanctifie them)

12 * And he powred of the anointing oile vpon Aarons head, and anointed him to sanctifie him,

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses saw him, and tooke the blood, which he put vpon the horns of the altar, round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then

h If he make a vow to offer - for else the flesh of the peace offerings must be eaten the same day.

l The sinne wherefore he offered, shall remaine. k After it be sacrificed. l Of the peace offering that is cleane.

* Chap. 15. 3.

* Chap. 3. 17.

* Gen. 9. 4. Obap. 17. 14.

m And should not be led in by another.

* Exod. 29. 24.

n That is, his priledge, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

* Exod. 28. 14. * Exod. 30. 24.

* Exod. 29. 4.

* Exod. 28. 30.

a So called, because this is the description, Holiness to the Lord, was given in it. b That is, the Holiest of all, the Sanctuary and the court.

* Exod. 45. 18. * Exod. 133. 2.

* Exod. 29. 2. Obap. 9. 2.

c Of the burnt offering. d To offer for the sinne of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke, and his hide, and his flesh, and his dung, he burnt with fire without the holte, as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram eury what vpon the Altar: for it was a burnt offering for a sweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ram of consecrations, and Aaron and his sonnes laid the r hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right fetes, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneies with their fat, and the right shoulder.

26 Also hee tooke of the basket of the vneleauened bread that was before the Lord, one vneleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So hee put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them vpon the Altar for a burnt offering: for these were consecrations for a sweete fauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh, and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: * for seven dayes, said the Lord, shall hee be consecrate you.

34 As I haue commanded thee to doe, so the Lord hath commanded thee to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven daies, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the hand of Moses.

C H A P. I X.

8 7b first offering of Aar. u. 22 Aarons blessing the people, 23 The glory of the Lord appeared. 24 The first offering from the Lord.

AND in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee sayd vnto Aaron, Take thee a yong calfe for a burnt offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere old without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had sayd, This is the thing which the Lord commanded that ye should doe, and the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for the people: also offer the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and hee dpt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat, and the kidneies, and the kall of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and hee burnt them vpon the Altar.

14 Likewise hee did with the inwards, and the leggs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then hee offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and beside the burnt offering

1 Cr. u. 1600

By commission Giucnto Moses,

After their consecration for the seven dayes before the Priests were consecrate. Exod. 29. 1. Aaron entreth into the possession of the Priesthood, and offereth the seven principall sacrifices: the burnt offering, the sinne offering, the peace offering, and the meat offering.

c Before the Altar where his glory appeared.

d Ready for the vnderstanding of this place, lib. 9. 3. and 9. 27.

e That is, he laid them in order, and so they were burnt: when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt at the first.

Exod. 29. 28.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7. 8.

* Exod. 29. 31.

f Moses did this because that the Priests were not yet established in their office.

* Exod. 29. 34.

* Exod. 29. 36.

g At the doore of the court. * Exod. 29. 32. 24. ep. 24. 9.

* Exod. 29. 35. 7. 10. fill your hands.

face of the morning, he burnt *shu* vpon the Altar.

18 Hee slew also the bullocke, and the rammie for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the rammie, the rumpe, and that which couereth the inward and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the breastes, and he burnt the fat vpon the Altar.

21 But the breastes and the right shoulder Aaron (hooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron left vp his hand toward the people, and blessed them, and *h* came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moyses and Aaron went into the Tabernacle of the Congregation, and came out, and *i* blessed the people, *g* and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they *||* gauē thanks, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests sing not. 9 The Priests are for bidde[n] wine.

DVt Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which hee had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moyses said vnto Aaron, This is it that the Lord spake, saying, I will be *b* sanctified in them that come neere mee, and before all the people I will be glorified: but Aaron held his peace.

4 And Moyses called, Michael, and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, carry you *||* brethren from before the Sanctuary out of the hofte.

5 Then they went, and caried them in their coats out of the hofte, as Moyses had commanded.

6 After, Moyses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, *v* Vncouer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel beuail the burning, which the Lord hath *d* kindled.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest ye die: for the anyointing oyle of the Lord *h* vpon you: and they did according to Moyses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor *||* strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: *th* is an ordinance for euer throughout your generations,

10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane.

11 And that yee may teach the children of Israel all the statutes which the Lord hath commanded them by the *||* hand of Moyses.

12 ¶ Then Moyses said vnto Aaron and vnto Eleazar, and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

ferings of the Lord, made by fire, and eate it without leauen beside the Altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy due, and thy sonnes due, of the offerings of the Lord made by fire: for io I am commanded,

14 Al *o* the * shaken breast, and the heate shoulder shall yee eat in *||* a cleane place: thou, and thy sonnes, and thy *e* daughters with thee: for they are giuen as thy *||* due, and thy sonnes due, of the peace offerings of the children of Israel.

15 The heate shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake *u* to and fro before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moyses fought the goat that was offered for sinne, and loe, *t* was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were *l* left alone, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy? and God hath giuen *u* to you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was *h* not brought within the holy place: yee should haue eaten *u* in the holy place, *g* as I commanded.

19 And Aaron said vnto Moyses, Behold, this day *h* haue they offered their sinne offering, and their burnt offering before the Lord, and such things *as thou knowest* are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the fight of the Lord?

20 So when Moyses heard *u*, he was *h* content.

CHAP. XI.

1 Of beasts, fishes and birds, which be cleane, and which be vncleane.

After, the Lord spake vnto Moyses, and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beasts which ye *h* shall eat, among all the beasts that are on the earth.

3 What ouer parteth the *b* hooffe, and is clouen footed, and cheweth the cudde among the beasts, that shall yee eat:

4 But of them that chew the cudde, or diuide the hooffe only, of them yee shall not eate: as the camel, because hee cheweth the cud, and diuideth not the hooffe, hee shall be vncleane vnto you.

5 Likewise the cony, because hee cheweth the cudde, and diuideth not the hooffe, hee shall be vncleane vnto you.

6 Al *o* the hare, because hee cheweth the cud, and diuideth not the hooffe, hee shall be vncleane to you.

7 * And the swine, because hee parteth the hooffe, and is clouen footed, but cheweth not the cud, hee shall be vncleane to you.

8 Of their *f*lesh shall yee not eate, and their carkeise shall yee not touch: *f*or they shall be vncleane to you.

9 ¶ These shall yee eate, of all that are in the waters: what ouer hath finnes and scales in the waters, in the seas, or in the riuers, them shall yee eate.

10 But of all that haue not finnes nor scales in the seas or in the riuers, of all that *d* moueth in the waters, and of all *e* liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to yee

Exod. 29. 14. Or, where a wo

vncleane fl.

For the breast

and shoulders of

the peace offerings

might bee

brought to other

families, so that

their daughter is

might eat of

them, as also of

the offerings of

left froite, the first

borne, and the Ezer

Lambe. Reule Chap. 19.

2. 1. Or right, or

portion.

12. Mat. c. 12. And not confirmed

as Nadab

and Abihu.

Chap. 6. 26.

7 That is, Nadab

and Abihu.

8 Moser bare with

his inimitic, con-

sidering his great

sorrow, but death

not leaue an exam-

ple to forgive

them that malici-

ously transgrede

the commande-

ment of God.

g Of the bullocke and the rammie.

h Because the altar was neere the Sanctuary, which was the vpper end therefore hee is said to come downe.

i Or prayed for the people.

* 2. Mac. 2. 8. Genel. 4. 38.

1. King. 7. 1.

2. Mac. 2. 10. 1. Or, eate a house for th

* Num. 3. 4. and 2. 6. 1. 1. Chron.

2. 2. 2. Nottaken of the Altar, which

was sent from hea-

uen, and ended till the captiuitie

of Babylon.

b I will punish them that see me otherwise then I haue commanded, not sparing the chief, that the people may feare and praise my Iudgements

1 Or, castus.

c As though ye lamented for them preferring your carnall affection to Gods iudgement, Chap. 29. 28. deut. 14. 2. & 31. 9.

d In destroying Nadab and Abihu the chief, and me-

nacing the rest, except they repent.

g Or, drinke that was left to drinke.

h Or, commission

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ The e shall yee haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ golshauke, and the oþprey :

14 Al o the vulture, & the kite after his kind, 15 And all rauens after their kinde.

16 The ostrich also, and the night-crow, and the ¶ seamew, and the hawke aiter his kind.

17 The little owle also, and the comorant, and the great owle :

18 Also the ¶ redhanke and the pelicane, and the swanne :

19 The stork also, the heron after his kinde, and the lapwing, and the backe :

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate : of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate the e, the grasshopper after his kind, and the ¶ solean after his kinde, the hargol after his kind, & the hogab after his kind.

23 But all other foules that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted: whoeuer toucheth their carkeis, shall be vnclene vnto the euening.

25 Whoeuer also g beareth of their carkeis, shall wash his clothes, & be vnclene vntill euen.

26 Euery beast that hath claued wiues, and is ¶ not clouen footed, nor ¶ cheweth the cud, such shall be vnclene vnto you : euery one that toucheth them, shall be vnclene.

27 And whatsoeuer goeth vpon his paws among all maner beasts that goeth on all foure, such shall be vnclene vnto you: who so doth touch their carkeis shall be vnclene vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vnclene vntill the euen: for such shall be vnclene vnto you.

29 ¶ All o these shall be vnclene to you among the things that creepe and moue vpon the earth, the weasell and the mouse, and the ¶ h frog, after his kind :

30 Also the rat and the lizard, and the chameleon, and the stellio, and the mole.

31 The e shall be vnclene vnto you among all that creepe : whoeuer doeth touch them when they be dead, shall be vnclene vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shall be vnclene, whether it be vessell of wood, or raiment, or skinne, or sacke : what ouer vessell it be that is occupied, it shall be put in the water as vnclene vntill the euen, and so be purified.

33 But euery earthen vessell, whereinto any of them falleth, what ouer is within it shall be vnclene, and * ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, it shall be vnclene: and all drinke that shall be drunke in all such vessils shall be vnclene.

35 And euery thing that their carkeis fall vpon, shall be vnclene : the fornace, or the pot shall be broken : for they are vnclene, and shall

be vnclene vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which k toucheth their carkeises, shall be vnclene.

37 And if there fall of their dead carkeis vpon any seed, which veth to be sowed, it shall be cleane.

38 But if any water be powred vpon the seed, and there fall of their dead carkeis thereon, it shall be vnclene vnto you.

39 If also any beast, whereof ye may eate, die, he that toucheth the carkeis thereof, shall be vnclene vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vnclene vntill the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vnclene vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vnclene with them, neither deile your selues thereby: ye shall not, I say, be defiled by them :

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and deile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vnclene and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

C H A P. XII.

¶ A law how women should be purged after their deliuerance.

¶ And the Lord spake vnto Moes, saying, 2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, she shall be vnclene 9 seuen dayes, like as shee is vnclene when shee is put apart for her ¶ disease.

3 ¶ And in the eighth day the foreskin of the child's flesh shall be circumcised.)

4 And she shall continue in the blood of her purifying three h and thirtie dayes, the ¶ stal touch no c hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclene two ¶ weekes, as when she hath her disease: and she shall continue in the blood of her purifying three c and sixe dayes.

6 Now when the dayes of her purifying are out, whether it be for a sonne or for a daughter, she shall bring to the Pri: a lambe of one yeere old for a burnt offering, and a young pigeon or a turtle done for a sinne offering, vnto the doore of the Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her : so she shall be purged of the issue of her blood : this is the law for her that hath borne a male or a female.

¶ Or, gophin, as is in the Greeke.

¶ Or, cuculm.

¶ Or, porphyrie.

¶ Or, hane; abowings on their feet.

f These were certaine kinds of grasshoppers, which are not now properly knowen.

g Out of the Cape.

¶ Or, hath and his feet clouen in two.

h The greene frog that sitteth on the bulber. ¶ Or, crocodile.

i As a bottle or bagge.

* Chap 6. 28. 1

h So much of the water as toucheth it.

l He speaketh of seed that is laid to sleepe before it be sown.

m Hebrew which God ordaineth them, to be his people, 1. Por. 1. 15.

a So that her husband hath no carnal pleasure with her, till she be purged.

¶ Or, 800. 1000.

¶ Chap 15. 19.

¶ Luke 12. 10.

¶ The first seven dayes.

c At sacrifice, or freake.

d That is, into the court gate, till after fortie dayes.

e Twice so long as if she be a maide.

f Where the burnt offerings were wont to be offered.

1 Ebr. if her hand
finde out the worst
of a lambe.
2 Luit. 2. 2.

8 But if the [†]be not able to bring a lambe, the
shall bring two * turtles, or two yong pigeons:
the one for a burnt offering, and the other for a
sinne offering: and the Priest shall make an atone-
ment for her: so the shall be cleane.

C H A P. XIII.

2 What considerations the Priest ought to observe in iudging the
leprouse. 29 The blacke spot, or scab, 47 and the leprouse of the
garment.

M Ooreouer, the Lord spake vnto Moses and to
Aaron, saying,

2 The man that shall haue in the skin of his
flesh a swelling or a scab, or a white spot, so that
in the skinne of his flesh [†] it be like the plague of
leprouse, then he shall be brought vnto Aaron the
Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the
skin of ^h his flesh: if the haire in the sore be turned
into white, and the sore seeme to be ^b lower then
the skinne of his flesh, it is a plague of leprouse:
therefore the Priest shall looke on him, and [†] pro-
nounce him vnclane.

4. But if the white spot be in the skin of his
flesh, and seeme not to be lower then the skinne,
nor the haire thereof be turned vnto white, then
the Priest shall shut vp ^h him that hath the plague,
seuen dayes.

5 After the Priest shall looke vpon him the
seuenth day: and if the plague seeme [†] to him to
abide still, and the plague grow not in the skin,
the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe
the seuenth day, and if the plague [†] be darke, and
the sore grow not in the skin, then the Priest shall
[†] pronounce him cleane, for it is a scab: there-
fore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after
that he is seene of the Priest for to be purged, he
shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the
scab [†] grow in the skin, then the Priest shall pro-
nounce him [†] vnclane: for it is leprouse.

9 ¶ When the plague of leprouse is in a man,
he shall be brought vnto the Priest,

10 And the Priest shall see ^h him: and if the swel-
ling be white in the skin, and haue made the haire
white, and there be raw flesh in the swelling,

11 It is an old leprouse in the skin of his flesh:
and the Priest shall pronounce him vnclane, and
shall not shut him vp, for he is vnclane.

12 Also if the leprouse [†] breake out in the skin,
and the leprouse couer all the skin of the plague,
from his head euen to his fecte, where soeuer the
Priest looketh,

13 Then the Priest shall consider: and if the
leprouse couer all his flesh, he shall pronounce the
plague to be [†] cleane, because [†] it is all turned into
whiteneesse: so he shall be cleane.

14 But if there be raw flesh on him when hee is
seene, he shall be vnclane.

15 For the Priest shall see the raw flesh, and
declare him to be vnclane: for the raw flesh is
[†] vnclane, therefore it is the leprouse.

16 Or if the raw flesh change and bee turned
into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the
sore be changed into white, then the Priest shall
pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is [†] a
bile and is healed,

19 And in the place of the bile there be a white
swelling, or a white spot somewhat reddish, it
shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare
lower then the skinne, and the haire thereof be
changed into white, the Priest then shall pro-
nounce him [†] vnclane: for it is a plague of le-
prouse, broken out in the bile.

21 But if the Priest looke on it, and there bee
no white haire therein, and if it bee not lower
then the skin, but be darker, then the Priest shall
shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest
shall pronounce him vnclane: for it is a sore.

23 But if the spot continue in his place, and
grow not, it is a burning bile: therefore the Priest
shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there
is an hote burning, and the quicke flesh of the
burning haue a ^h white spot, somewhat reddish
or pale,

25 Then the Priest shall looke vpon it: and if
the haire in that spot be changed into white, and
it appeare lower then the skin, it is a leprouse
broken out in the burning: therefore the Priest shall
pronounce him vnclane: for it is the plague of
leprouse.

26 But if the Priest looke on it, and there bee
no white haire in the spot, and be no lower then
the other skin, but be darker, then the Priest shall
shut him vp seuen dayes.

27 After, the Priest shall looke on him the se-
uenth day: if it be growne abroad in the skinne,
then the Priest shall pronounce him vnclane: for
it is the plague of leprouse.

28 And if the spot abide in his place, not grow-
ing in the skin, but is darke, it is a [†] trifling of the
burning: the Priest shall therefore declare him
cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on
the head, or in the beard,

30 Then the Priest shall see the sore: and if it
appeare lower then the skinne, and there be in it
a small yellow haire, then the Priest shall pro-
nounce him vnclane: for it is a blacke spot, and
leprouse of the head, or of the beard.

31 And if the Priest looke on the sore of the
blacke spot, and if it seeme not lower then the
skinne, nor haue any blacke haire in it, then the
Priest shall shut vp ^h him that hath the sore of the
blacke spot seuen dayes.

32 After, in the seuenth day the Priest shall
looke on the sore: and if the blacke spot grow
not, and there be in it no yellow haire, and the
blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but the place of the
blacke spot shall hee not shauie: but the Priest shall
shut vp ^h him that hath the blacke spot, seuen dayes
more.

34 And the seuenth day the Priest shall looke
on the blacke spot: and if the blacke spot grow
not in the skinne, nor seeme lower then the other
skin, then the Priest shall cleanse him, and hee shall
wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the
flesh after his cleansing.

36 Then the Priest shall looke on it: and if the
blacke spot grow in the skin, the Priest shall not
seeke for the yellow haire: for he is vnclane.

37 But if the black spot seeme to him to abide,
and that blacke haire grow therein, the blacke
spot

a That it may be
discerned
of the leprouse.

b That is, shew
in, and be lower
then the rest of
the skin.
c Ebr. shall pollute
him.

d Ebr. in his eyes.

e As hauing the
skin drawn to-
gether, or blackish.
f Ebr. shall cleane
him.

g Or, spread a-
broad.

h Attouching his
bodily disease. for
his disease was not
reputed to him
for sinne before
God, though it
were the punish-
ment of sinne.

i Or, hid.

k For it is not that
in antiquitie leprouse
that infecteth, but
a kinde of scurie
which hath not
the flesh raw as the
leprouse.
l That is, decla-
reth that one flesh
is not found, but is
in danger to be
leprouse.

m Or, in possession.

g None were ex-
empted, but if the
Priest pronounce
him vnclane, he
was put out from
among the people:
as appeareth by
May the Pro-
phete, Num 12.
14. and by King
Vzziah, 2 Chron.
26. 20.

h If he haue a
white spot in the
place where the
burning was, and
was after healed;

i Or, swelling.

j Which was not
went to be there,
or else smaller
then in any other
part of the body.

k He shall not
care whether the
yellow haire be
there or no.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the haire on the forehead, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprose springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, & if the ring of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprose in the skinned of the flesh,

44 Hee is a leper and vnclane: *therefore* the Priest shall pronounce him altogether vnclane: for the sore *and* in his head.

45 The leper also in whom the plague is, shall have his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall crie, *I am vnclane, I am vnclane.*

46 As long as the disease shall be vpon him, he shall be polluted, for he is vnclane: he shall dwell alone, * without the campe *shall* his habitation be.

47 ¶ Also the garment that the plague of leprose is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skinned,

49 And if the sore be Greene or somewhat reddish in the garment, or in the skin or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprose and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it* that *with* the plague seven daies.

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinned, or in any thing that is made of skinned, that plague is a fretting leprose and vnclane.

52 And hee shall burne the garment, or the warp, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprose, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skinned it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vnclane: thou shalt burne it in the fire: for it is a fret inward, & whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinned, or out of the warp, or out of the woofe.

57 And if it appeare still in the garment or in the warp, or in the woofe, or in any thing made of skin, it is a spreading leprose: thou shalt burne the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warp, or the woofe, or whatsoever thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and bee cleane.

59 This is the law of the plague of leprose in a garment of wollen or linnen, or in the warp, or in the woofe, or in any thing of skinned, to make it cleane or vnclane.

CHAP. XIII.

3 The cleansing of the leper. 24 *and* 100 *of* the leper.

And the Lord spake vnto Moses, saying, 2 * This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprose be healed in the leper.

4 Then shall the Priest commaund to take for *him* that is cleansed, two sparrows alie and be cleane, and cedar wood, and a skarlet *wool*, and hyssope.

5 And the Priest shall commaund to kill one of the birdes ouer a pure water in an earthen vessel.

6 After, hee shall take the lue sparrow with the Cedar wood, and the skarlet *wool*, and the hyssope, and shall dip them and the lue sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprose, seven times, and cleanse him, and shall let goe the lue sparrow into the broad field.

8 Then be that shall be cleansed, shall wash his clothes, and shall ouer all his haire, and wash himselfe in water, so he shall be cleane: after that shall be come into the host, but shall tarie without his tent seven dayes.

9 So in the seventh day hee shall shauo off all his haire both his head and his beard, and his eye browes: euen all his haire shall he shauo, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane:

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tent deales of fine flower for a meate offering, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right care of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pirt of oyle,

To the leper: he might be cure if the leprose was departed, so that all occasion of infection might be taken away.

* Math 8.3 mer. p. 40. Luke 5.13. Or, the ceremony which shall be used in his purification.

Or, little birds. Or, of birds which were permitted to be eaten.

Running water, or of the fountaines.

Signifying, that hee thus was made cleane, was set at liberty, and restored to the company of others.

Which hath an imperfection in any member.

This measure in Hebrew is called Log, and containeth sixe eeggs in measure.

* Exod. 29. 14.

* Chap. 7. 17.

By sickness, or by other inconvenience.

In signe of sorrow and lamentation.

Either in token of mourning, or for feare of infectious others.

* Num. 5. 2. 2. 6. 15. 5.

Whether it be garment, vessel, or instrument.

But abide still in one place, as verbe 37.

But remaine as it did before.

Or, Whether it be in any bare place before, or behinde.

the Mercifate.

3 After this fort shall Aaron come into the Holy place: *even* with a yong bullocke for a finne offering, and a ramme for a burnt offering.

¶ 2p. *prinities.*

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a finne offering, and a ramme for a burnt offering.

* Heb. 9. 7.

6 Then Aaron shall offer the bullocke for his finne offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scapegoate.

b In Hebrew it is called *Azazel*, which some say is a mountaine nere Sinai, whither this goat was sent: but rather it is called the scapegoate, because he was not offered but sent into the desert, as verie 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a finne offering.

10 But the goat, on which the lot shall fall to be the Scapegoate, shall be presented aliuie before the Lord, to make reconciliation by him, & to let him goe (as a Scapegoat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his finne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his finne offering.

12 And hee shall take a censur full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the vaile.

c The Holiest of all, ¶ Or, the smoke. ¶ Or, the Arke.

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercifate that is vpon the Testimonie: so he shall not die.

* Heb. 9. 13. and 10. 4. * Chap. 4. 6.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercifate Eastward: and before the Mercifate shall hee sprinkle of the blood with his finger seuen times.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 ¶ Then shall hee kill the goate that is the peoples finne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifate and before the Mercifate.

16 So he shall purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation placed with them, in the middes of their vncleannes.

e Placed among them which are vncleane. * Luke 1. 10.

17 * And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

f Wherupon the sweet incense and perfume was offered.

18 After hee shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When hee hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar: then he shall bring the lue goate:

21 And Aaron shall put both his hands vpon the head of the lue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their finnes, putting them vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

g Herein this goat is a true figure of Iesus Christ, who beareth the finnes of the people. He. 5. 3. ¶ For the land of separation.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, & he shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the court where was the Tabernacle, Exod. 30. 18.

25 Also the fat of the finne offering shall hee burne vpon the Altar.

26 And hee that caried forth the goate called the Scapegoate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goat for the finne offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dung.

* Chap. 6. 30. bebr. 13. 11.

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, & afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seventh month, ye shall k humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

i Which was Tisbi and aniweth to part of September and part of October.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shalbe cleane from all your finnes before the Lord.

k Meaning by abstinence & fasting, Numb. 29. 7. * Chap. 2. 7.

31 This shalbe a Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for euer.

l Or a rest which ye shall keepe most diligently.

32 And the Priest whom he shall anoint, & whom hee shall consecrate (to minister in his fathers head) shall make the atonement, and shall put on the linnen clothes and holy vestments,

m Whom the Priest shall anoint by Gods commandement to succeed in his fathers steur.

33 And shall purge the holy Sanctuary & the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you to make an atonement for the children of Israel for all their finnes * once a yeere: and as the Lord commanded Moses, hee did.

* Exod. 30. 10. bebr. 9. 7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. To dralls may they not offer. To the women not eat blood.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoeuer he be of the house of Israel that killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

3 Left they should practise that idolatry, which they had learned among the Egyptians.

b To make sacrifice or offering thereof.

e I doe as much
abhorre it, as
though he had
killed a man, as
Isa 66. 2.
f Wherefoever
they were moved
with foolish deu-
otion to offer it.

Exod. 29. 18.
Levit. 4. 31.

g Meaning what
foeuer is not the
true God. 1. Cor.
10. 20. psal 95. 2
For idolatry is
spirituall whore-
dom, because
faith toward God
is broken.

g I will declare
my wrath by tak-
ing vengeance
on him, as chap.
20. 3.

4 And bringeth it vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour vnto the Lord.

7 And they shall no more offer their offerings vnto deuitils, after whom they have gone: whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise, whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eate blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beaist or foule that may be eaten, he shall poure out the blood thereof, and couer it with dult:

14 For the life of all flesh is his blood, it is layned with his life: therefore I saide vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torne with beaist, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himself in water, and be vncleane vnto the euen: after he shall be || cleane.

16 But if he wash them not, nor wash his || flesh then he shall beare || his iniquite.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriage betwixt an vncle and his wife.

And the Lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the lande of Egypt, wherein ye dwelt, shall yee not doe: and after the maner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my Statutes, and my iudgements, which if a man doe, hee shall then liue in them: I am the Lord.

6 ¶ None shall come neere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

h Which the law
permitteth to be
eaten, because it
is cleane.

i Gen 9. 4.
k Having crea-
ture.

l Or counted cleane.
m Gen 9. 4.
n The punishment
of his shame.

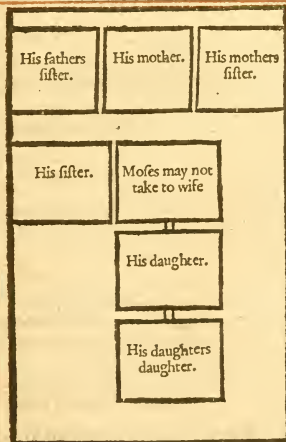
a Ye shall preferre
your selues from
these abominati-
ons following,
which the Egyp-
tians and Cana-
nites vsed.

b Lev. 18. 2. 17. 20.
c 1. 5. psal 3. 2.

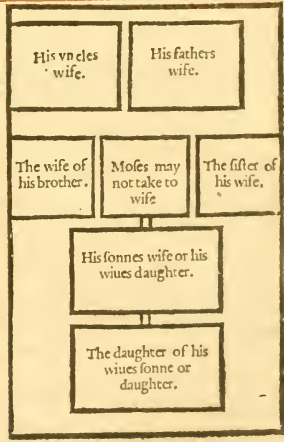
d And therefore
ye ought to serue
me alone, as my
people.

e That is, to liue
with her, though
it be vnder title
of marriage.

g Consanguinitie hindring marriage.



h Affinitie hindring marriage.



As Moses cannot contract Matrimony with the women that are so of kinne to him as is aboue specified, so also cannot any his sister marrie with them: but that are in like degree. Note also, that besides the persons here specified, there are also meant those that are of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers & wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy c^s sifter, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy i^s shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sifter) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the // shame of thy fathers sifter: for shee is thy fathers kin/ewoman.

13 Thou shalt not discouer the shame of thy mothers sifter: for shee is thy mothers kin/ewoman.

14 * Thou shalt not vncouer the shame of thy g^s fathers brother: that is, thou shalt not goe in to his wife, for it is thine i^s aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h^s brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, for they are thy kin/folks, and it were wickednesse.

18 Also thou shalt not take a wife with her sifter, during her life, to i^s vex her, in vncouering her shame vpon her.

19 * Thou shalt not goe vnto a woman to vncouer her shame, as long as she is put^k apart for her diseafe.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation to be defiled with her.

21 * Also thou shalt not giue thy i^s children to // offer them vnto ¹ Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou shalt not alie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is // abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will m^s visit the wickednesse thereof vpon it, and the land // shall vomit her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commie none of these abominations, *aswell* hee that is of the same country, as the stranger that sojourneeth among you.

27 For all these abominations haue the men of the land done, which were before you, and the land // is defiled:

28 And shall not the land spue you out if yee defile it, as it // spued out the people that were before you?

29 For whosoever shall commit any of these abominations, the persons that do // shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

C H A P. XIX.

A repetition of iudry lawes and ordinances.

A Nd the Lord spake vnto Mo^s, saying, 2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shall be holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbath: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it // freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore hee that eateth it, shall beare his iniquity, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the // gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither // deale falsely, neither lie one to another.

12 ¶ Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbor // wrong, neither rob him, * The workmans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curfe the deafe, * neither put a stumbling blocke before the blind, but shall feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement, * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e^s walke about with tales among thy people. Thou shalt not // stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, i^s and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, * but shalt lone thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cartell gender with // others of diuers kinds. Thou shalt not sowe thy field with mingled seede, neither shall a garment of diuers things,

¶ Chap. 10. 11. d. Which is thy stepmother.

¶ Either by father or mother, borne in marriage or otherwise.

¶ They are her children whose shame thou shalt vncouer.

¶ Chap. 20. 19. Or, secret.

¶ Chap. 20. 20. ¶ Which thine vncle doth discouer.

¶ Ebr thy fathers brothers wife.

¶ Chap. 20. 12. h.

¶ Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible facerits, God charge his to beware of the same.

¶ By seeing thine affection more bent to her sifter than to her.

¶ Chap. 20. 18. k.

¶ Or, whiles the hath her res.

¶ Chap. 20. 2. l.

¶ Ebr, of thy feat.

¶ Or, to make them passe.

¶ Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children.

¶ King 23. 10.

¶ This seemed to be the chief and principall of all idoles: and as the lewes write, was of a great stature, and hollow within, hauing seven places or chambers within him: one was to receiue meale that was offered: another tur-loues: the third, a sheepe: the fourth, a ram: the fift, a calfe: the sixt, an ox: the seventh, a ekleid. This idoles face was like a calfe, his hands were cutt stretched out to receiue gifts: his priets were called Chemarim.

¶ Hee comparieth the wicked to will humours and farting, which corrupt the stomacke, and o ppeffensare, and therefore must be cast out by vomit.

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o Both for their wicked marriage, vnatural copulations, idolatry, or spiritual whoredome with Melech, and such like abominations.

p Either by the ciuill word, or by some plague that God will send vpon such.

b Of your owne accord.

¶ Chap. 7. 16.

c To wit, of God.

¶ Chap. 23. 20.

¶ Or, gathering, and leasing.

d In that which is committed to your credit.

¶ Erod. 2. 7. deust. 5. 11. matt. 5. 34.

¶ Or, oppress him by violence.

¶ Deut. 24. 14. 15. 106. 4. 14.

¶ Deut. 17. 16.

¶ Erod. 1. 3. deust. 1. 17. and 16. 19.

¶ pro. 24. 23. 200. 2. 2.

¶ As a bander, backstir or quall picker.

¶ By consenting to his death, or conspiring with the wicked.

¶ Ebr. iuffer noz sinne vpon him.

¶ Mat. 5. 43. rome. 13. 9. gal. 5. 14.

¶ ian. 3. 8.

g As an hereticke keepe an alle of a mule a mare.

things, as of liuen and woollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bond-maid, affianced to an husband, and not redeemed, nor freedome giuen her, & she shall be scourged, *but they shall not die, because she is not made free.*

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which hee hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and have planted euery tree for meat, yee shall count the fruite thereof as vncircumcised: three yeere shall it bee vncircumcised vnto you: it shall not be eaten.

24 But in the fourth yeere all the fruit threof of shall be holy to the praise of the Lord.

25 And in the fift yeere shall ye eat of the fruit of it, that it may || yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat of the flesh with the || blood; ye shall not vse witchcraft, nor obiectuements.

27 ¶ Yee shall not cut round the corners of your heads, neither shalt thou || marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make any print of a mark vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a whore, lest the land also fall to whoredome, and the land bee full of wickednesse.

30 ¶ Yee shall keepe my Sabbathes, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, * neither Soothsayers: yee shall not seeke to them to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶ Thus the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuently in iudgement, in o line, in weight, in measure.

36 ¶ You shall haue iust balances, true weights, a true Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall yee obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

And the Lord spake vnto Moses saying,
 2 Thou shalt say also to the children of Israel, * Who ouer hee hee of the children of Israel, or of the strangers that dwell in Israel, that

giueh his children vnto Molech, he shall die the death, & the people of the land shall stone him to death.

3 And I will b set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and winke at that man when hee giueh his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keep ye therefore mine ordinances, and doe them: I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curseh his father or his mother, he shall die the death, *for ye shall see that he hath cursed his father and his mother, & his blood shall be vpon him.*

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncovered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought || abomination, their blood shall be vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise if that takeh a wife and her mother, & committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 ¶ Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seech her shame, and seee the shame, it is villenie: therefore they shall be cut off in the sight of their people, because hee hath vncovered his sisters shame, he shall beare his iniquitie.

18 ¶ The man also that lieth with a woman hauing her || discaie, and vncovereth her shame, and openeth her fountaine and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncover the shame of thy mothers sister, nor of thy fathers sister: because hee hath vncovered his kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncovereth his fathers shame: they shall beare their iniquitie, and shall

† Ebr. a beating shall be: some vnde, shall be beaten.

b It shall be vncircumcised, as that thing which is not circumcised.

Or, that God may multiplye. ¶ Woether it bee a strangled or obseruise.

i To measure lucies or velucitie dayes.

* Chap. 22. 5.

k As did the Gentiles in signe of mourning.

l Or, cut, or seare.

* Dim. 14. 1.

† Ebr. soule or person.

l By whipping your bodies, or burning marks therein.

m As did the Egyptians, and Lotenites.

* 1 Sam. 18. 8.

n In token of reuerence.

Or, as hee wrong. * Exo. 22. 31.

o As in measuring the ground. ¶ Prou. 11. 2. and 16. 21. and 20. 10. p By these two measures hee meteth all other. Of Ephah, reade Exo. 16. 36. & of Hin, Exo. 29. 40.

* Chap. 18. 21.

a By Molech hee meaneth any kind of idole, Chap. 18. 21.

b Reade Chap. 19. 10. and 18. 11.

c Though the people be negligent to doe their duties, and defend Gods sight, yet he will not suffer wickednesse to goe vnpunished.

d To thesee offenders or conuicters, in spiritual whoredome, or idolatry. * Chap. 11. 44. * 1. Pet. 1. 16.

* Exo. 21. 17. Prou. 30. 30. Math. 15. 4. e He is worthy to die. * Dnt. 22. 22. Jobe 8. 4. 5.

* Chap. 18. 21. deui. 22. 30.

f Cr. confusio.

* Chap. 18. 23.

g It is an execrable and detestable thing.

* Eged. 21. 23.

h Ebr. in the eyes of the children of their people.

* Chap. 18. 10.

i Or, howeuer.

* Chap. 8. 12. 13.

† Ebr. kin.

h They shall be cut off from their people, and their children shall be taken as ballards, and not counted among the Israelites. h Read Chap. 18. 16. * Chap. 18. 26. * Chap. 18. 15. * Deui. 9. 9.

shall die childlesse. 21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncovered his brothers h shame, they shall be childlesse. 22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whiche I bring you to dwell therein, spue you not out. 23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them. 24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possess it, *even* a land that *is* floweth with milke and home: I am the Lord your God, which haue separated you from *other* people. 25 * Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane fowles and cleane: neither shall yee k defile you selues with beasts and fowles, nor with any *creeping thing*, that the ground bringeth forth, which I haue separated from you as vn-cleane.

i Full of abundance of all things.

* Chap. 11. 2, 3. deut. 14. 4.

k By eating them contrary to my commandement.

* Verse 7.

l Deut. 18. 11. 1. 4. 11. 17.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from *other* people that ye should be mine. 27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

3 For whom the Priests may lawfully. 6 How pure the Priests ought to be, both in themselves and in their familie.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be *s* defiled by the dead among his people.

m By touching the dead, lamenting, or being at their buriall.

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

n For being married he seemed to be cut off from his familie. † Ebr. he may be defiled. c The Priest was permitted to inuene for his next kinned onely. * Chap. 19. 27.

3 Or by his sister a *b* maid, that is neere vnto him, which hath not had a husband: for her † he may lament.

4 He shall not lament for the *c* Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shauo off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or *d* one polluted, neither shall they marry a woman diuorced from her husband: for such one *is* holy vnto his God.

d Which hath an euill name, or is defamed.

8 Thou shalt *e* sanctifie him therefore, for he offereth the *f* bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them. f The shew-bread.

9 ¶ If a Priestes daughter fall to play the whore, (she pollucth her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not *g* vncover his head, nor rent his clothes,

g He shall vse no such ceremonies as the monnicks obserued.

11 Neither shall hee goe to any dead body, nor make himselfe vn-cleane by his father or by his mother.

h Or, so the house of the dead.

12 Neither shall hee goe out of the *b* Sanctuary, nor pollute the holy place of his God: for the *c* rowne of the anointing oyle of his God *is* vpon him: I am the Lord.

h To goe to the dead.

13 Also he shall take a maid vnto his wife: 14 *But* a widowe or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a maide of his owne *k* people to wife:

i Or, by his anointing, hee was preferred to the other Priests, and therefore could not lament the dead, left hee should haue polluted his holy anointing. k Not onely of his tribe, but of all Israel. l By marrying any vnchaste or defamed woman.

15 Neither shall hee defile his *l* seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying, 17 Speake vnto Aaron and say, Whosoever of thy seede in their generations hath any blemishes, shall not praefie to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: *as* a man blinde or lame, or that hath *m* a flat nose, or that hath any *n* mishapen member.

n Which is deformed, or blemished. o As not of equall proportion, or having in number more or lesse. p Or: that hath a web, or pearly.

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, *u* crookebackt, or beare eyed, or hath a blemish in his eye, or be scuruy, or scabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not praefie to offer the *p* bread of his God.

22 The bread of his God, *euens* of the *q* most holy, and *r* of the holy shall hee eate:

23 But he shall not goe in vnto the *s* vaile, nor come neere the altar, because hee hath a blemish, left he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblation should be offered.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sonnes, that they be *s* separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto me: I am the Lord.

a Meaning, that the Priest abstaine from eating, so long as they are polluted.

3 Say vnto them, Whosoever *bee* bee of all your seed among your generations after you, that *b* toucheth the holy things which the children of Israel hallow vnto the Lord, haning his vn-cleanness vpon him, *euens* that person shall be cut off from my sight: I am the Lord.

b To eat thereof.

4 * Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is *v* vn-cleane by reason of the dead, or a man whose issue of seed runneth from him,

* Chap. 15. 1.

5 Or the man that toucheth any creeping thing, whereby he may be made vn-cleane, or a man by whom he may take vn-cleanness, † whatsoever vn-cleanness he hath,

c By touching any dead thing, or being at buriall of the dead.

6 The person that hath touched such, shall therefore be vn-cleane vntill the euen, and shall not eat of the holy things, † except he haue washed his

† Ebr. according to all his vn-cleanness.

Or, until.

his flesh with water.

7 But when the Sunne is downe, he shall bee cleane, and shall afterward eat of the holy things: for it is his ^{holy} foode.

8 *Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they deile it: I the Lord sanctifie them.

10 There shall no ^d stranger also eat of the holy thing, neither ^e the gheist of the Priest, neither shall an hired seruant eat of the holy things:

11 But if the Priest buy any with money, hee shall eate of it, also he that is borne in his house: they shall eate of this meate.

12 If the Priests daughter also be married vnto a ^f stranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her ^g youth: but there shall no stranger eate thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shall pur the ^h five part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the ⁱ people to beare the iniquitie of their ^j hrespasse, while they eate their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whofoeuer ^k bee he of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their voves, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 ^l Ye shall offer of your free minde a male without blemish of the beeces, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish, for that shall not be acceptable for you.

21 * And whofoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beeces, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a ^m wenne, or skirue, or skabbed: the ⁿ e shall ye not offer vnto the Lord, nor make an offering by fire of the ^o vspon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath ^p any ^q member superfluous or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither ^r of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption ^s is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Mo'es, saying, 27 When a bullocke, or a sheepe, or a goate shall be brought fourth, it shall be euen seuen dayes vnder his damme: and from the eight day fourth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not ^t kill her and her yong ^u both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The lame day it shall be eaten, ye shall leaue ^v none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my Commandements and doe them: for I am the Lord.

32 Neither shall ye ^w pollute mine holy Name, but I will be halloved among the children of Israel. I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 4 The Pascheuer. 5 The feast of unleavened bread. 6 The feast of first fruits. 7 The feast of Pentecost. 8 The feast of blowing trumpets. 9 The feast of Tabernacles.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy assemblies, ^x when these are my feastes.

3 * Six dayes shall worke be done, but in the seventh day shall bee the Sabbath of rest: an holy ^y conuocation, ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ These are the feastes of the Lord, and holy conuocations, which ye shall proclaime in their ^z seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Pascheuer of the Lord,

6 And on the fifteenth day of this moneth shall bee the feast of unleavened bread vnto the Lord: seuen dayes ye shall eate unleavened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no ^{aa} seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the ^{ab} seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring ^{ac} a sheaf of the first fruits of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the ^{ad} Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two ^{ae} tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor ^{af} greene cares, vntill the same day that ye haue brought an offering vnto your God: this shall be a Law for euery in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, ^{ag} when from the day that ye shall bring the sheaf of the shake-offering, seuen ^{ah} Sabbaths they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring ^{ai} a new

* Deut. 12. 6.

* Chap. 11.

k For whofoeuer doth otherwise then God commanded, he polluteh his Name.

[Or conuocations.

* Exod. 20. 10. 1 Th. 2. 9. 1 Cor. 7. 10. 1 Cor. 7. 11.

a For the Sabbath was kept euey weeke, and the other weeke kept but once euey yere.

* Exod. 12. 15. Num. 28. 17.

b Or, bodily labour, issue about that when one must eat, Exod. 12. 16.

c The first day of the feast, and the seventh were kept both in the rest they might worke, except any feast were intermedled.

d That is, the second Sabbath of the Sabbath of the Pascheuer.

e Which is the first part of an Ephah, or one Ephah, Exod. 16. 21.

f Or an Omphac, Deut. 32. 19. Psal. 139. 7.

g That is, the seventh day after the first Sabbath of the Pascheuer.

h Or, weekes.

1 Or bread. * Exod. 22. 31. 27. 44. 31.

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare boored and would not goe free, Exod. 21. 6.

f Who is not of the Priests kindred.

* 6 Cap. 10. 14.

g He shall giue that and a fifth part more.

h For if they did not offer it their exorut, the people by their exaim might commit the like offence.

* Deut. 15. 31. 2. 23.

1 Or, wart.

* Cap. 22. 18.

i Ye shall not receive any ypper-fecting of a stranger, so make it the Lords offering: which hee calleth the bread of the Lord.

a new meate offering vnto the Lord.
17 Yee shall bring out of your habitations bread for the shake offering : they shall bee two loaves of two tenth deales of fine flour, which shall be baken with leauen for first frutes vnto the Lord.

18 Also yee shall offer with the bread seuen lambs without blemish of one yeere olde, and a yong bullocke and two rames: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offering, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambs of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first frutes before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So yee shall proclaime the same day, that it may be an holy conuocation vnto you : yee shall doe no seruile worke therein : it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leaue them vnto the poore and to the stranger : I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say, In the seventh moneth, and in the first day of the moneth shall yee haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,
27 The tenth also of this seventh moneth shall be a day of reconciliation : it shall be an holy conuocation vnto you, and yee shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day : for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Yee shall doe no maner worke therefore : this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall bee vnto you a Sabbath of rest, and yee shall humble your soules : in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say,

* In the fifteenth day of this seventh moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation : yee shall doe no seruile worke therein.

36 Seuen dayes yee shall offer sacrifice made by fire vnto the Lord, and in the eight day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord : it is the

solemne assembly, yee shall doe no seruile worke therein.

37 These are the feasts of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offerings and meate offering, sacrifice, and drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vovves, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seventh moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes : in the first day shall be a Sabbath : likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruite of goodly trees, branches of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations in the seventh moneth shall you keepe it.

42 Yee shall dwell in bootes seuen dayes : all that are Israelites borne, shall dwell in bootes.

43 That your posterity may know that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt : I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts.

CHAP. XXIII.

2 The oyle for the lampes. 5 The new leaue. 12 The blasphemers shall be stoned. 17 Hee that killes shall be killed.

And the Lord spake vnto Moses, saying,

2 Command the children of Israel, that they bring vnto thee pure oyle oliue beaten, for the light, to caufe the lampes to burne continually.

3 Without the vail of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes : this shall be a law for euer through your generations.

4 Hee shall dresse the lampes vpon the pure Candlestick before the Lord perpetually.

5 ¶ Also thou shalt take fine flour, and bake twelue cakes thereof : two tenth deales shall be in one cake.

6 And thou shalt set them in two rows, six in a row, vpon a pure table before the Lord.

7 Thou shalt also put pure incense vpon the rows, that in stead of the bread it may bee for a remembrance, and an offering made by fire vnto the Lord.

8 Euery Sabbath hee shall put them in rows before the Lord euermore, receiving them of the children of Israel for an euerlasting Couenant.

9 * And the bread shall be Aarons and his sons, and they shall eate it in the holy place : for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went our among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian : and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne blasphemed the Name of the Lord, and cursed, and they brought

Or a day when the people are stayed from all worke.

Or, peace offering.

Or, a solemne feast.

Or, of boughes sticke with leaues.

In the wilderness, forasmuch as they would not credit Ioshua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 17. 20.

b Which was separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary.

* Exod. 5. 30. c That is, two Omers, reade Exod. 16. 16.

d For it was burnt euery Sabbath, when the bread was taken away.

e Exod. 29. 33. chap. 8. 31. math. 12. 1.

f Meaning, out of his tent.

g By swearing or despising God.

h Because the Priest should eate them, vs. Cha. 7. 13. and ch. 10. should not be offered to the Lord vpon the Altar.

k That is, offered to the Lord, & the rest should be for the Priests.

* Chap. 19. 10. deu. 24. 19.

k That is, about the end of September. l Or, an holy day to the Lord. m Which blowing was to put them in remembrance of the manna feasts that were in that moneth and of the Tabile. * Chap. 16. 29. 30. num. 10. 7. n By falling and grace.

o Which conraineth a night & a day : yee tye rooke it but for their outward day. † Ebr. rest your Sabbath. * Num. 39. 15. † 1 Tim. 7. 1. 37.

* Exod. 29. 18.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemour without the holte, and let all that heard him, * put their hands vpon his head, and let all the Congregation ston him.

15 And thou shalt speake vnto the children of Irael, saying, Whoeuer curseth his God, shall g beare his sinne.

16 And hee that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall ston him to death: aswell the stranger, as hee that is borne in the land: when hee blasphemeth the Name of the Lord, let him be slaine.

17 ¶ He also that ¶ killeth any man, he shall be put to death.

18 And hee that killeth a beast, he shall restore it, ¶ beaft for beaft.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it bee done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And hee that killeth a beast, shall restore it: but hee that killeth a man shall be slaine.

22 Ye shall haue one * lawe: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then ¶ Moses tolde the children of Irael, and they brought the blasphemer out of the holte, and stoned him with stones: so the children of Irael did as the Lord had commaunded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yeere, 8 The Iubile in the fifth yeere. 14 Not to oppress their bretheren. 23 The sin and redemptio. v. g. of souls, bodies, and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Irael, and say vnto them, When yee shall come into the land which I giue you, the * land shall ¶ keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and fixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy haruest, thou shalt not reape, neither gather the grapes that thou hast left vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the rest of the land shall be meat for you, enen for thee and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee.

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 ¶ Also thou shalt number seuen || Sabbaths of yeeres vnto thee, enen seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 e Then thou shalt caue to blow the trumpet of the Iubile in the tenth day of the tenth moneth: euen in the day of the reconciliation shall yee make the trumpet blowe thoroughout all your land,

10 And yee shall hallow that yeere, enen the fifth yeere, and proclaime liberty in the land to all the inhabitants thereof: it shall be the Iubile vnto you, and yee shall returne every man vnto his possession, and every man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne every man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall b not oppresse one another:

15 But according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of b fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and do them, and yee shall dwell in the land in safety.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safety.

20 And if yee shall say, What shall we eate the seventh yeere, for wee shall not sowe, nor gather in our increase?

21 I will ¶ send my blessing vpon you in the sixth yeere, and it shall bring fourth fruit for three yeeres.

22 And yee shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, yee shall eate the old.

23 ¶ Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me.

24 Therefore in all the Land of your possession yee shall m grant me a redemption for the land.

25 ¶ If thy brother be impouertised, and sell his possession, then his redeemer shall come, enen his kene kinsman, and buy out that which his brother sold.

26 And if hee haue no redeemer, but ¶ hath gotten and found to buy it out.

27 Then shall hee c count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come c out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled cite, he may buy it ought againe within a whole

e In the beginning of the fifth yeere was the Iubile, so called, because the full things of liberty was publicly proclaimed by the sound of a trumpet. ¶ Which were in bondage. ¶ Because the tribes should seeke their home their possession or families diminished or confounded.

h By decree or ordinance. ¶ If the Iubile to come be missed, then shall sell better cheape: if it be late off, deare.

k And so the full possession of the land.

l Or, shall wead, sayre.

m Or, I will commaund.

n It could not be sold for ever, but must returne to the family in the Iubile. ¶ Ye shall sell it on condition if it may be redeemed.

o Or, kineman. ¶ Or, hee hand hath gotten.

p Abating the woery of the yeeres past and paying for the rest of the yeeres to come.

q From his hands that bought it.

* Num. 15. 34.
* Deut. 17. 9.
and 17. 7.

g Shall be punished.

* Exod. 21. 12.
dnt. 19. 4. 11.
¶ Ebr. Imiteth the soule of any man, ¶ Ebr. Imiteth for soule.

* Exod. 21. 24.
dnt. 19. 21.
man. 5. 38.

* Exod. 12. 49.
h Because the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what the Lord commaunded.

b By reason of the corn that fell out of the eares the yeere past.

c Or, which thou hast separated from thy life, and consecrated to God for the poore. d That which the land bringeth forth in her rest.

l Or, weader.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if he be not bought out within the space of a full yeere, then the house that is in the walled cite, shall be established, & as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Tubile.

31 But the howies of villages which have no walles round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall goe out in the Tubile.

32 Notwithstanding, the cities of the Leuites, and the howies of the cities of their possession, may the Leuites redeem ¶ at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Tubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 ¶ Moreover, if thy brother be impouertised, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 ¶ Thou shalt take no vjury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vjury, nor lend him thy victuals for increase.

38 I am the Lord your God which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ If thy brother also that dwelleth by thee be impouertised, and bee sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Tubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 ¶ Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall yee buy seruants and maids.

45 And moreover of the children of the strangers that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46 So yee shall take them as inheritance for your children after you to possessie them by inheritance, ye shall vsie their labours for ener: but ouer your brethen the children of Israel yee shall not rule one another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouertised, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After that hee is sold, hee may be bought out: one of his brethren may buy him out,

49 Or his vnkle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his familie may redeeme him: either if he can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that was sold to him, vnto the yeere of Tubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Tubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall bee with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Tubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

C H A P. XXVI.

1 Idolatry forbidden. 2 Allowing to them that keepe the commandments. 3 The curse so vnto that breake them. 42 God promitteth to remember his covenant.

YEE shall make you none idoles nor grauen image, neither reare you vp any pillar, neither shall ye set any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commandments, and doethem.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid: also I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chaunce your enemies, and they shall fall before you vpon the sword.

8 ¶ And siue of you shall chase an hundredth, and an hundredth of you shall put ten thou and to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increas, and multiply you, and establish my covenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 ¶ And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you free vpright.

14 ¶ If ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either

u If he be able.

x Which remaine y. to the tubile.

y Thou shalt not suffer him to increase him rigorously, if thou know it.

¶ Exod 20. 4. deus. 3. 8. ¶ al. 97. 7. Or, none leaving any image. ¶ Chap. 19. 30. ¶ Deut. 28. 1.

a By promising abundance of earthly things, he sheweth the mind to consider the rich treasures of the spiritual blessings.

¶ Job 11. 19. ¶ Ebr. I will cause the euill to cease. b Ye shall haue no warre. ¶ 107. 23. 19.

¶ Ebr. I will turne vnto you. c Performe that which I haue promised.

¶ Ebr. 27. 9. 6. 2. cor. 6. 16

d I will be daily present with you.

e I haue set you at full liberty, whereas before ye were as bondmen in bands.

¶ Dom. 28. 15. leu. 2. 7. 2. 3.

¶ That is for ener, leade verie 23.

¶ Or, returne.

¶ Ebr. for ener.

¶ Where the Leuites kept their cattell.

¶ In Hebrew it is, if his hand thake meaning, if hee stretch forth his hand for help as one in misery.

¶ Exod 22. 25. deus. 23. 9. prou. 22. 8. ¶ 16. 18. 8. ¶ 22. 12.

¶ Exod 22. 3. deus. 25. 11. iere. 34. 14.

¶ Vnto perpetuall seruitude.

¶ Ebr. 6. 9. 10. 4. 1.

¶ For they shall not be bought out at the tubile.

¶ Ebr. he shall take hold.

f Which I made with you in chusing you to be my people. 107 an haste please.

g Trade Glap. 17. 100
* Psa. 28. 10.

h That is, more exactly.

i Ye shall have drought and barrenesse, Agge. 1. 10
Or Iobans.

k Or, as some reade by torture, imputing my plaiges to chance and torture.

l Of your children, 2. King. 17. 25.
m Because none dare paffe there by for feare of bealls.
* 2 Sam. 22. 20.
Psal. 18. 16.

n That is, the strength, whereby the life is sustained, Ezek. 16. 25. and 5. 16.
o One oocen shall be sufficient for ten families.

* Deut. 28. 53.

* 1. Cor. 39. 7.

Or, carious.

p I will not accept your sacrifices.

q Signifying that no enemy can come without Gods sending.
* Eccl. 35. 2.

r Which I commanded you to keepe.

ther if your soule abhorre my Lawes, so that yee will not doe all my Commandements, but breake my Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you ffearfulnesse, a consumption, and the burning agay to consume the eyes, and make the heart heauie, and you shall low your seed in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye shall sell before your enemies, and they that hate you, shall reigne ouer you, * and ye shall see when none pur ueth you.

18 And if ye will not for these things obey me, then will I punish you seven times more, according to your finnes.

19 And I will breake the pride of your power, and I will make your heauen as yron, and your earth as braffe:

20 And your ff strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 ¶ And if yee walke stubbornly against me, and will not obey me, I will then bring ieuen times more plaiges vpon you, according to your finnes.

22 I will also send wilde beastes vpon you, which shall i pole you, and destroy your cattell, and make you few in number: so your high wayes shall be desolate.

23 Yet if by these yee will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke * stubbornly against you, and I will smite you yet seven times for your finnes:

25 And I will send a sword vpon you, that shall auenge the quarrell of my Couenant: and when yee are gathered in your Cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemy.

26 When I shall breake the staffe of your bread, then ten women shall bake your bread in one oven, & they shall deliner your bread againe by weight, and ye shall eate, but not be fatished.

27 Yet if yee will not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I will also chastise you seven times more according to your finnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye denoure.

30 I will also destroy your hie places, and * cut away your images, and callt your carkeises vpon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuary vnto naught, and will not smell the saour of your sweete odours.

32 I will also bring the land vnto a wilderness and your enemies which dwell therein shall be astonished thereat.

33 Also I will scatter you among the heathen, and I will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her Sabbaths as long as it lieth void, and ye shall bee in your enemies land: then shall the land rest, and ioy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euery ffaintnesse into their hearts in the land of their enemies, and the founde of a leafe shaken shall chae them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers shall they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednes of their fathers for their trespasses, which they haue trespassed against me, & also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shall willingly beare the punishment of their iniquitie.

42 Then I will remember my Couenant with Iakob, and my Couenant also with Ithak, and also my Couenant with Abraham will I remember, and will remember the land.

43 ¶ The land also in the meane season shall be left of them, and shall enjoy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vterly, nor to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the Couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes which the Lord made betwene him, and the children of Israel, in mount y Sinai by the hand of Moses.

CHAP. XXVII.

2 Of sinners v. 01. and the redemption of the same, 28 A thing separate from the use of man, cannot be sold nor redeemed, (but remaineth to the Lord.

M Oreouer, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of a person vnto the Lord, by thy estimation,

3 Then thy estimation shall be thus: a male from twenty yeere old vnto sixtie yeere old shall be by thy estimation euen fiftie shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, when thy valuation shall be thirty shekels.

5 And from five yeere old to twenty yeere old, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a month old vnto five yeere old, thy price of the male shall be five shekels of silver, and thy price of the female three shekels of silver.

7 And from sixty yeere old and above, if he be a male, then thy price shall be sixtene shekels, and for the female ten shekel.

107 forward vs.

r As if their enemies diuuld them.

s Freshness is they are capable of caricatures faults, they shall be punished as well as their fathers.

t Not, as for their fame.

u While they are exemies, and without repentance.

* Deut. 4. 30 Rom. 11. 26.

v Made to their forefathers.

w If thy dayes of thy life came out of Egypt.

x As of his sonnes or his daughter.

y Which are the Priests.

z Read the value of the shekel, Exod. 39. 13.

d He speaketh of those women who by the fathers dedicated their children to God which were not of such force but they might be redeemed from them.

¶ If he be not able to pay alittlethy valuation.

8 But if hee be poorer then thou hast esteemed him, then shall hee pre'ent himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

¶ Which is cleane, Chap. 11. 2.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

¶ That is, consecrated to the Lord.

11 And if it be any vnclene beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuelt it, which art the Priest so shall it be.

13 But if hee will buy it againe, then hee shall giue the fifth part of it more, aboue thy valuation.

¶ If hee so shall it find.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the seed thereof: as if Homer of barley seed shall be at fiftie shekels of silver.

h Valuing the price thereof according to the seed that is sowne, or by the seed that it doth yeeld. i Homer is a measure containing ten Ephahs: reade of Epahs, Exor. 26 1636. k For their owne necessitie or godly uses. l That is, which is dedicate to the Lord, with a curse to him that doeth euerie it to his private vse, Num. 21. 3. deut. 12. 15. 10. h. 9 17.

17 If he dedicate his field immediately from the yeere of Iubile, it shall be woorth as thou doest esteeme it

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation,

19 And if hee that dedicateth it, will redeeme the field, then he shall put the fifth part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a fielde separate

from common v's: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Iubile, and hee shall giue it thy price the same day, as the thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuary: a shekel containeth twentie gerahs.

26 ¶ Notwithstanding the first borne of the beastes because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe; for it is the Lords.

27 But if it be an vnclene beast, then hee shall redeeme it by thy valuation, and giue the fifth part more thereto: and if it bee not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it bee man or beast, or land of his inheritance) may be olde nor redeemed: for euery thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse which shall be separate from man, shall be redeemed but die the death.

30 Also all the tith of the land both of the seede of the ground, and of the fruite of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tith, hee shall adde the fifth part thereto.

32 And euery tith of bullocke, and of sheepe, and of all that goeth vnder the y rodde, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall hee change it: else if he change it, both it, and that it was changed withall shall be holy and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moses vnto the children of Israel in Mount Sinai.

¶ Verse 12. m The Priestes valuation.

¶ Exod. 30. 15. Num. 3. 12. ¶ Exod. 13. 2. and 21. 29. Num. 2. 15. ¶ It was the Lords already.

¶ It is 6. 10.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbered: that is, euery tenth as hee falleth by ale without exception oreseped.

THE FOUETH BOOKE OF

Moses, called *Numbers.

THE ARGUMENT.

¶ *As much as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth, hee did not straightway bring his people, after their departure out of Egypt, into the land which hee promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continual exercises before they enjoyed it, to trie their faith, and to teach them to forges the world, and to depende on him. Which triall did greatly profite, to discern the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lusts, and desired them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preserve their owne lustes to his will, or despise his ministers. Notwithstanding, God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore hee continueth his graces toward them, hee giueth them ordinaunces and instructions, as well for Religion, as outward policie:*

* So called because of the diuersitie and multitude of sumbring which are here chiefly contained, both of mens names and places.

See

he preferreth them againe. *It all craft and conspiracye, and giueth them manifold villeries aginst their enemies. And to auoid all controversies that might arise, hee taketh away the occasions, by dividing among all the tribes, both the land which he had promised, and that also which he had promised, as seemed best to his godly wisdome.*

C H A P. I.

1 *Moses and Aaron with the twelue Princes of the Tribes are commaunded of the Lord to number them that are able to go to warre. 29 The Lewites are excepted for the seruice of the Lord.*



The Lord spake againe vnto Moses in the wildernesse of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 Take ye the summe of all the Congregation of the children of Israel, after their families and houldholds of their fathers, with the number of their names: *to wit,* all the males, \dagger man by man:

3 From twentie yeere old and aboue, all that goe fourth to the warre in Israel, thou and Aaron shall number them throughout their armies.

4 And with you shall be men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elihama the sonne of Ammihud: of Manassch, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Elialaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, Princes of the tribes of their fathers, and heads ouer thousand in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commaunded Moses, so hee numbered them in the wildernesse of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as went fourth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fife hundred,

22 Of the sonnes of Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and aboue, all that went fourth to warre.

23 The summe of them, I say, of the tribe of Simeon was nite and fiftie thousand, and three hundred.

24 ¶ Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

25 The number of them, I say, of the tribe of Gad was fife and fourtie thousand, and fixe hundred and fiftie.

26 ¶ Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

27 The number of them, I say, of the tribe of Iudah, was threecore and four tene thousand, and fixe hundred.

28 ¶ Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundred.

30 ¶ Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

31 The number of them also of the tribe of Zebulun, was seuen and fiftie thousand and foure hundred.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

33 The number of them also of the tribe of Ephraim was fortie thousand and fife hundred.

34 ¶ Of the sonnes of Manassch by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

35 The number of them also of the tribe of Manassch was two and thirtie thousand and two hundred.

36 Of the sonnes of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre:

37 The number of them also of the tribe of Benjamin was fife and thirtie thousand and foure hundred.

39 Of the sonnes of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went fourth to warre.

a In that place of the wildernesse that was nere to mount Sinai.

b Which containeth part of April, and part of May.

* Exod. 30. 12.

† Etr. by their heads.

c That is, the chiefest man of euery tribe.

d And as it you when ye number the people.

e Or, captiues, and gouernours.

f In shewing euery man his tribe, and his ancestors.

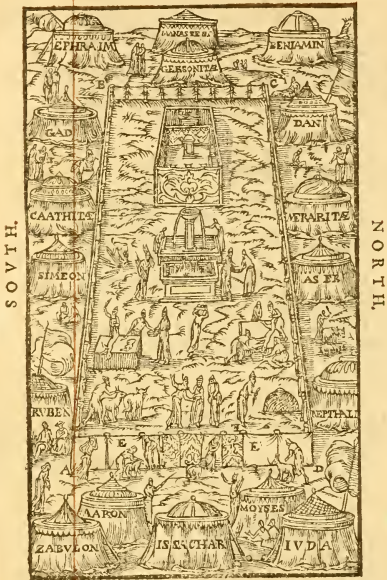
g These are the names of the twelue tribes, as first of Reuben.

h Or, as were able to beare weapons.

i Simeon.

THE FIGURE OF THE TABERNACLE ERECTED, AND of the Tents pitched round about it.

WEST.



EAST.

AB The length of the Court, of an hundred cubits on the South side: in the which there were 20. pillars of five cubits height apiece, whereto the curtaynes were tied to inclose the Court. **CD** The North side, which was in all points like. **BC** The West end, which was of fiftie cubits wide. In this space there were 10. pillars of equall height wth the rest, wherunto the curtaynes were fastened, to close the Court in on that side. **AD** The East end, which was also of 50. cubits breadth, so that the whole Court was in length twice the breadth. The coming in was at the East end, right as it there hangd a wrought hanging of s^{er}uite cubits long, fastened to foure pillars. **E** At the sides of the hanging there were curtaynes of fiftieene cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.

Asher.

Naphthali.

39 The number of them also of the tribe of Dan was threecore and two thousand, and seven hundred.

40 ¶ Of the sonnes of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went fourth to warre:

41 The number of them also of the tribe of Asher was one & forty thousand and five hundred.

42 ¶ Of the children of Naphthali, by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and above, all that went to the warre,

43 The number of them also of the tribe of Naphthali was three and fiftie thousand, and four hundred.

44 These are the summes which Moses, and Aaron numbered, and the Princes of Israel, the twelue men which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and above, all that went to the warre in Israel,

46 And all they were in number sixe hundredth and three thousand, five hundredth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Lewi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man vnder his stander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

1 The order of the Tents, and the names of the Captaines of the Tribes.

And the Lord spake vnto Moses, and to Aaron, saying,

2 ¶ Every man of the children of Israel shall campe by his Stander, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the Stander of the hoste of Iudah pitch according to their armies: and Nathson the sonne of Amminadab shall be Captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and foure thousand, and sixe hundredth.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nathaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste and the number thereof were foure and fiftie thousand, and foure hundredth.

7 Then the Tribe of Zebulun, and Eliah the son of Helon captaine ouer the sonnes of Zebulun:

8 And his hoste and the number thereof, seuen and fiftie thousand and foure hundredth:

9 The whole number of the hoste of Iudah are an hundredth fourecore and sixe thousand, and foure hundredth according to their armies: they shall first set forth.

10 ¶ On the South side shall be the Stander of the

Or, sixe count

g Which were Warriors, but were appointed to the vie of the Tabernacle.

h Elr, campe.

h Whofoener is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall Standers, so that euerie three tribes had their Stander.

Or, Princes

b Iudah, Issachar, and Zebulun the sonnes of Leah, were the first Stander.

c Of them which were contained vnder that name.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her-mide, were of the second standard.

the hoste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof fixe and fourtie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliafah the sonne of Deuel:

15 And his hoste and the number of them were five and fourty thousand fixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Levites, in the mids of the campe as they have pitched, so shall they goe forward every man in his order, according to their standards.

18 ¶ The standard of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elisama the sonne of Amihud:

19 And his hoste and the number of them were fourty thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captain over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were five and thirtie thousand and four hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The standard of the host of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammishaddai.

26 And his hoste and the number of them were two and three core thousand and seven hundred.

27 And by him shall the tribe of Acher pitch, and the captaine over the sonnes of Acher shall be Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one and fourty thousand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali shall be Ahura the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand four hundred.

31 All the number of the host of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standards.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundred and three thousand, five hundred and fiftie,

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, & so they journeyed every one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 With the Lord preparative Levites for service. 16 Their number, families and captaines. 20 The first borne of Israel redeemed by the Levite. 27 The census in generation of Moyses.

¶ Here also were the generations of Aaron and Moses, in the day that the Lord spake with Moyses, in mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priests office.

4 * And Nadab and Abihu died before the Lord, when they offered a strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the sight of Aa on their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and the stranger that cometh nere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites, shall be mine.

13 Because all the first borne are mine for the same day, that I more all the first borne in the land of Egypt, I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from a moneth olde and aboue shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Ithamar, Helbron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi, The care the families of

Or, Reuel.

e Because it might be in equall distance from each one, and all indifferently haue recourse therunto. f Because Ephraim and Manasseh supplied the place of Ioseph: their father, they are taken to be Rahls children, so they and Benjamin make the third standard.

g Dan and Naphtali the sonnes of Bilha R. hels maid with Acher the sonne of Zilpah make the fourth standard.

h Which were of twenty yeeres and aboue.

i For vnder every one of the towne principall standards were diuers houses, to keepe euery band in order.

a Or, families and kindreds.

* Exod. 6. 23.

* Exod. 8. 3.

* Levit. 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

* Levit. 10. 2, 3.

d Offer them vnto Aaron to be the vnto of the Tabernacle.

e Which appointed to the carrying out of the high Priests commandment to the people, and the seruice of the Tabernacle.

f Aarons sonnes the Priests vnto the Synagogue in prayer for the people and offering sacrifices: the Levites serued in the seruices of the same.

* Exod. 13. 2 and 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Gen. 41. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

Leui, according to the houses of their fathers.

21 Of Gershon came the family of the Libinites, and the family of the Shimeites : these are the families of the Gershonites.

22 The summe whereof (b alter the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine and ¶ ancient of the house of the Gershonites shall bee Eliafaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall bee the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the Court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath came the families of the Amramites, and the family of the Izcharites, and the family of the Hebronites, and the family of the Vzzidites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand and five hundred having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shall bee Elizaphan the sonne of Vzziel :

31 And their charge shall be the Ark, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall bee ¶ chief captaine of the Leuites, hauing the oversight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mufhites : these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was sixe thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shall be Zurriel the sonne of Abihail : they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sons of Merari shall bee the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins, and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel : but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, when all the males from a moneth old and aboue, was two and twenty thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee for all the first borne of the children of Israel, (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moyses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (I am the Lord).

46 And for the redeeming of the two hundred seuentie and three, (which are more then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every perion : after the weight of the Sanctuary shalt thou take it : * the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the first borne of the children of Israel tooke he the money : *when* a thousand three hundred threecore and five shekels, after the shekel of the Sanctuary.

51 And Moyses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moles.

CHAP. IIIII.

The offices of the Leuites, when the holie remoued. 46 The number of the three families, of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirty yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hoster remoueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimony therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread vpon it a cloth altogether of blew silke, and put to the barres thereof :

7 And vpon the table of shew bread, they shall spread a cloth of blue silke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be thereon continually :

8 And they shall spread vpon them a covering,

p So that now the Leuites should fasten vnto the Lord for the first borne of Israel, (as for the 273, which were more then the Leuites, see whom they payed money.

** Exod. 30. 13. leui. 21. 2. chap. 18. 16. vsq. 45. 22.*

q Of the 273, which were more then the Leuites.

a The Leuites were numbred after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25 yeere old when they were appointed to seruice in the Tabernacle, and at 30 yeere old to beare the burthen of the Tabernacle, b Which diuident the Sanctuary from the holiest of all, c That is, put them vpon their shoulders to carry in for the barres of the Arke could neuer be remoued, Exod. 25. 15. * Exod. 25. 30. d Meaning to couer the bread.

b Onely numbering the male children.

l Or, father.

j Their charge was to cary the coverings and hangings of the Tabernacle.

k Doing every one his duty in the Sanctuary.

l The chief things within the Sanctuary, were committed to the Kohathites.

m Or, prince of princis.

n The wood worke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment. o So that the first borne of the children of Israel were more by 273. as ver. 43.

of skarlet, and cover the same with a covering of badgers skines, and to put to the barres thereof.

* Exod. 25. 31.

* Exod. 25. 38.

9 Then they shall take a cloth of blew silke, and cover the candlesticke of light with his lampes and his snuffers, and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

e The Ebrew word signifieth an instrument made of two flues or barres. f Which wasto burneincense, read Exod. 30. 1.

10 So they shall put it, and all the instruments thereof in a covering of badgers skines, and put it upon the barres.

11 Also upon the golden altar they shall spread a cloth of blew silke, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blew silke, and cover them with a covering of badgers skines, and put them on the barres.

g Of the burnt offering.

13 Also they shall take away the ashes from the altar, and preada purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes and the besomes, and the basens, even all the instruments of the altar: and they shall spread vpon it a covering of badgers skins, and put to the barres of it.

h That is, in folding vp the things of the Sanctuary, as the Ark, &c. i Before it be covered.

15 And when Aaron and his sonnes haue made ende of couering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the holste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

* Exod. 20. 34. k Which was offered at morning and evening. * Exod. 20. 25. 25.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the sweet incense and the dayly meat offering, and the anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

l Comming by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m. Shewing what part every man shall beare.

18 Yee shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folded vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gerson, every one by the houses of their fathers, throughout their families:

n Which were received into the company of them that ministered in the Tabernacle of Congregation. o Which waile hangd betweene the Sanctuary and the court.

23 From thirtie yeere old and about, vntill fiftie yeere olde shalt thou number them, all that enter into the assembly to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaynes of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skines, that is on high vpon it, and the vaile of the doore of the Tabernacle of the Congregation.

p Which song compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

26 The curtaynes also of the court, & the vaile of the entering in of the gate of the court, which

is neere the Tabernacle, and neere the altar round about, with their cords, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yee shall appoint them to keepe ll their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be vnder the hand of Ithamar the sonne of Aaron the Priest.

¶ vnder the charge and ouersight.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

30 From thirtie yeere old and about, even vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

* Exod. 26. 15.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pinnes, and their cordes with all their instruments, euen for all their seruice: and by name yee shall reckon the instruments of their office and charge.

¶ Yee shall make an inuention of all the things which yee commit to their charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families, and by the houses of their fathers,

35 From thirtie yeere olde and about, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

† Eue the number of them.

36 So the numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord, by the hand of Moses.

‡ God appointing Moses to be the minister and executor thereof.

38 Also the number of the sonnes of Gerson throughout their families & houses of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand five hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gerson: all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

§ Which were of competent age to serue them, that is betweene 30 and 50.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers.

43 From thirtie yeere old and vpward, euen

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the hummes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to hitle yeere old, euery one that came to do his duetie, office, & charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and fourescore.

49 According to the commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded * Moses.

CHAP. V.

3 The leprosi, and the vsuall that be call for. 6 The purging of sinne. 15 The trial of the suspected wife.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whoeuer is defiled by * the dead.

3 Both male and female shal ye put out of the hoste that ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying, 6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne that men commit, * and transgresse against the Lord, when that person shall trespassse,

7 Then they shall confesse their sinne which they haue done, & shall restore the damage thereof * with his principall, and put the fifth part of it more thereto, and shall giue it vnto him, against whom he hath trespasped.

8 But if the man haue no kin man, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

10 And euery mans hallowed things shall be his: that is, whatsoever any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying, 12 Speake vnto the children of Israel, and say vnto them, If any mans wife * turne to euill, and commit a trespassse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there bee no witness against her, neither: shee taken with the maner,

14 ¶ If shee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not poure oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to g minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dult that is in the floor of the Tabernacle, when the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and * cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and * cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, & the Priest shall say vnto the woman) The Lord make thee to be * accursed, and detestable for the othe among the people, and the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this * cursed water may go into thy bowels, to caule thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen.

23 After, the Priest shall write these curies in a booke, and shall blot them out with the bitter water,

24 And shall caue the woman to drinke the bitter and * cursed water, and the * cursed water turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the * altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the * cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be * accursed among her people.

28 But if the woman be not defiled, but be * blamelesse, shee shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous mind being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be * free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazirite. 24 The manner to blispe the people.

f Only by the sinne offering, and this offering of ielousie were neither oyle nor incense offered. g Or making the sinne knowne, and not purging it. h Which also is called the water of purification or sprinkling, see de Chap. 19.9.

i It was so called by the off. b. because it declared the woman to be * accursed, and turned to her destruction.

k Both because she had committed so heinous a fault, and forswore herself in denying the same. l Ebr. so fast. m That is, he it so, as though he it so, as Plat. 41.3. dect. 27.15 m Shall wash the curies, which are written into the water in the vessel.

l Or perfume. n Where the incense was offered.

l Or, innocens.

o The man might accuse his wife vpon suspicion, and not be reproved.

u Whoeuer of the Leuites that had any manner of charge in the Tabernacle. v Ebr. according to the mouth or word. x So that Moses neither added, nor diminished from that which the Lord commanded him.

* Leuit. 19.3. * Leuit 15.2. * Leuit. 21.7. In or in place out of the hoste. a There were three manner of tents: of the Lord of the Leuites, and of the Israelites. * Leuit. 6.3. b Commit any fault willingly.

* Leuit. 6.5. e If hee be dead to whom the wrong is done, and also haue no kinman.

d Offerings offered to the Lord: as fruits, &c. * Leuit. 10.12.

e By breaking the band of marriage, and playing the harlot.

f Ebr. if shee thinke shee is ielousie come upon vs.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vow: the razor shall not come vpon his head, vntill the dayes be out, in the which hee separateth himselfe vnto the Lord, he shall be holy, and shall lett the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead body:

7 He shall not make himselfe vnclane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or hee beare, then the head of his consecration shall be defiled, and hee shall shau his head in the day of his cleansing: in the seventh day he shall shau it.

10 And in the eighth day hee shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first 3 dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offering, and a ram without blemish, for peace offerings,

15 And a basket of vneleuened bread, of cakes of fine flour, mingled with oyle, and wafers of vneleuened bread anointed with oyle with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the bak of vneleuened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, & shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the lodden shoulder of the ramme, and an vneleuened cake out of the basket, and a wafer vneleuened, and put them

vpon the hands of the Nazarite, after hee hath shaued his consecration.

20 And the Priest shall shake them to and fro before the Lord, this is an holy thing for the Priest: he shall shake the shaken breast, and besides the heave shoulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, besides that hee is able to bring: according to the vow which hee vowed, so shall hee doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye bleesse the children of Israel, and say vnto them,

24 The Lord bleesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my Name vpon the children of Israel, and I will bleesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercur-seat.

NOW when Moses had finished the setting vp of the Tabernacle and anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2 Then the heads of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbered) offered,

3 And brought their offering before the Lord, fixe covered charets, and twelue oxen: one charet for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take the offering of them, that they may be doe the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon according vnto their office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon theirs shoulders.

10 ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did Nethan offer his offering, of the tribe of Iudah

13 And his offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle

2 Eze 19. 17.

Or, with the breast.

At the least he shall doe that hee is able to offer no more.

That is, pray for them, Eccleij. 36. 17.

in They shall pray in my Name for them.

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Exod. 40. 18.

Or, vessels.

Or, captiues.

A Like hostilities, so keepe the things that were carried in them, from wacketh.

That is, to carry things & such like.

For their voice carry with.

The holy things of the Sanctuary must be carried vpon their shoulders, and not down with oxen, Chap. 4. 15. That is when the first sacrifice was offered thereon by Aaron, Leuit. 9. 1.

The offering of Nethan,

8 Which separated themselves from the world, & dedicated themselves to God: which figure was accomplished in Christ.

1 Ino. 13. 5. Sam. 1. 11.

b As at burials, or mourning.

c In that hee suffered, his haire to grow, he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was, & beginning at the eighth day when it purified.

g So that hee shall begin his vow anew.

2 Leuit. 2. 13.

10 Act. 21. 24. b In rooke that his vow is ended.

i For the haire which was consecrated to the Lord, might not be cast into any profane place.

* Levit. 1. 1.

offeenty shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

14 An incense cup of golde of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

The offering of Nethaneel.

18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar:

The offering of Eliab.

24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle, of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

The offering of Elizur.

30 ¶ The fourth day || Elizur the sonne of Shedeur, prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

The offering of Shelumiel.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day || Eliafaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliafaph the sonne of Deuel.

48 ¶ The seventh day || Elishama the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day || Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes.

The offering of Eliafaph.

The offering of Elishama.

The offering of Gamliel.

The offering of Abidan.

The offering of Ahiezer.

rammes, five hee goates, five lambes of a yeere old: this was the offering of Alidan the sonne of Gideon.

66 ¶ The tenth day || Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,
68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,
71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleventh day || Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,
74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,
77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day || Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,
80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a sinne offering,

82 An hee goat for a sinne offering,
83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of siluer, twelve siluer bowles, twelve incense cups of gold.

85 Euery charger containing an hundred and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessels contained two thousand and foure hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams, twelve, the lambes of a yeere old twelve, with their meat offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goats sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Mercyseat, that was vpon the Arke of the Testimony: betwene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

1 The order of the lamps. 2 The purifying and offering of the Leuites. 3 The age of the Leuites when they were ordained to seruice, and when they are dismissed

And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the work of the Candlestick, euen of gold beaten out with the hammer, both the shaft, and the floures thereof: was beaten out with the hammer: according to the pattern which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine floure mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake-offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake-offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them as a shake-offering.

16 For they are freely given vnto mee from among the children of Israel, for I such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 For all the first borne of the children of Israel are mine, both of man and of beast: in the day that I snote euery first borne in the land of Egypt, I sanctified them for my selfe.

By Astron. That is, the Sanctuary.

According as he had promised, Exod. 15. 22.

To that part which is oner against the Candlestick, Exo. 25. 37.

Exod. 26. 18. And not letto gether of diuers pieces.

In Ebrewish called the water of sinne, because it is a water purge sinne, 25 Chap. 19. 9.

That thou must doe this in presence of them all. c Meaning, because of them in the name of the whole.

Chap. 1. 45.

Chap. 7. 9. That is, they that are the first borne.

Exod. 13. 2. Luke 2. 23.

The offering of Pagiel, or Phetiel.

The offering of Ahira.

This was the offering of the princes, when Aaron did dedicate the Altar.

18 And I haue taken the Leuites for all the firſt borne of the children of Iſrael,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael to doe the ſeruite of the 8 children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come iere vnto the Sanctuary.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lord had commanded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, and waſhed their clothes, and Aaron offered them as a ſhake-offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their ſeruite in the Tabernacle of the Congregation, before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Leuites, ſo they did vnto them.

23 ¶ And the Lord ſpake vnto Moſes, ſaying, 24 This alſo *belongeth* to the Leuites: from ſixe and twentie yeere old and vpward, they ſhall goe in, to execute *their* office in the ſeruite of the Tabernacle of the Congregation.

25 And after the age of ſixtie yeere, they ſhall ceaſe from executing the *k* office, and ſhall ſerue no more.

26 But they ſhal miniſter *l* with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruite: thus ſhalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

2 The Paſſeouer is commanded againe. 13 The purification of him that toucheth the Paſſeouer. 15 The cloud couereth the tabernacle through the word of the Lord.

And the Lord ſpake vnto Moſes in the wildeſſe of Sinai, in the firſt month of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

The children of Iſrael ſhall alſo celebrate the ** Paſſeouer* at the time appointed thereunto.

3 In the fourteenth day of this month at ** euen*, ye ſhall keepe it in his due ſeaſon: according to ** all* the ordinances of it, and according to all the ceremonies thereof, ſhall ye keepe it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſeouer.

5 And they kept the Paſſeouer in the foureteenth day of the firſt month at euen in the wildeſſe of Sinai, according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were defiled *b* by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſaid vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time *c* appointed among the children of Iſrael?

8 Then Moſes ſaid vnto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any among you, or of your poſterite ſhall be vnclene by the reaſon of a corps, or be in a long journey, *d* hee ſhall keepe the Paſſeouer vnto the Lord.

11 In the fourteenth day of the *e* ſecond month at euen they ſhall keepe it: with vnleavened bread, and ſoure herbes ſhall they eate it.

12 They ſhall leaue none of it vnto the morning, ** n*or breake any bone of it according to all the ordinance of the Paſſeouer ſhall they keepe it.

13 But the man that ** c*leane, and is not in a *f* journey, and is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his *ſ* ſinne.

14 And if a ſtranger dwell among you, and will keepe the Paſſeouer vnto the Lord, as the ordinance of the Paſſeouer, and as the maner thereof *u*, ſo ſhall he doe: ** ye* ſhall haue one law both for the ſtranger, and for him that was borne in the ſame land.

15 ¶ ** And* when the Tabernacle was reared vp, a cloud coueded the Tabernacle, *namely*, the Tabernacle of the Teſtimonie: and at euen there was vpon the Tabernacle, as the *s* appearance of fire vntill morning.

16 So it was alway: the cloude couered it by *day*, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloude abode, there the children of Iſrael pitched their tents.

18 And at the *ſ* commandement *h* of the Lord the children of Iſrael iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, ** they* play ſtill.

19 And when the cloude taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the *i* watch of the Lord, and iourneyed not.

20 So when the cloude abode *ſ* a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding thereon, the children of Iſrael ** abode* ſtill, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the *k* hand of Moſes.

CHAP. X.

1 The uſe of the ſilver Trumpets. 11 The Iſraelites depart from Sinai. 14 The captains of the hoſte are numbered. 30 It is reſpecth to goe with Moſes by ſonne in law.

And the Lord ſpake vnto Moſes, ſaying, 2 Make thee two trumpets of ſilver: of an *a* whole piece ſhalt thou make them, that thou mayeſt vie them for the aſſembly of the Congregation, and for the departure of the campe.

3 And

g Which ſeruite the Iſraelites ſhould doe.

h Becauſe the Leuites go into the Sanctuary, in their name.

i In their preſence to ſerue them.

k Such office as was painefull, as to beate burdons, and ſuch like. *l* In ſuying Priſones, inſtructing, counſelling, and keeping the things in order.

** Exod. 12. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

b By touching a corps or being at the buriall.

c Queſtione the Paſſeouer the fourteenth day of the firſt month.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the waſe cleane, and they that are not at home, haue a moneth longer granted vnto them.

f Exod. 12. 46. When the Paſſeouer is celebrated, Or purification of the ſinne.

** Exod. 12. 49.*

** Exod. 40. 34.*

g Like a pillar, ſaith Exod. 13. 21.

h Exod. 12. 46.

i Exod. 12. 46. Who taught them what to doe by the cloude. ** 1 Cor. 10. 1. 2. 3.*

k They waited when the Lord would ſignifie *e*in their departure, or their abode, by the cloude.

l Exod. 40. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m Under the charge and government of Moſes.

n Or, of worke beateen out with the hammer.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes or heads over the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East part, shall go forward.

6 If yee blow an alarme the second time, then the hoſte of them that lie on the Southſide, shall march: for they shall blow an alarme when they remooue.

7 But in assembling the Congregation, yee shall blow without an alarme.

8 And the ſonnes of Aaron the Priest shall blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when yee go to warre in your land against the enemye that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembered before the Lord your God, and shall be ſaued from your enemies.

10 Also in the day of your gladnesse, and in your feaſt dayes, & in the beginning of your monthes, yee shall alio blow the trumpets || ouer your burnt ſacrifices, and ouer your peace offerings, that they may be a remembrance to you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeere, in the ſecond month, and in the twentieth day of the month the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their iourneys out of the deſert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their iourney at the commandment of the Lord, by the hand of Moſes.

14 ¶ In the first place went the ſtandard of the hoſte of the children of Iudah according to their armies: and * Nahſhon the ſonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Iſſachar was Nethaneel the ſonne of Zuar

16 And ouer the band of the tribe of the children of Zebulun was Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſhon and the ſonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the ſtandard of the hoſte of Reuben, according to their armies, and ouer his band was Elizur the ſonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the ſonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliſaph the ſonne of Denel.

21 The Kohathites alſo went forward and bare the * Sanctuarie, and the ſerues dider vp the Tabernacle againſt they came.

22 ¶ Then the ſtandard of the hoſte of the children of Ephraim went forward according to their armies, and ouer his band was Elſhama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſons of Manaſſeh was Gamliel the ſonne of Pedazur.

24 And ouer the band of the tribe of the ſons of Benjamin was Abidan the ſonne of Gideon.

25 ¶ Laſt, the ſtandard of the hoſte of the children of Dan marched, gathering all the

hoſtes according to their armies: and ouer his band was Ahiezer the ſonne of Ammihaddai.

26 And ouer the band of the tribe of the children of Aſher was Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the ſonne of Enan.

28 ¶ There were the remoouings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid vnto Hobab the ſon of Renel the Midianite, the father in law of Moſes, Wee goe into the place, of which the Lord ſaid, I will giue it you. Cometho with vs, and we will doe thee good: for the Lord hath promiſed good vnto Iſrael.

30 And hee answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he ſaid, I pray thee, leaue vs not: for thou knoweſt our camping places in the wilderness: therefore thou mayeſt be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the ſame will wee ſhew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney: and in the covenent of the Lord went before them in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Aarke went forward, Moſes ſaid, * Riſe vp, Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee ſaid, Returne, O Lord, to the ſ many thousands of Iſrael.

CHAP. XI.

The people murmureth againe vnto Moſes. 1. The people ſubiect their ſiſts. 2. They loathe the manna. 3. The people ſay of Moſes. 4. The Lord ſendeth the burden of Moſes to the ſerues. 5. The Lord ſendeth quailles. 6. They riſe vnto the ſonne of the Lord.

When the people came which murmured, ſe it diſpleaſed the Lord. and the Lord heard it, therefore his wrath was kindled, and the ſite of the Lord burnt among them, and conſumed the vtmoſt parts of the hoſte.

2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place, ¶ Taberah, becauſe the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a liſting, and were turned away, and the children of Iſrael alſo wept and ſaid, Who ſhall giue vs fleſh to eat?

5 Where remember the fiſh which we did eat in Egypt for nought, the cucumbers, & the peppons, and the leekes, and the onions, and the garlicke.

6 But now our ſoule is dried away, we can ſee nothing but this MAN.

7 (The MAN alſo was conſidered ſeed, and his colour like the colour of ſbedium.)

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dew fell downe vpon the hoſte in the night, the MAN fell with it.)

10 ¶ Then Moſes heard the people weepe throughout their families, eery man in the doore of his tent, and the wrath of the Lord was grievouſly

b That is, the hoſt of Iudah and they that are vnder his enſigne. c Meaning, the hoſte of Reuben.

d So that onely the Priests ſhall blow the trumpets, ſo long as the Priethood laſted.

e When yee enjoyce that God hath remoured any place. f Or, wher yee offer burſts offeringe.

g Or, in keeping this order in their iourneys. h From Sinai to Paran, Chap. 33. i.

* Chap. 33.

* Chap. 17.

g With all theſe ſperciouſnes therof.

h Vpon their ſhoulders. * Chap. 4. i The Merarites and Gerſhonites.

k Leaſing none behind, nor any of the former that ſinned in the way

l This was the order of their hoſte when they remooued. m Somethike that Reuel, Iſlehu, Hobab, and Krot were all one: Km. h. 12. 11. that Reuel was Iſlehu father to Hobab: was Moſes father in law, Iouke 2. 2. 4. 18. 200. 2. 1. and Iou. g. 4. 1.

l El. 2. 2. 2. 2. 2.

n Mount Sinai, or Horeb.

* Pal. 68. 1. 8. o Declare thy might and power. p Now, to the reſt of the ſtandards.

q El. 2. 2. 2. 2. 2. r El. 2. 2. 2. 2. 2. s Pal. 78. 2. 1.

Or, burning.

t Whoſe were al ſuch ſtrangers that came out of Egypt with them. v Eand. 12. 2. 8. w From God. x For ſmall price or good ſhoop. y For the greedy ſall of fleſh. z E. yod. 16. 3. 4. a. 1. 2. 3. 4. b. 1. 2. 3. 4. c. 1. 2. 3. 4. d. 1. 2. 3. 4. e. 1. 2. 3. 4. f. 1. 2. 3. 4. g. 1. 2. 3. 4. h. 1. 2. 3. 4. i. 1. 2. 3. 4. j. 1. 2. 3. 4. k. 1. 2. 3. 4. l. 1. 2. 3. 4. m. 1. 2. 3. 4. n. 1. 2. 3. 4. o. 1. 2. 3. 4. p. 1. 2. 3. 4. q. 1. 2. 3. 4. r. 1. 2. 3. 4. s. 1. 2. 3. 4. t. 1. 2. 3. 4. u. 1. 2. 3. 4. v. 1. 2. 3. 4. w. 1. 2. 3. 4. x. 1. 2. 3. 4. y. 1. 2. 3. 4. z. 1. 2. 3. 4.

grieuouſly killed: alſo Moſes was grieved.

11 And Moſes ſaid vnto the Lord, Wherefore haſt thou vexed thy ſeruant? and why haue I not found favour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carie them in thy boſome (as a nurſe beareth the ſucking child) vnto the land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found favour in thy ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, Be aſſured againſt to morow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eat one day nor two daies, nor five daies, neither ten daies, nor twentie daies,

20 But a whole moneth, vntill it come out at your noſtrils, and be lothſome vnto you, becauſe ye haue contemned the Lord which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sixe hundred thouſand footmen are there of the people, o among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſhepe and the beees be ſlaine for them to finde them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

23 And the Lord ſayde vnto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

24 ¶ So Moſes went out and tolde the people the words of the Lord, and gathered ſeuentie men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and ¶ tooke of the ſpirit that was vpon him, and put it vpon the ſeuentie Ancients: and when the Spirit reſted vpon them, then they prophesied, and did not ceaſe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ranne a young man, and tolde Moſes, and ſaid, Eldad and Medad doe prophesie

in the hoſte.

28 And Ioſhua the ſonne of Nun the ſeruant of Moſes one of his young men, answered and ſaid, My lord Moſes, forbid them.

29 But Moſes ſaide vnto him, Enuieſt thou for my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord and * brought quales from the Sea, and let them fall vpon the campe, a dayes journey on this ſide, and a dayes journey on the other ſide, round about the hoſte, and they were about two cubits about the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quales: hee that gathered the leaſt, gathered ten Homers full, and they ſpread them abroad for their vs round about the hoſte.

33 While the fleſhe was yet betwene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

34 So the name of the place was called, ¶ Kibroth-hattaauh: for there they buried the people that hee had aſtuffed.

35 From Kibroth-hattaauh the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

AFTERWARD Miriam and Aaron ¶ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but only by Moſes? hath he not ſpoken alſo by vs? and the Lord heard *theu*.

3 (But Moſes was a very * meeke man aboute all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee ſaid, Heare now my wordes, if there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe.

8 Vnto him will I ſpeake * mouth to mouth, and by viſion, and not in darke words, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Then the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the Tabernacle: and behold, Miriam was leprous like ſnow: and Aaron looked vpon Miriam, and behold, ſhe was leprous.

11 Then Aaron ſaid vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which

Or, a young man whom he had choſen from his youth. Such blinde zeale was in the apoſtles, Mar. 9. Luke 9. 49.

* Exod. 16. 9. Iud. 7. 16. 27.

¶ Of Homers reade Leuit. 27. 16. alſo it ſignifieth a beere, as Exod. 8. 14. Iud. 3. 17. 16.

* Plal. 78. 30.

¶ Of graces of Iſrl.

¶ Or, married.

a Zippetha Moſes wife was a Midianite, and becauſe of Midian bordered on Ethiopia, it is ſometimes in the Scripture comprehended vnder this name. * Gen. 4. 54. b And ſo bare with their grudgings although he knew them.

c There were the two ordinary means.

d In all Iſrael, which was his Church.

e So laire as any man was able to comprehend, which he calleth his backe page, Exod. 33. 11.

f From the doore of the Tabernacle.

¶ Or, will increaſe. ¶ Or, wherein haue I diſpleaſed thee? ¶ Am their father that none may haue the charge of them back? ¶ b Of Canaan promiſed by an othe to our fathers.

¶ I had rather die than to ſee my grieue and miſerie thoſe daily increaſe by their rebellion.

¶ I will diſtribute my Spirit among them, as I haue done to thee.

¶ I Prepare your ſelves that yee be not voiceles.

m Or, eaſt him off, becauſe ye reſuſed Maana, which hee appointed as moſt meete for you. n Who leadeth and gouerneth you. o Of whom I haue the charge.

* Ifa. 50. 3. and 59. 1.

¶ Or, ſeparated, as verſe 17.

p From that day the ſpirit of prophesie did not ſaile them.

which we have foolishly committed, and wherein we have sinned.

12 Let her not I pray thee, be as ones dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, & beseech thee heale her now.

14 ¶ And the Lord said vnto Moses, If her father had spit in her face, should thee not haue bene ashamed seuen dayes? Let her be shut out of the hoste seuen dayes, & after the shall be received.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 26 They bring of the fruit of the land. 31 Caleb comforteth his people against the discouraging of the other spies.

Then afterward the people remoued from Hazeroth, and pitched in the wilderness of Paran.

¶ And the Lord spake vnto Moses, saying, Send thou men out to search the land of Canaan which I giue vnto the children of Israel:

of euery tribe of their fathers shal ye send a man, such as are all rulers among them.

4 Then Moyses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Al^o their names are these: of the tribe of Reuben, Shammai the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephtunnah:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, || Othea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Serhur the sonne of Michal:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Gendel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Othea the sonne of Nun, Ichoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the || mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many.

20 Al^o what the land is that they dwell in, whether it be good or bad, and what cities they be, that they dwell in, whether they dwell in tents, or in walled towines:

21 And what the land is: whether it bee fat or leane, whether there bee trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the firstripe grapes)

¶ So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to goe to Hamath.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of Anak. And Hebron was built seuen yeere before Zoa in Egypt.

24 ¶ Then they came to the riuier of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vnto a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the || riuier Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moyses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Cadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, we came vnto the land whither thou hast sent vs, and surely it floweth with milke and honie: and here is of the fruit of it.

29 Neuertheless, the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we sawe the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iordan.

31 Then Caleb stilled the people || before Moyses, and said, Let vs goe vp at once, and possess it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out: is a land that eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which came of the giants, so that we seemed in our fight like grasshoppers: and so we were in their fight.

CHAP. XIII.

2 The people murmur against Moyses. 10 They would not follow Caleb, and Joshua. 13. Manasseh reb God by his prayer. 43 They pte that wilderness into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voice, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moyses and Aaron: and the whole assembly laide vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues, and our children shall be a pray: were it not better for vs to returne into Egypt?

g As a child that cometh out of his mothers belly dead, having his skin were but the skin.

h In his displeasure. * Leuit. 13. 46.

a That is, in Reuben, which was in Paran, chap. 32. 18 b After the people had required it of Moyses as it is in Deut. 1. 2, then the Lord spake to Moyses so to doe.

|| Of reuben

|| Of israhel

e Which in summe were twelue, according to the twelue tribes.

|| Of his country.

d Plentiful of barren.

e Which was in the wilderness of Paran.

f Which were a kind of vnto. g Declaring the antiquity thereof also Abraham 54. rd. 28. and iacob were buried there. * Deut. 1. 26.

i r. 36. vnder of Eshcol, that is of grapes.

h Called also Eshcol-barnea.

i That is, Moyses.

* Ead. 33. j.

k Ahiman, Sheshai and Talmai, whom Caleb slew afterward, Ioh. 12. 21, 22.

|| Of murmuring against Moyses.

l The giants were to cruel, that they spoiled and killed one another, and thofe that came to them.

a Such as were afraid at the report of the spies.

b Their enemies the Canaanites.

4 And they said one to another, Let vs make a captain and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah of them that searched the land rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell nor ye against the Lord, neither feare ye the people of the land: for they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Mo'es, How long will this people prouoke mee, and how long will it be yet they beleeme me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as g one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slow to anger, and of great mercie, and * forgiving iniquity and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven h it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seen my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this tenne times, and haue not obeyed my voyce:

23 Certainly they shall not see the land, wherof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because he had

another * spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seede shall inherit it.

25 Now the Amalekites and the Canaanites I remaine in the valley: wherfore turne backe to morow, and get you into the wilderness by the way of the red sea.

26 After, the Lord spake vnto Mo'es and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carke'ses shall fall in the wilderness, and all you that were counted through all your numbers, from twenty yere old and aboue, which haue murmured against me.

30 Ye shall not doubleesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunnah, and Ioshua the sonne of Nun.

31 But your children, (which yee saide should be pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carke'ses shall fall in this wilderness.

33 And your children shall wander in the wilderness fourtie yeeres, and shall beare you * whoredomes, vntill your carke'ses be wasted in the wilderness.

34 After the number of the dayes in the which yee searched out the land, * in fortie dayes, * euery day for a yere, shall yee beare your iniquity, for * fourtie yeeres, and ye shall scape my breach of promise.

35 I the Lord haue said, Certainly I will doe so to all this wicked company, that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Mo'es had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord:

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunnah, of those men that went to search the land, shall liue.

39 Then Mo'es tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Lo, we haue read out to goe vp to the place which the Lord hath promised: for we haue * sinned.

41 But Mo'es said, Wherfore transgress yee thus the commandements of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee be overthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord al so will not be with you.

44 Yet they presumed obstinately to goe vp

k A meeke and obedient spirit, & not rebellion,

l And lie in wait for you. m For I will not defend you.

n Psal. 106. 16.

o Chap. 26. 65. and 32. 10.

p Dent. 1. 35.

q Gen. 14. 22.

r The word signifieth to be shepherds or to wander like the shepherds to and fro. s Your infidelity and disobedience against God. t Ezek. 4. 6. p Psal. 95. 10. u Whither my promise be true or no.

v 1. Cor. 10. 10. Gal. 2. 10. 17. iude 5.

x Dent. 1. 43.

y They confessed they sinned by rebelling against God: but euen when they were offered in going vp without Gods commandment.

z They could not be stayed by any means.

c Lamenting the people, and praying for them. * Eccl. 4. 6. 9. macc. 2. 16.

d For sorrow bearing their blasphemy.

e We shall easily overcome them. f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

* Exod. 32. 12.

* Ebr. 97. to 101.

* Exod. 17. 21.

g So that none shall escape.

* Dent. 9. 28.

* Exod. 34. 6.

h Psal. 103. 8.

i Psal. 103. 9.

* Exod. 20. 5.

and 34. 7.

h In that hee destroyed not them utterly, but left their posterity and certaine to enter.

i That is, sundry times and often.

l 2 Cor. 14. 6.

to the top of the mountaine: but the Arke of the Covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwell in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

CHAP. XV.

The offerings wherof the Israelites should offer when they came into the land of Canaan. 33 The punishment of him that brake the sabbath.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * || to fulfill a vow, or a free offering, or in your Feasts to make a * weete favour vnto the Lord, of the heard or of the flocks,

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flour, mingled with the fourth part of an^b Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a * drinke offering thou shalt offer the third part of an Hin of wine, for a sweete favour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of || three tenth deales of fine flour, mingled with halfe an Hin of oile.

10 And thou shalt bring for a drinke offering halfe an Hin of wine for an offering made by fire of a sweete favour vnto the Lord.

11 This shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid,

12 According to the number^d that ye prepare to offer, so shall ye doe to eury one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete favour vnto the Lord.

14 And if a stranger sojourn with you, or whoeoeur bee among you in your generations, and will make an offering by fire of a sweete favour vnto the Lord, as ye doe, so shall he doe.

15 * One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, even an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say, vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heave offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heave offering: * as the heave offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord, and heave offering in your generations.

22 ¶ And if ye^e haue erred, and not obied all these Commandements, which the Lord hath spoken vnto Moses,

23 Euen so that the Lord hath commaunded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if to be that ought bee committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete favour vnto the Lord, with the meat offering and drinke offering thereto, according to the * manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall bee forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any person sinne through ignorance, then he shall bring a hee goate of a yere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because hee hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his^b iniquity shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoſte.

36 And all the Congregation brought him without the hoſt, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, yemay remember all the commandements of the Lord, and do them: and say, we seeke not after our own heart, nor after our own eyes, after the which ye goe a

¶ As by one (figh) ignorance, reade Leuit. 4. 2. 3.

¶ Some reade from the eyes of the Congregation, that is, which is hid from the Congregation. * Levit. 4. 2.

* Levit. 4. 22.

† Hee with an his hand is borne, as contempt of God.

h He that shall haue the punishment of his sinne.

* Levit. 24. 10.

* Deut. 22. 12.

¶ Hee lesing Gods commandments, and following your own will, &c.

* Deut. 1. 19.

* Leuit. 23. 10. a Into the land of Canaan.

* Leuit. 22. 27. ¶ Or, separate. * Exod. 29. 18.

* Leuit. 2. 2.

b Readt Exod. 29. 40.

e The liquor was so called, because it was powred on the thing that was offered.

¶ Or, three Owers.

d Eury sacrifice of the beasts must haue their meate offering and drinke offering according to this proportion.

* Exod. 12. 49. * Chap. 9. 14.

e Which is made of the first corne ye gather. * Leuit. 23. 14.

40 That yee may remember and doe all my Commandements, and be holy vnto your God.
41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

C H A P. XVI.

The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people thence day now more.
49 *147000 are slain for murmuring.*

NOW Korah the sonne of Izhar, the sonne of Kohath the sonne of Leui [¶] went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonnes of Peleth, the sonnes of Reuben:

2 And they rose vp [¶] against Moyses, with certaine of the children of Israel, two hundred and fiftie captaines of the assembly, * famous in the Congregation, and men of renowne,

3 Who gathered themselves together against Moyses, and against Aaron, and said vnto them, [¶] Take too much vpon you, seeing all the Congregation is holy, [¶] euery one of them, and the Lord is among them: wherefore then lift ye your felues above the Congregation of the Lord?

4 But when Moyses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath [¶] chosen, he will cause to come neere to him.

6 This doe therefore, Take your censers, both Korah, and all his company,

7 And put fire therein, and put incense in them before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: [¶] Take too much vpon you, ye sonnes of Leui.

8 Again Moyses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 Hee hath also taken thee to [¶] him, and all thy brethren, the sonnes of Leui with thee, and secke ye the office of the Priest also?

11 For which cause thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moyses sent to call Dathan, and Abiram the sonnes of Eliab: Who answered, We will not come vp.

13 It is a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou put out the eyes of these men? wee will not come vp.

15 Then Moyses waxed very angry, and sayd vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moyses said vnto Korah, Bee thou and all thy company [¶] before the Lord: both thou, and they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring ye euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moyses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moyses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may coueime them at once,

22 And they fell vpon their faces and sayd, O God the God of the spirites [¶] of all flesh, hath not one man [¶] onely sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moyses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moyses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And hee spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish [¶] in all their sinnes.

27 So they get them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moyses said, Herby ye shall know that the Lord hath sent me to doe all these workes: for I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [¶] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quick into [¶] the pit: then ye shall vnderstand that these men haue provoked the Lord.

31 ¶ And as soone as hee had made an end of speaking all these wordes, euen the ground claue [¶] under that was vnder them,

32 And the earth [¶] opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alike into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, *Let vs flee,* lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundredeth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moyses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire before the altar: for they are hallowed.

38 The censers, I say, of these sinners, that destroyed [¶] themselves: and let them make [¶] them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

i All that were of their faction.

¶ Of euery creat ure,

k With them that haue committed (so many) sinnes.

l I haue not forged them of mine owne braine.

m Or, shewa strange sight.

¶ Or, hee, n Or, deepe and darke places of the earth.

¶ Chap. 17. 3. deut. 11. 6. psal. 106. 17.

o Which were the occasion of their owne death.

* Chap. 17. 3. deut. 11. 6. psal. 11. 1 Or, take other with him. 1 Or, before Moyses.

* Chap. 16. 9.

a Or, let it suffice you: meaning to haue abused them this long. b All are alike holy: therefore none ought to be preferred aone other: thus the wicked reason against Gods ordinance. c To be the Priest, and to offer.

d He layeth the same to their charge test y, wherewith they wrongfully charged him.

e To serue in the Congregation, as in re. vs. be. fore.

f Thus they spake contemptuously preferring Egypt to Canaan.

g Wilt thou make them that searched the land, beleue that they saw not what which they saw? * Gen. 4. 15.

h At the doore of the Tabernacle.

Of Gods iudgements against rebel.

shalbe holy, and they shall bee a signe vnto the children of Israel.

39 Then Eleazar the Priest rooke the brazen censers, which they, that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were alieue, the plague was stayed.

49 So they died of this plague foureteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 *These are the rods of the twelve Princes of the tribes of Israel: Aarons rod buddeth, and beareth blossomes, so for a testimony vnto the rebellious people.*

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euē twelve rodde:* and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euē twelue rods,* and the rodde

of Aaron was among their rods.

7 And Moses layd the rods before the Lord, in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie, to be kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 *The Office of Aaron and his sonnes, 2 with the Leuites, 3 The Priests parts of the offering, 20 Gods their portion, 26 The Leuites haue the tribes, and offer the sacrifices vnto the Lord.*

¶ And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy ionnes with thee shall beare the iniquitie of your Priests office.

2 And bring alme with thee thy brethren of the tribe of Leui of the family of thy father which shall be ioynd with thee, and minister vnto thee, but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall be keepers thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made you Priests office, an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, offered from the fire: all their offering of all

e Though Iosephs tribe was divided into: two in the distribution of the land, yet here it is but one and Leui maketh a tribe. d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

Heb. 9.4.

e Grudging that Aaron should be his Priest.

f The Calde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary or your office, you shall be punished.

b That is, the things which are committed to thee, or which thou doest enioyne them.

c Which was not of the tribe of Leui.

Chap. 15.

Or, a gift.

d As the first fruits, first boones, and the tithes.

e That which was not burned should be the Priests.

Who presumed to ouer his vocation.

Or, hee to wit, Moses and Aaron.

For it was not lawful to take any other fire, but of the Altar of burnt offering, Leuit. 10.1.

God had begun to punish the people.

God drew backe his hand, and ceased to punish them.

While he was in the doore of the Tabernacle.

Exod. 15.22.

To be the chiefe Priest.

their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel. I haue giuen them vnto thee and to thy sonnes, and to thy daughters with thee, to be a duty for euer. all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eat of it.

14 * Every thing separate from the common use in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And thoe that are to be redeemed, shalt thou redeeme from the age of a month, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat shall thou not redeeme: for they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall bee thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: it is a perpetuall covenant of offalt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: * I am thy part, and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui, all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more be come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moyses, saying,

26 Speake also vnto the Leuites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithes.

27 And your heave offering shall be reckened vnto you, as the corne of the barn, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall giue thereof the Lords heave offering to Aaron the Priest.

29 Yeshal offer of all your gifts fall the Lords heave offerings: of all the q of fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floor, or as the increase of the wine presse.

31 And ye shall eat it in all places, ye and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

C H A P. XIX.

a The sacrifice of the red kow: 9 The sprinkling water. 21 He that toucheth the dead. 24 The man that dieth in a stene.

And the Lord spake to Moyses, and to Aaron, saying,

1 This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

2 And ye shall giue her vnto Eleazar the Priest, that he may bring her without the hoste, and caufe her to be slaine before his face.

3 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times.

4 And caufe the kow to be burnt in his sight, with her skinne, and her flesh, and her blood, and her doung shall he burne her.

5 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

6 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

7 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

8 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

9 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

10 Hee that toucheth the dead body of any man shall be vncleane euen seven dayes.

11 Hee shall purifie himselfe therewith the

p As acceptable at the sight of your owne ground or Vineyard.

q Which ye haue received of the children of Israel. q Reade verse 22.

r As in the 12. verse.

s Ye shall not be punished therefore. t The offerings which the Israelites haue offered to God.

u According to this Law and ceremony, ye shall sacrifice the red kow.

v Heb. 12. 1. c.

w By another Priest. x Heb. 9. 13.

y Exod. 22. 14. leuit. 4. 2. 1. b.

z Meaning, Eleazar.

d The interflow Priest who killed her and burned her.

e Or, the water of separation, because that they that were separate for their vncleane, were sprinkled therewith and made cleane.

Chap. 8. 7. It is also called holy water, because it was ordeined to an holy use. Chap. 5. 17.

f With the sprinkling water.

That is, in the Sanctuary, betweene the Court and the Holiest of all.

g Read Leuit. 10. 14.

h That is, the chief, or the best.

i Leuit. 27. 18.

k Exod. 13. 2. and 12. 19. leuit. 27. 26. chap. 3. 13.

l Exod. 30. 13. leuit. 27. 23. chap. 3. 47. et cetera. 4. 5. 12.

m Because they are appointed for sacrifice.

n Exod. 29. 26. leuit. 7. 30.

o That is, sure, stable, and vncorruptible.

p Of Canaan. q Dent. 10. 9. and 18. 7. r s. 1. 13. 14. 33. s. 14. 4. 18.

t To serue therein: for the Leuites are put in their place.

u If they faile in their Office, they shall be punished.

third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclannesse shall remaine still vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seven dayes.

15 And all the vessels that bee open, which haue no ^g covering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seven dayes.

17 Therefore for a vnclane person they shall take of the burnt ashes of the shefine offering, and pure water shall be put thereto into a vessell.

18 And a ^h cleane person shall take hyssope, and dip it in the water, & sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vnclane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vnclane vntill euen.

22 And whosoever the vnclane person toucheth shall be vnclane: and the person that toucheth ^l him, shall be vnclane vntill the euen.

CHAP. XX.

^m Miriam dieth. ⁿ The people murmure. ^o They haue water out of the rocke. ^p Edom denieth the Israelites passage. ^q 25. 28. The death of Aaron for his rebellion. ^r Eleazar succedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first ^a month, and the people abode in Cadesh: where ^b Miriam dieth, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

4 * Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that ^c we and our cattell should die here?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place ^d which is no place of seede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the ^e rod, and gather thou and thy brother Aaron the Congregation together, and speake yee vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and ^f Moses said vnto them, Heare now, ye rebels: * shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Again the Lord spake vnto Moses, and to Aaron, Because yee beleued mee not, to ^g sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of ^h Meribah, because the children of Israel stroue with the Lord, and hee ⁱ was sanctified in them.

14 ¶ Then Moses sent messengers from Cadesh vnto the king of ^j Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs still and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the city of Cadesh, in thine vtmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not goe thorow the fields nor the vineyards, neither will we drinke of the water of the wells: we will goe by the ^k kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the high way: and if I and my cattell drinke of thy water, I will then pay for it: I will only (without any harme) goe thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then ¶ Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel ^l turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Cadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the Land of Edom, saying,

24 Aaron shall ^m be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because yee did not obey my commandment at the water of ⁿ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

^d Wherewith thou didst minister in gale, and didst divide the sea.

^e The punishment which followed hereof declared that Moes and Aaron beleued not the Lords promise, as appeareth here. 12.

^f That the children of Israel should beleue, and acknowledge my power and to honour me. ^g Or, Heile and contention, Chap. 27. 14.

^h By shewing himselfe almighty, and maintaining his glory. ⁱ Because Isakob or Israel was Eleazr brother, who was called Edom.

^k Or, high way.

^l Or, come out.

^m Or, the Edomites.

ⁿ Or, tops by an other way.

^o Chap. 33. 37.

^p Read Genes. 21. 8. ^q Or, releued. ^r Or, Heile.

^s Chap. 33. 38. ^t deu. 32. 50.

^g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

^h For a covering of cloth.

ⁱ Of the red cow burnt for sinne. ^j Water of the fontaine or river. ^k One of the priests which is cleane.

^l Because he had been among them that were vnclane or els had touched the water, as verse 21.

^m That is, vnclane.

^a This was forty yeeres after their departure from Egypt. ^b Moses and Aarons siter. ^c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh ^d Chap. 1. 33. ^e Exod. 17. 2.

bring them vp into the mount Hor.
 26 And canst Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.
 27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.
 28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * for Aaron dieth there in the top of the mount: and Moses and Eleazar came downe from off the mount.
 29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When king * Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people in to mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place || * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to b compass the land of Edom, and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soules loatheth this light bread.

6 * Wherefore the Lord sent 4 fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp: for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brass, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and || liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched || in Iie-abarim, in the wilderness, which is before Moab on the East side.

12 ¶ They remained thence, and pitched vpon the riuers of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, || what thing he did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth

downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp wel, I sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the glawgiuer, with their stauces. And from the wilderness they came to Mattanah.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me go thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the wellles: we will go by the kings way, vntill wee be past thy country.

23 * But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabok, euen vnto the children of Ammon, for the border of the children of Ammon was || strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ¶ villages thereof.

26 For Heshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand euen vnto Arnon.

27 Wherefore they that spake in proverbes, say, Come to Heshbon, let the cite of Sihon bee built and repaired:

28 For I fire is gone out of Heshbon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffred his sonnes to be purified, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their ¶ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

* Deut. 10. 6. and 32. 50.

¶ Or, mourned.

* Chap. 33. 40.

a By that way which their spies, that searched the dangers, found to be most safe.

¶ Or, destruction. * Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 35.

* Chap. 11. 6. c Meaning Manna, which they thought did not nourish. ¶ Wisd. 6. 1. 5. x cor. 10. 9.

d For they that were flouing there-with, were so inflamed with the heate thereof, that they died.

¶ Or, upon a pole.

* a King. 1. 8. 4. iud. 3. 14.

¶ Or, recovered. * Chap 33. 42.

¶ Or, in the heaps of Arnon, or Ibsi.

e Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost.

¶ Or, How God destroyed Iabok (the cite) with a whirl wind and the battels of Arnon.

¶ Or, Spring. f Ye that receive the commodity thereof, giue praise for it. g Moses and Aaron heads of the people only smote the rocke with the rod or staffe which gaue water as a well that wete deepe digged.

* Deut. 2. 26. iudg. 1. 19.

* Deut. 29. 7.

* Job. 12. 3. ¶ Gal. 25. 11. Amos 2. 9. h The tuer. i For the people were tall and strong like giants, Deut. 2. 20.

¶ Ebr. daughters. k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

l Meaning, warded.

m Chemosh was the idole of the Moabites, 1. Kings. 11. 33 who was not able to defend his worshippers, which took the idole for their father. ¶ Ebr. Ibsi.

* Deut. 3. 1. and 29. 7.

* ¶ Gal. 25. 11.

CHAP. XXII.

5 King Balak ſendeth for Balaam to ſeeke the Iſraelites. 12 The Lord forbideth him to goe. 22 The Angel of the Lord meeteth him another Affe ſpeaketh. 38 Balaam proceeth that he will ſpeake nothing, but that which the Lord putteth in his mouth.

After the children of Iſrael departed, and pitched in the plaine of Moab on the a other ſide of Iorden from Iericho.

2 ¶ Now Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites.

3 And the Moabites were fore afraid of the people, becauſe they were many, and Moab || ſtred againſt the children of Iſrael.

4 Therefore Moab ſaid vnto the b Elders of Midian, Now ſhal this multitude lick v p all that are round about vs, as an ox licketh v p the graſſe of the field: and Balak the ſonne of Zippor was king of the Moabites at that time.

5 * He ſent meſſengers therefore vnto Balaam the ſonne of Beor to Pethor (which is by the c riuer of the land of the children of Iſrael) to call him, ſaying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

6 Come now therefore, I pray thee, and curſe me this people (for they are Rronger then I) ſo it may be that I ſhall be able to ſmite them, and to drie them out of the land: for I know that hee, whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhalbe curſed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing d the reward of the ſoothſaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an anſwere, as the Lord ſhall ſay vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and ſayde, What men are theſe with thee?

10 And Balaam ſayde vnto God, Balak the ſonne of Zippor king of Moab hath ſent vnto me, ſaying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to drie them out.

12 And God f ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the Lord hath reſuſed to giue g me leaue to goe with you.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſayde, Balaam hath reſuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes, and more honourable than they:

16 Who came to Balaam, and ſaide to him, Thus ſayth Balak the ſonne of Zippor, b Be not thou ſtayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will doe whatſoener thou ſayeſt vnto mee: come therefore, I pray thee, curſe nie this people.

18 And Balaam answered, and ſaid vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to doe leſſe or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will ſay vnto mee more.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but ouely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſaddled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he k went: and the Angel of the Lord ſtood in the way to be againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.

23 And * when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawn in his hand, the aſſe turned out of the way, and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

24 I Againe the Angel of the Lord ſtood in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſaw the Angel of the Lord, he thruſt her iel vnto the wall, and daſt Balaams foot againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, eſther to the right hand, or to the left.

27 And when the aſſe ſawe the Angel of the Lord, ſhe || lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

28 Then the Lord m opened the mouth of the aſſe, and ſhe ſaid vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee now three times?

29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe which thou haſt ridden vpon ſince thy firſt time vnto this day? haue I vied at any time to doe thus vnto thee? Who ſaid, Nay.

31 And the Lord n opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawn in his hand: then he bowed himſelfe, and fell flat on his face.

32 And the Angel of the Lord ſaid vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? behold, I came out to withſtand thee, becauſe thy p way is not ſtraight before me.

33 But the aſſe ſawe mee, and turned from mee now three times: for els, if ſhe had not turned from mee, ſurely I had euen now ſlaine thee, and ſaued her aliuē.

34 Then Balaam ſaid vnto the Angel of the Lord, I haue ſinned for I wiſt not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will turne t home againe.

35 But the Angel ſaid vnto Balaam, Goe with the men: but q what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is the r border of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſaid vnto Balaam, Did I not ſend for thee, to call thee? Wherefore canſt thou not vnto mee? am I not here in deede to promote thee vnto honour?

a Being at Iericho it was beyond Iorden: but where the Iſraelites were, it was on this ſide.

b Or, was turned.

b Which were the heads and go-crochours.

* 10/11, 14, 9.

c To wit, Euphrates, vpon the which flood this citie Pethor.

d Thinking to bribe him with gifts to entice the Iſraelites.

e Whom before he called Elders: meaning the gouernours, and after calleth them ſeruants: that is, ſubiects to their King.

f He warned him by a dreame, that he ſhould not conſent to the kings wicked requiſt.

g Elſe he ſhewed himſelfe willing, to doe what he ſhould be bound to doe.

h The wicked ſeek by all means to further their own, hie enterpriſes, though they know that God is againſt them.

* 8 Chap. 24, 15.

i Becauſe he tempted God to requite him contrary to his commandement, his priſon was granted, but it turned to his owne condemnation.

k Mouted as hee with canceſions, when to obey God. * 1 Pet. 2, 16. vide 11.

l The ſecond time.

l Or, fell.

m Gaue her power to ſpeake.

n Since thou haſt bred my maſter.

o For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

p Both thy heart is corrupt, and thine enterpriſe wicked.

q Or, before me, as a meeſe mee.

r Elv. f. wiſt returne to mee.

q Becauſe his heart was enuie, his charge was reuenged: that he ſhould not preterred ſuſtance. e Neere the place where the Iſraelites camped.

f Of my ſelleſt can ſpeake nothing onely what God requireth that will I utter, ſeem it good or bad
Or, of ſtrives: or, a populoſitate

Where the ide of Bal was worthipped.

For among the Geolites the kings of times vied to ſacrifice, as did the Priests.

Or, went up him.

b Appeared vnto him.

c Taught him what to ſay.

Or prophetic.

Or, Syria. d Cause that all men may hate and detest them.

e But ſhall hee religion and lawes apart.

f The infinite multitude, as the duſt of the earth.

g The feare of Gods iudgement cauſed him to winn to be ioynd to the houſhold of Abraham

h Thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

Or, into the field of ſtrife that ſpeaks to you, as if the enemy ſhould approach.

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay ſ any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent them of to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of Baal, that thence hee might ſee the moſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeuen Altars to be built. 2 God teacheth him what to anſwere. 3 In ſtead of curſing hee blefseth Iſrael. 19 God is not like man.

And Balaam ſaid vnto Balak, Build me here ſeuen Altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and a Bulak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoeuer he ſheweth me, I will tell thee: ſo hee went forth alone.

4 And God met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon every altar a bullocke and a ramme.

5 And the Lord e put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when hee returned vnto him, loe, hee ſtood by his burnt offering, hee and all the princes of Moab.

7 Then hee vttered his parable, and ſayd, Balak the king of Moab hath brought mee from Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iakob for my ſake: come, and d deſtroy Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deſtroy, where the Lord hath not deſtroyed?

9 For from the top of the rocks I did ſee him, and from the hills I did behold him: loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the nations.

10 Who can tell the duſt of Iakob, and the number of the fourth part of Iſrael? Let me gie the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto me? Iooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And hee answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee both the moſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And hee brought him into the ſede of ſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke and a ramme on every altar.

15 After, hee ſaid vnto Balak, Stand there by thy burnt offering, and I will meet the Lord yonder.

16 And the Lord met Balaam, and put an anſwere in his mouth, and ſaid, Goe againe vnto Balak, and ſay thus.

17 And when hee came to him, behold, hee ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

18 And hee vttered his parable, and ſaid, Riſe vp Balak, and heare, hearken vnto me, thou ſoane of Zappor.

19 ¶ God is not as man, that hee ſhould lie, neither as the ſonne of man, that hee ſhould repent: hath hee ſaid, and ſhall hee not doe it? and hath hee ſpoken, and ſhall hee not accompliſh it?

20 Behold, I haue received commandment to bleſſe, for hee hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iakob, nor ſeeth no tranſgreſſion in Iſrael. The Lord his God is with him, and the ioyfull ſhout of a King is among them.

22 God brought them out of Egypt: their ſtrength is as an vicorne.

23 For there is no forcerie in Iakob, nor ſoothſaying in Iſrael: according to this time it ſhall be ſaid of Iakob and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe vp as a lion, and lift vp himſelfe as a yong lion: hee ſhall nor lie downe till hee eate of the pray, and till hee drinke the blood of the ſlaime.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid vnto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo bee it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ierſalem.

29 Then Balaam ſaid vnto Balak, Make mee here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on every altar.

CHAP. XXIII.

5 Balaam prophesieth of the great poſſeſſion that ſhall come vnto Iſrael: 17. Alſo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, as certaine times before, to ſet diuinations, but let his face toward the a wider neſſe.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And hee vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes b were ſhut vp, hath ſaid,

4 Hee hath ſaid, which heard the wordes of God, and ſaw the viſion of the Almighty, and e falling in a trance had his eyes opened:

5 ¶ How goodly are the tents, O Iakob, and thine habitations, O Iſrael!

6 As the valleys are they ſtretched forth, as gardens by the riuers ſide, as the ll as the cedars beſide the waters.

7 The ſwater droppeth out of his bucket, and his

Chap. 23. 35.

h Gods enemies are compelled to confeſſe that his government is juſt, conſtant and without change or repentance.

i They triumph as victorious Kings over their enemies.

k Conſidering what God ſhall worke this time for the deliverance of his people, all the world ſhall wonder.

l Thus the wicked imagine of God, that that which hee will not grant in one place, hee will doe it in another.

Chap. 23. 3. 15.

z Where the Iſraelites camped.

Chap. 23. 7. 18.

b His eyes were ſhut vp before in reſpect of the clear viſions which hee ſaw after: ſome reader were open.

c Though hee lay as in a deepe, yet the eyes of his mind were open.

Or, tents.

d His prophetic and poſteritie ſhall be very great.

e Which name was common to the kings of Amalek.

f Gmt. 49.9.

f Intoken of anger.

g That the wicked burden God when they cannot compass their wicked enterprises.

h Eber counsell. Is He gone all wicked content to ease the Itraacites to fame, that thereby God might forsake them, Chap. 31. 16.

i Meaning Christ.

k That is, the princes. l He shall subdue all that resist for of Sheb came Noah, and of Noah all the world.

m Of the Edomites. n The Amalckites first made warre against Iacob as Chap. 14. 45.

o Or, Midianites. o Make thy selfe as strong as thou canst. Or, how kain shall.

p Some trade, Ob, who shall not persecute when the enemy shall us. Antichristiall se himselfe vp as God. q The Grecians and Romans. r Meaning, Eber, or the Lewes for rebelling against God.

his seed shall be in many waters, and his king shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength shall be as an vine: he shall eate the nations his enemies, and bruite their bones, and shooote them thorow with his arrows.

9 He coucheth, and lyeth downe as a young lion, and as a lion, who shall stirre him vp? blessed is hee that blefseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and f smote his hands together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blefseth them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour: but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne mind? what the Lord hath commanded, that same will I speake.

14 And now behold, I goe vnto my people: come, I will aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not nere: there shall come a Starre of Iacob, and a Scepter shall rise of Israel, and shall smite the coastes of Moab, and destroy all the sonnes of Edom.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion shall bre of Iacob, and shall destroy the remnant of the m cities.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction.

21 And hee looked on the Kenites, and vttered his parable, and said, Strong is thy dwelling place, and o put thy nest in the rocke.

22 Neurtcheste, ¶ the Kenite shall be spoiled vntill Afsur carry thee away captiue.

23 Againe he vttered his parable, and said, Alas, p who shall liue when God doeth this?

24 The ships also shall come from the coastes of q Chitram, and subdue Afsur, and shall subdue Eber, and r hee also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

¶ The people committeth fornication with the daughters of Moab. 9 Phinchas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinchas. 17 God communiteth to kill the distrael.

Now whiles Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowd downeto their gods.

3 And Israel coupled himselfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, & hang them vp ¶ before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Enery cite slay his d man that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinchas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a ¶ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: so was the man of Israel, and the woman, ¶ thorow her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 ¶ Phinchas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, I giue vnto him my covenant of peace,

13 And he shall haue it, and his seed after him, euen the covenant of the Priests office for euer: because hee was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite that was slaine, which was killed with the Midianitish woman, was Zimri the ionne of Salu, prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their wives, wherwith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

¶ The Lord committeth to smite the children of Israel in the plains of Moab from thence they receiued aid. 17 The Leuites and their families, 64 were slain in an assembly in Sin in the first of the month.

¶ And after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of

* Chap. 3. 4. 9. a With the women.

b Was shipped, the idole of the Moabites, which was in the hill Peor.

* Deut. 4. 3. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

c Repenting that they had offended God.

* Psal. 106. 30. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

d Or, in her tent. Child and Greekes, in her tents.

* 1 Cor. 10. 8.

* Psal. 106. 30.

f Hee was zealous to maintain my glory.

* Eccles. 49. 24. 1. 2. 3. 4.

g Hath pacified Gods wrath.

h Eber in the house of the father.

i Chap. 3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

j 110 men were slain in an assembly in Sin in the first of the month.

k Which came for the whoredome and idolatry.

* Chap. 3. 3.

of the children of Israel, * from twentie yeere old, and aboue throughout their fathers houſes, all that goe forth to warre in Iſrael.

b Where the river is ſeene to Tericho.

3 So Moſes and Elcazar the Prielt ſpake vnto them in the plaine of Moab, by Torden ^b toward Tericho, ſaying,

* Chap. 1. 1.

4 From twentie yeere olde and aboue *ye* ^{shall} number the people, as the * Lord had commaunded Moſes and the children of Iſrael, when they came out of the land of Egypt.

* Gene. 46. 8. Exod. 6. 14. Chron. 5. 1. Reuben.

5 ¶ Reuben the firſt borne of Iſrael: the children of ¶ Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Heſon, the family of the Heſronites; of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fourtie thouſand, ſeuē hundred and thirtie.

* Chap. 16. 2. c In that rebelli on wherof Korah was head.

8 And the ſonnes of Pallu, Eliab:

9 And the ſonnes of Eliab, Nemuel, and Dathan and Abiram: theſe Dathan and Abiram were famous in the Congregation, and * ſtroue againſt Moſes and againſt Aaron, in the aſſembly of Korah, when they ſtroue againſt the Lord.

10 And the earth opened her mouth, and ſwal- lowed them vp with Korah, when the Congregation died, what time the fire conſumed two hundred and ſittie men, who were ^d for a ſigne:

11 Notwithſtanding, *all* the ſonnes of Korah died not.

d That is, for an example that o- ther ſhould not ſumme and re- bell againſt Gods miniſters. ¶ Simeon.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Lamin, the family of the Laminites: of Iachin, the family of the Iachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twentie thouſand and two hundred.

¶ Gad.

15 ¶ The ſonnes of ¶ Gad after their families, were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arel, the family of the Arelites.

18 Theſe are the families of the ſonnes of Gad, according to their numbers, fourtie thouſand and ſiue hundred.

¶ Iudah. c Before Iſakch went into Egypt, Gen 38. 7, 10. and 46. 12.

19 ¶ The ſonnes of ¶ Iudah, Er and Onan: but Er and Onan died in the land of Canaan.

20 So were the ſonnes of Iudah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

* Gene. 46. 13.

21 And the ſonnes of * Pharez were: of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites.

22 Theſe are the families of Iudah after their numbers, ſeuenty and ſixe thouſand, and ſiue hundred.

¶ Iſſachar.

23 ¶ The ſonnes of ¶ Iſſachar after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites:

24 O. Iaſhub, the family of the Iaſhubites: of Shimron, the family of the Shumronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and foure thouſand and three hundred.

¶ Zebulun.

26 The ſonnes of ¶ Zebulun, after their fami-

lies were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 Theſe are the families of the Zebulunites, after their numbers, threeſcore thouſand and ſiue hundred.

28 ¶ The ſonnes of Ioſeph after their families, were: ¶ Manaſſeh and Ephraim.

¶ Manaſſeh. * 106. 17. 7.

29 The ſonnes of Manaſſeh were: of * Machir, the family of the Machirites: and Machir begate Gilead: of Gilead came the family of the Gileadites.

30 Theſe are the ſonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites.

31 Of Afriel, the family of the Afrielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaites: of Hephher, the family of the Hephherites.

* Chap. 37. 1.

33 ¶ And * Zelophehad the ſon of Hephher had no ſonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe are the families of Manaſſeh, and the number of them, two and ſittie thouſand, and ſeuē hundred.

35 ¶ Theſe are the ſonnes of ¶ Ephraim after their families: of Shuthelah, came the family of the Shuthalites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

¶ Ephraim.

36 And theſe are the ſonnes of Shuthelah: of Eran, the family of the Eranites.

37 Theſe are the families of the ſonnes of Ephraim after their numbers, two & thirty thouſand and ſiue hundred: theſe are the ſonnes of Ioſeph after their families.

38 ¶ Theſe are the ſonnes of ¶ Benjamin after their families: of Bela, came the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

¶ Benjamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſonnes of Bela, were Ard and Naaman: of Ard came the family of the Ardites, of Naaman, the family of the Naamites.

41 Theſe are the ſonnes of Benjamin after their families, and their numbers, ſiue and forty thouſand and ſixe hundred.

42 ¶ Theſe are the ſonnes of ¶ Dan after their families: of Shuham came the family of the Shuhamites: theſe are the families of Dan after their houſholds.

¶ Dan.

43 All the families of the Shuhamites were after their numbers, threeſcore and foure thouſand, and foure hundred.

44 ¶ The ſonnes of ¶ Aſher after their families, were: of Imnah, the family of the Imnites: of Iſui, the family of the Iſuites: of Beriath, the family of the Berites.

¶ Aſher.

45 The ſonnes of Beriath, were: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher was Sarah.

47 Theſe are the families of the ſonnes of Aſher after their numbers, three and ſittie thouſand and foure hundred.

48 ¶ The ſonnes of ¶ Naphtali, after their fami-

¶ Naphtali.

milies were: of Tahzeel, the families of the Tahzeelites: of Guni, the family of the Gunites.

49 Of Iezer, the family of the Iezrites: of Shilem, the family of the Shillemites.

50 Theſe are the families of Naphtali according to their houſholds, and their number, five and foure thouſand, and foure hundred.

51 Theſe are the numbers of the children of Iſrael: ſixe hundred and one thouſand, ſeuē hundred and thirtiē.

52 ¶ And the Lord ſpake vnto Moſes, ſaying,

53 Vnto theſe the land ſhall be diuided for an inheritance, according to the number of names.

54 * To many thou ſhalt giue the more inheritance, and to fewe thou ſhalt giue leſſe inheritance: to eury one according to his number that be giuen his inheritance.

55 Notwithſtanding, the land ſhalbe diuided by lot: according to the names of the tribes of their fathers they ſhall inherite:

56 According to the lot, ſhall the poſſeſſion thereof be diuided betweene many and fewe.

57 ¶ Theſe alſo are the numbers of the Levites after their families: of Gerſhon, came the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Muſhites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed, the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram, Aaron, and Moſes, and Miriam their ſiſter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, becauſe they offered ſtrange fire vnto the Lord.

62 And their numbers were three and twentie thouſand, all males from a moneth olde & aboue, for they were not numbred among the children of Iſrael, becauſe there was none inheritance giuen them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Eleazar the Prieſt, which numbred the children of Iſrael in the plaine of Moab, neere Iorden, toward Iericho.

64 And among theſe there was not a man of them, whom Moſes and Aaron the Prieſt numbred, when they told the children of Iſrael in the wilderneſſe of Sinai.

65 For the Lord ſaid of them, * They ſhall die in the wilderneſſe: ſo there was not left a man of them, ſauē Caleb the ſonne of Iephunneh, and Iofhua the ſonne of Nun.

CHAP. XXVII.

The law of the heritage of the daughters of Zelophead. 12 The land of promiſe is ſhewed vnto Moſes. 16 Moſes prayeth for a gouernour to the people. 18 Iofhua is appointed in his ſtead.

Then came the daughters of * Zelophead, the ſonne of Hopher, the ſonne of Gilead, the ſon of Machir, the ſonne of Manaſſeh, of the family of Manaſſeh, the ſonne of Ioseph (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

3 And ſtood before Moſes, and before Eleazar the Prieſt, and before the Princes, and all the aſſembly, at the doore of the Tabernacle of the

Congregation, ſaying,

3 Our father * died in the wilderneſſe, and hee was not among the aſſembly of them that were aſſembled againſt the Lord in the companie of Korah, but died in his ſinne, and had no ſonnes.

4 Wherefore ſhould the name of our father bee taken away from among his family, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

5 Then Moſes brought their requeſt before the Lord.

6 And the Lord ſpake vnto Moſes, ſaying,

7 The daughters of Zelophead ſpeake right: thou ſhalt giue them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man die, and haue no ſonne, then yee ſhall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee ſhall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee ſhall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee ſhall giue his inheritance vnto his next kinsman of his family, and he ſhall poſſeſſe it: and thou ſhalte vnto the children of Iſrael a law of iudgement, as the Lord hath commanded Moſes.

12 ¶ Again the Lord ſaid vnto Moſes, * Goe vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Iſrael.

13 And when thou haſt ſene it, thou ſhalt be gathered vnto thy people alſo, * as Aaron thy brother was gathered.

14 For yee were * diſobedient vnto my word in the deſert of Zin, in the triſte of the aſſembly, to ſanctifie mee in the waters before their eyes: * That is the water of Meribah in Kadeſh, in the wilderneſſe of Zin.

15 ¶ Then Moſes ſpake vnto the Lord, ſaying,

16 Let the Lord God of the ſpirits of all fleſh appoint a man ouer the Congregation,

17 Who may ſtepe out and in before them, and leade them out and in, that the Congregation of the Lord be not as ſheepe, which haue not a ſhepherd.

18 And the Lord ſaid vnto Moſes, Take thee Iofhua the ſonne of Nun, in whom is the Spirit, and put thine hands vpon him,

19 And ſet him before Eleazar the Prieſt, and before all the Congregation, and giue him a charge in their fight,

20 And giue him of thy glory, that all the congregation of the children of Iſrael may obey.

21 And he ſhall ſtand before Eleazar the Prieſt, who ſhall aſke counſell for him * by the iudgement of Urim before the Lord: at his word they ſhall goe out, and at his word they ſhall come in, both hee, and all the children of Iſrael with him, and all the Congregation.

22 So Moſes did as the Lord had commanded him, and hee tooke Iofhua, and ſet him before Eleazar the Prieſt, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had ſpoken by the hand of Moſes.

CHAP. XXVIII.

The daily ſacrifice. 9 The offering of the Sabbath, 11 Of the month, 16 Of the Paſſouer. 26 Of the firſt fruit.

* Chap. 14. 31.
Num. 26. 64. 65.

a According as all men die, ſo as much as they are finnes.

b That is, their matter to be iudged, ſo know what he ſould determine as he did all hard matters.

c Meaning an ordinance to iudge by
Deut. 32. 49.

* Chap. 20. 24.

* Chap. 20. 12.

* Exod. 17. 7.
1 Cor. 10. 11.

d Who at he hath corrected, ſo he governeth the beaſts of all men.
e That is, governeth them and doe his duty, as 2. Chron. 1. 10.

f And ſo appoint him gouernour.

g Command him to the people as meet for the office, and appointed by God.

* Num. 28. 20.
h According to his office, ſignifying that the ciuill magiſtrate could execute nothing but that which he knewe to be the will of God.

i How he ſhould gouerne himſelfe in his office.

f This is the third time that they are numbred.

1 Or perſone.
* Chap. 33. 54.

* Num. 1. 2. 3.
and 14. 2.

* Exod. 6. 16. 17.
18. 19. 27. 107.

* Exod. 2. 2.
and 6. 20.

* Zec. 10. 2. Chap.
3. 14. 1. Chron. 3. 4. 2.

g Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.
* Chap. 14. 28. 29.
1. Cor. 10. 5. 6.

* Chap. 26. 33 and 36. 1. 1. 10. 17. 3.

a By bread, bee
inweath all meate
of sacrifice.

⁶ Exod. 29. 28.

⁷ Exod. 16. 36.

⁸ Levit. 2. 11.

⁹ Exod. 29. 40.

b The meate offer-
ing and drinke
offering of the
evening sacrifice.
c Of the meate
Ephah.

d Which was
offered every day
in morning and
evening.

e That is, the
wine that shalbe
powred vpon the
sacrifice.

¹⁰ Exod. 32. 18.
and 33. 15.
Levit. 23. 5.

¹¹ Levit. 23. 7.
Of solemn as-
sembly.

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto mee
in their due season mine offering, and ^a my bread
for my sacrifices made by fire for a sweete fauour
vnto me.

3 Al^o thou shalt say vnto them, ^a This is the
offering made by fire, which ye shall offer vnto
the Lord, two lambes of a yeere old without spot
daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morn-
ing, and the other lambe shalt thou prepare at
euen.

5 ^a And the tenth part of an Ephah of fine
floure for a ^a meate offering, mingled with the
fourth part of an ^a Hin of beaten oyle.

6 *Thou shalt be* a daily burnt offering, as was
made in the mount Sinai for a sweete fauour: ^a it is a
sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof of the fourth
part of an Hin for one lambe: in the holy place
cau^e to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
^b *thou* for an offering made by fire of sweete fauour
vnto the Lord.

9 ¶ But on the Sabbath day *ye shall offer* two
lambs of a yeere old without spot, and two tenth
deales of fine floure for a meate offering mingled
with oyle, and the drinke offering thereof.

10 *Thou* is the burnt offering of euery Sabbath,
beside the ^d continuall burnt offering, and drinke
offering thereof.

11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offering vnto the Lord, two
young bullockes, and a ramme, and seven lambes
of a yeere old without spot,

12 And three tenth deales of fine floure for a
meat offering mingled with oyle for one bullocke,
and two tenth deales of fine floure for a meate offer-
ing, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe:
for a burnt offering of sweete fauour: ^a it is an offer-
ing made by fire vnto the Lord.

14 And their drinke ^e offerings shalbe halfe an
Hin of wine vnto one bullocke, and the third
part of an Hin vnto a ramme, and the fourth part
of an Hin vnto a lambe: this is the burnt offering
of euery moneth throughout the moneths of the
yeere.

15 And one hee goat for a sinne offering vnto
the Lord shall be prepared, besides the continuall
burnt offering, and his drinke offering.

16 ^a Also the foureteenth day of the first mo-
neth is the Passeouer of the Lord.

17 And in the fifteenth day of the same mo-
neth is the feast: seven dayes shall vnleavened
bread be eaten.

18 In the ^a first day shall be an holy ^d conuoca-
tion, ye shall doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire
for a burnt offering vnto the Lord, two young
bullockes, one ramme, and seven lambs of a yeere old:
see that they be without blemish.

20 And their meate offering shall bee of fine
floure mingled with oyle: three tenth deales shall
ye prepare for a bullocke, and two tenth deales
for a ramme:

21 One tenth deale shalt thou prepare for eue-

ry lambe, ^{euen} for the seven lambes.

22 And an hee goat for a sinne offering, to
make an atonement for you.

23 Ye shall prepare these, beside the burnt offer-
ing in the morning, which is a continuall burnt
sacrifice.

24 After this maner ye shall prepare through-
out all the seven dayes, for the [†] maintaining of
the offering made by fire for a sweete fauour vnto
the Lord. It shall be done beside the continuall
burnt offering, and drinke offering thereof.

25 And in the seventh day ye shall haue an ho-
ly conuocation, wherein ye shall doe no seruile
worke.

26 ¶ Also in the day of your first frutes, when
ye bring a new meate offering vnto the Lord, ac-
cording to your weekes ye shall haue an holy con-
uocation, and ye shall doe no seruile worke [†] *mit*.

27 But ye shall offer a burnt offering for a
sweete fauour vnto the Lord, two young bullockes,
a ramme, and seven lambes of a yeere old,

28 And their meate offering of fine floure ming-
led with oyle, three tenth deales vnto a bullocke,
two tenth deales to a ramme,

29 And one tenth deale vnto [†] euery lambe,
throughout the seven lambes.

30 And an hee goat to make an atonement
for you:

31 (Ye shall do [†] *thou* besides the continuall burnt
offering, and his meate offering:) [†] see they be with-
out blemish, with their drinke offerings.

CHAP. XXIX.

1 *Of the three principall feastes of the seventh moneth, to wit, the
feast of trumpets, 7 The feast of reconciliation, 12 And the
feast of Tabernacles.*

Moreouer, in the first ^d day of the ^a seventh mo-
neth ye shall haue an holy conuocation: ye
shall doe no seruile worke therein: ^a it shall bee a
day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a
sweete fauour vnto the Lord, one young bullocke,
one ramme, and seven lambes of a yeere old with-
out blemish.

3 And their meate offering shall be of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for
the seven lambes,

5 And an hee goat for a sinne offering to make
an atonement for you,

6 Beside the burnt offering of the moneth, and
his meate offering, & the continuall burnt offering,
and his meate offering and the drinke offerings of
the same, according to their maner, for a sweete fa-
uour: ^a it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the
seventh moneth, an holy ^d conuocation: and ye
shall ^a humble your soules, and shall not doe any
worke therein:

8 But ye shall offer a burnt offering vnto the
Lord for a sweete fauour: one young bullocke, a
ramme, and seven lambes of a yeere old: see they
be without blemish.

9 And their meate offering shall be of fine floure
mingled with oyle, three tenth deales to a bul-
locke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, through-
out the seven lambes,

11 An hee goat for a sinne offering, (beside the
sin offering to make the atonement, and the con-
tinuall burnt offering, & the meate offering thereof)
and

[†] Ex. bread.

g In counting [se-
uen weekes from]
the Passeouer to
Whitsunside, as
Levit. 23. 15.

[†] Ex. they shall be
1030.

a Which cente-
neth part of Sep-
tember, and part
of October,
[†] Levit. 23. 24.

b Which must be
offered in the be-
ginning of euery
moneth.

c Which is for
morning and
evening.

[†] Levit. 16. 30, 31.
and 23. 27.

d Which is the
feast of reconcil-
iation.
[†] Levit. 16. 29.

e That is, offered
euery morning
and evening.

and their drinke offerings.

12 ¶ And in the nineteenth day of the seventh moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein, but ye shall keepe a fast vnto the Lord seuen dayes.

13 And ye shall offer at that offering for a sacrifice made by fire for a sweete savour vnto the Lord, thirteene yong bullockes, two rammes, and foureteene lambes of a yeere olde: they shall bee without blemish.

14 And their meate offering shall bee of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the foureteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 ¶ And the second day ye shall offer twelue yong bullockes, two rammes, foureteene lambes of a yeere olde without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the third day ye shall offer eleuen bullockes, two rammes, and foureteene lambes of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number, according to the maner,

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

23 ¶ And the fourth day ye shall offer ten bullockes, two rammes, and foureteene lambes of a yeere olde without blemish.

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the fifth day also ye shall offer nine bullockes, two rammes, and foureteene lambes of a yeere olde without blemish.

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rammes, and foureteene lambes of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offerings.

32 ¶ In the seventh day also ye shall offer seuen bullockes, two rammes, and foureteene lambes

of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the eighth day, ye shall haue a solemne assembly: ye shall doe no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete savour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere olde without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes, according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your vovves, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes 4 The vow of the maide, 7 Of the widow, 10 Of the widow, or of a maid.

THEN Moses spake vnto the children of Israel according vnto all that the Lord hath commanded him,

2 Moyses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind him selfe by a bond, hee shall not break his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond; wherewith shee hath bound her selfe, and her father hold his peace concerning her, then all her vovves shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

6 But if her father disallow her the same day that he heareth all her vovves and bonds, wherewith shee hath bound her selfe, they shall not bee of value, and the Lord will forgieue her, because her father disallowed her.

7 And if shee haue an husband when the vovve or pronounceth words with her lips, wherewith shee bindeth her selfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day he heareth it, then her vovve shall stand, and her bonds wherewith shee bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that he heareth it, then shall he make her vovve which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgieue her.

10 But euery vovve of a widow, and of her that is diuorced (wherewith shee hath bound her selfe) shall stand in effect with her.

The eighth day. Levit. 23. 36.

Beside the sacrifices that you shall vow or offer of your own minde.

Exod. 18. 19.

Because they might declare them to the Israelites.

Exod. 13. 23. Levit. 22. 27.

For in so doing hee doeth happily his duty.

By not approving or consenting to her vovve.

Either by oath or solemn promise.

For hee is in subjection of her husband, and can promise nothing without his consent. For they are not void of the authority of the man.

1 Meaning, the feast of the Tabernacles.

The second day of the feast of the Tabernacles.

The third day.

According to the ceremonies appointed therein.

The fourth day.

The fifth day.

The sixth day.

The seventh day.

g Her husband being alic.

11 And if she vowed in her husbands house, or bound her selfe strictly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vovves shall stand, and every bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lippes concerning her vovves or concerning her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgie her.

14 So every vow, and every othe or bond, made to humble the soule, her husband may establish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from day to day, then hee establisheth all her vovves and all her bondes which shee hath made: hee hath confirmed them because hee held his peace concerning her the same day that hee heard them.

16 But if he breake them after that hee hath heard them, then shall hee beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses betwene a man and his wife, and betwene the father and his daughter, being young in her fathers house.

C H A P. XXXI.

8 Five kings of Midian and Balaam are slaine. 18 Onely she maides are reserved alic. 27 The pray is equally divided. 50 A present given of Israell.

And the Lord spake vnto Moses, saying, 2 *Revenge the children of Israell of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israell shall ye send to the warre.

5 So there were taken out of the thousands of Israell, twelve thousand prepared vnto the warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow therein his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewed all the males.

8 They slew also the kings of Midian among them that were slaine: *Eui and Rekem, and Zur, and Hur, and Reba five kings of Midian, and they slew Balaam the sonne of Beor with the sword:

9 But the children of Israell tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoile and all the pray both of men beasts.

12 And they brought the captives and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israell, into the campe in

the plaine of Moab, which was by Iorden toward Tericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation, went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre, and battell.

15 And Moses said vnto them, What? have ye saved all the women?

16 Behold, these caused the children of Israell through the counsell of Balaam, to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alieue for your selues.

19 And ye shall remaine without the hoste seven dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day, and the seuenth.

20 Also ye shall purifie every garment, and all that is made of skinned, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the Lawe which the Lord commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, yee shall make it goe thorow the fire, and it shall be cleane: yet, it shall be purified with the water of purification: and all that sufferech not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward yee shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray betweene the fouldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of war which went out to battell: one person of five hundred, both of the persons and of the beues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israell, thou shalt take one, taken out of fiftie, both of the persons, of the beues, of the asses, and of the sheepe, euen of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, which was the rest of the pray which the men of war had spoiled, was six hundred seentie and five thousand sheepe.

33 And seentie and two thousand beues.

34 And

† Ebr. she bondes of of her soule.

h To mortifie her selfe by abstinence or other bodily exercise. i And warre her not the same day that hee heareth it, as verse 9.

k Not the same day hee heareth them but some day after, the sinne shall be imputed to him and not to her.

* Chap. 25. 17. * Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the iniquity done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

* Ioh. 13. 12.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

† Or, palaces and gorges, a building.

d As the women and little children.

e As though he said, Ye ought to haue spared none. * Chap. 25. 2. * 1 Pet. 2. 15. f For whorshipping of Peor. * Iudg. 21. 11. g That is, all the men children.

* Chap. 19. 12.

† Or, contained in the law. * Chap. 19. 12.

h The third day, and before it be molten. * Chap. 19. 9. i It shall be washed.

† The pray is first divided equally among all.

k Of the pray that belongeth to the fouldiers.

l The Israelites which had not been at warre, of every fiftie they payd one to the Lord: and the fouldiers one of every five hundred.

34 And threecore and one thousand asses.

35 And two and thirti thousand persons in all, of women that had [†] hien by no man.

36 And the halfe, ^{to wit}, the part of them that went out to war, touching the number of sheepe, was three hundred seuen and thirtie thousand, and five hundredth.

37 And the Lords tribute of the sheeps was sixe hundredth and seuentie and fine:

38 And the beeces ^{were} sixe and thirtie thousand, whereof the Lords tribute ^{was} seuentie and two.

39 And the asses ^{were} thirty thousand and five hundredth, whereof the Lords tribute ^{was} threecore and one.

40 And ^o persons sixteene thousand, whereof the Lords tribute ^{was} two and thirti persons.

41 And Mo^s gave the tribute of the Lordes offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the ^o halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the congregation, was three hundred thirtie and seuen thousand sheepe and five hundredth,

44 And sixe and thirty thousand beeces,

45 And thirty thousand asses, & five hundredth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, ^{both} of the perions, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaynes which were ouer thousands of the host, the captaynes ouer the thousands, and the captaynes ouer the hundredths came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder [†] our authoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what enery man found of iewels of gold, bracelets, and chaines, rings, earringes, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Mo^ses and Eleazar the Priest took the gold of them, and all wrought iewels.

52 And all the gold of the offering that they offered vp to the Lord (of the captaynes ouer thousands and hundreds) ^{was} sixteene thousand seuen hundred and fiftie shekels.

53 (For the men of warre had spoyled, every man for him selfe)

54 And Moses and Eleazar the Priest tooke the gold of the captaynes ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

CHAP. XXXII.

^a *The request of the Rubens and Gads, 16 and their promise vnto Mo^s. 20. Mo^s granteth their request. 23. The Gadder, Reuben, and half the tribe of Manassh, conquer and build cities on this side Iorden.*

NOW the children of ^a Rubens, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of ^b Gilead, that it was an apt place for cattell.

21 Then the children of Gad, and the children

of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,

3 ¹ *In the land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,*

4 Which countrey the Lord [†] mote before the Congregation of Israel, is a land ^{meete} for cattell, and thy seruants haue cattell:

5 Wherefore, said they, If wee haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Mo^ses said vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and yee tarry here?

7 Wherefore now [†] discourage yee the heart of the children of Israel to goe ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers, when I sent them from Cadesh-barnea to seeche land.

9 For [†] when they went vp euen vnto the ruler of Eschol, and sawe the land, they discouraged the heart of the children of Israel, that they would not goe into the laud, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt, [†] from twentie yeere old and aboue, (shall see the land for the which I swaie vnto Abraham, to Izhak, and to Iaakob, because they haue not) wholly followed mee:

12 Except Caleb the sonne of Iephusse the Kenezite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness forty yeeres, vntill all the generation that had done euill in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers stead as an increafe of sinful men still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and sayd, We will build sheepfolds here for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to goe before the children of Israel, vntill wee haue brought them vnto their place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, every man his inheritance.

19 Neither will we inherit with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Mo^ses sayd vnto them, If yee will doe this thing, and goe armed before the Lord to warre:

21 And will goe eury one of you in harnesse ouer Iorden before the Lord, vntill hee hath cast out his enemies from his sight:

22 And vntill the land bee subdued before the Lord, then yee shall returne and bee innocent towarde the Lord, and toward Israel: in this land shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue sinned

† Ebr. not knowne
6666 of man.

m This is the portion that the soldiers gaue to the Lord.

n Meaning of the maids, and virgins, which had no companion with man.

o Of that part which was giuen vnto them in diuiding the spoile.

p Which had not bene at warre.

† Ebr. vnder our hands.

q The captaynes by the free offering acknowledge the great benefit of Gods preferring his people.

r And gaue no portion to their captaynes.

s That the Lord might remember the children of Israel.

a Ruben came of Leah, and Gad of Zilpah his handmaid.

b Which mountaine was named of the heape of stones that Issakob made: as a signe of the covenant b^etwene him and Laban, Gen. 31.47.

† Ebr. breaks.

* Chap 13.24. 10r. vnder.

† Ebr. if any of the men. * Chap 14.8. 39.

10r. persecuted and consumed.

c because they murmured, neither would beleeue their report, which told the truth as concerning the land. d By your occasion.

e In the land of Canaan.

* Job 8.12. f Before the Aske of the Lord.

g That is, the inhabitants of the land. h The Lord will bring you his land which ye require, shall. 1.5.

ly Ye shall assured. ly beposited for you iudice.

finned against the Lord, and bee sure, that your sinne i will find you out.

24 Build you then cities for your children, and folds for your sheepe, and doe that yee have spoken.

25 Then the children of Gad, and the children of Reuben, spake vnto Mo'es, saying, Thy seruants will doe as my lord commandeth.

26 Our children, our wiues, our sheep, & al our cattell shall remaine there in the cities of Gilead,

27 But thy seruants will goe euerie one armed to warre before the Lord for to fight, as iny lord faith.

28 So concerning them, Moses k commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel :

29 And Moses said vnto them, If the children of Gad, & the children of Reuben will go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession :

30 But if they will not goe ouer with you armed, then they shall have their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 So Moses gaue vnto them, *emen* the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Basan, the land with the cities thereof, and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Astaroth and Aroer,

35 And Aroth, Shopan and Iazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baal-moon, and turned their names, and Shibmah and gaue other names vnto the cities which they build.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Mo'es gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them * Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

C H A P. XXXIII.

1 Two and fowerty journeys of Israel are numbered. 52 They are comm. made to 122 the Canaanites.

These are the 3 journeys of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeys, according to the commandement of the Lord: so the 2 are the journeys of their going out.

3 Now they* departed from Ramefes the first moneth, *emen* the fifteenth day of the first moneth, on the morrow after the Pascheour: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne which the Lord had smitten amongst them vpon their b gods also the Lord did execution)

5 And the children of Israel remoued from Ramefes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilder nesse.

7 And they remoued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thowou the middes of the Sea into the wilder nesse of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto Elim, and in Elim were twelue fountaines of water, and fuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wilder nesse of Sin.

12 And they tooke their iourney out of the wilder nesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilder nesse of Sinai.

16 And they remoued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Richmah.

19 And they departed from * Richmah, and pitched in Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hahmonah.

30 And they departed from Hahmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

* Exod. 13. 37.

b Either meaning their idoles, or their men of false thority. * Exod. 13. 20.

c At the commandement of the Lord, Exod. 14. 2. * Exod. 15. 20.

* Exod. 15. 27.

* Exod. 16. 20.

* Exod. 17. 1.

* Exod. 19. 1.

* Chap. 12. 34.

* Chap. 12. 35.

* Chap. 13. 7.

* 169. 4. 12.

k Moses gaue charge that his promise made to the Reubenites, and others, should be performed after his death so that they brake not theirs.

l That is, attributed to the Lord which his messenger spakech.

* Deut. 1. 12 169. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and 10. 16. 10. 1. hee speaketh of them that inhabited beyond Iorden.

* Gen. 50. 23.

* Deut. 3. 14.

n That is, the villages of Iair.

o From whence they departed, and whither they came.



This Map declareth the way which the Israelites went for the space of forty yeeres, from Egypt thorow the wilderness of Arabia, until they entred into the land of Canaan, as is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the 42. places where they pitched their Tents, Num. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by number.

32 And they remooued from Bene-isakan, and lay in Hor-hagidgad.
 33 And they went from Hor-hagidgad, and pitched in Iotbathah.
 34 And they remooued from Iotbathah, and lay in Ebronah.
 35 And they departed from Ebronah, and lay in Ezion-gaber.
 36 And they remooued from Ezion-gaber, and pitched in the *wildernesse of Zin, which is Kadesh.
 37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
 38 (*And Aaron y Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 3 fift month.
 39 And Aaron was an hundred and three and twenty yeere olde, when hee died in mount Hor.
 40 And * King Aracl the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)
 41 And they departed from mount * Hor, and

pitched in Zalmonah.
 42 And they departed from Zalmonah, and pitched in Pannon.
 43 And they departed from Pannon, and pitched in Oboth.
 44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.
 45 And they departed from Iim, and pitched in Dibon-gad.
 46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.
 47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.
 48 And they departed from the mountaines of Abarim, and pitched in the || plaine of Moab, by Iordan toward Iericho.
 49 And they pitched by Iorden, from Beth-iimoth vnto * Abel-shittim, in the plaine of Moab.
 50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,
 51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Canaan,

* Chap. 30. 23.

* Chap. 20. 29. & 31. 50.

d Which the Hebrewes call Ab, and answereth to part of Iuly and part of August. * Chap. 21. 7.

* Chap. 31. 4. 10.

* Chap. 31. 13.

10r. 6r. 12.

* Chap. 35. 1.

* Deut. 7. 3. 12. 11. 11. 12.

e Which were fet up in their high places, to worship.

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake a lunder all their images of metall, and plucke downe all their high places.

53 And yee shall poffeffe the land and dwell therein: for I have giuen you the land to poffeffe it.

* Chap. 26. 53, 54.

54 And yee shall inherit the land by lot, according to your families: to the more yee shall giue more inheritance, and to the fewer the leffe inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

* Job. 13. 13. iudg. 2. 3. 80r. knives.

55 But if ye will not drive out the inhabitants of the land before you, then those which yee let remaine of them, shall be as prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to paffe, that I shall doe vnto you, as I thought to doe vnto them.

C H A P. XXXIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuise the land.

And the Lord spake vnto Moyses, saying,

a Meaning the description of the land.

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

* Job. 15. 1.

3 And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt sea coast Eastward.

b Or ascending up of scorpions.

4 And the border shall compass you from the South to Maaleh-akrabbin, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compass from Azmon vnto the riuer of Egypt, and shall goe out to the Sea.

b Which was Nilus, or as some thinke, Rhinocera.

6 And your West quarter shall be the great Sea: euen that border shall be your West coast.

c Which is called Mediterraneum.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea vnto mount Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wilderness where Aaron died.

8 From mount Hor you shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

e Which in the Gospel is called the lake of Gennezareth.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Aijn: and the same border shall descend and goe out at the side of the sea of Chimiveth Eastward.

12 Also that border shall goe downe to Iordan, and leaue at the salt sea: this shall be your land with the coastes thereof round about.

* Chap. 34. 33. Job. 14. 3. 5.

13 ¶ Then Moyses commanded the children of Israel, saying, This is the land which yee shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 ¶ For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued

their inheritance on this side of Iordan toward Iericho full East.

16 ¶ Againe the Lord spake to Moyses, saying,

17 These are the names of the men which shall diuide the land vnto you: Eleazar the Priest, and Iosua, the sonne of Nun.

* Job. 19. 11.

18 And yee shall take also a prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iepuneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammiud.

21 Of the tribe of Benjamin, Elidad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kennel, the sonne of Shiphtan.

25 Of the tribe, also of the sonnes of Zebulun, the prince Eliazaph, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azvan.

27 Of the tribe also of the sonnes of Aser, the prince Ahhud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammiud.

29 These are they, whom the Lord commanded to diuide the inheritance vnto the children of Israel, in the land of Canaan.

g. And he iudges other euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

C H A P. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans sinne ife shall no man be condemned.

And the Lord spake vnto Moyses in the plaine of Moab by Iordan, toward Iericho, saying,

2 Command the children of Israel, that they giue vnto the Leuites of the inheritance of their possession, 11 cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

* Job. 21. 2.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

h Because they had no inheritance assigned them in the land of Canaan, b God would haue them scattered therow all the land, because the people might be preferred by them in the obedience of God, and his law.

4 And the suburbs of the cities, which yee shall giue vnto the Leuites, from the wall of the city outward shall be a thou and cubites round about.

i So that in all were three thousand: and the compass of these thousand and fifty might plant and pwe.

5 And yee shall mea sure without the cite of the East side, two thousand cubites: and of the South side, two thou and cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the city shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Leuites, three shall be fixe cities for refuge, which yee shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fortie cities more.

* D. ni. 4. 1. 16. 20. 2. and 21. 3.

7 All the cities which yee shall giue to the Leuites, shall be eight and fourtie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel of many ye shall take more, and of fewe ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he receiued.

9 ¶ And the Lord spake vnto Mo^s, saying,
10 Speake vnto the children of Israel, and lay
vnto them, * When yee be come ouer Iorden into
the land of Canaan,

11 Ye shall appoint yow cities, to bee cities of
refuge for you, that the slayer which slayeth any
person vnawares, may flee thither.

12 And these cities shall be for you a refuge from
the auenger, that he which killeth, die not, vntill
he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, six ci-
ties shall ye haue for refuge.

14 Ye shall appoint three * on this side Iorden,
and yee shall appoint three cities in the land of
* Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth among you, that eury one which
killeth any person vnawares, may flee thither.

16 * And if one smite another with an instru-
ment of yron that he die, he is a murderer, and the
murderer shall die the death.

17 Also if hee smite him by casting a stone,
wherewith he may be slaine, & he die, he is a mur-
derer, and the murderer shall die the death.

18 Or if he smite him with an hand weapon of
wood wherewith he may be slaine, if he die, he is a
murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall
slay the murderer: when he meeteth him, he shall
slay him.

20 But if he thrust him * of hate, or hurle at him
by laying of wait, that he die,

21 Or smite him through enmitie with his
hand, that he die, hee that smote him, shall die the
death: for he is a murderer: the reuenger of the
blood shall slay the murderer when hee meeteth
him.

22 But if hee pushed him | vnadvisedly, and
* not of hatred, or cast vpon him any thing,
without laying of wait,

23 Or any stone (wherby he might be slaine)
and saw him not, nor caused it to fall vpon him,
and hee die, and was not hisemie, neither
sought him any harme:

24 Then the Congregation shall iudge be-
tweene the slayer and the auenger of blood ac-
cording to these lawes.

25 And the Congregation shall deliuer the slayer
out of the hand of the auenger of blood, and
the Congregation shall restore him vnto the cite
of his refuge, whither he was fled: and he shall
abide there vnto the death of the hie Priest, which
is anointed with the holy oyle.

26 But if the slayer come without the borders
of the cite of his refuge, whither he was fled,

27 And the reuenger of blood find him with-
out the borders of the cite of his refuge, and the
reuenger of blood slay the murderer, he shall be
guiltlesse.

28 Because he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer shall
returne vnto the land of his possession.

29 So these things shall be a law of iudgement
vnto you, thorowout your generations in al your
dwellings.

30 Whosoever killeth any person, the Iudge
shall slay the murderer through * witness: but
* one witness shall not testifie against a person to
cause him to die.

31 Moreover, ye shall take no recompense for
the life of the murderer, which is worthy to die:
but hee shall pay to death.

32 Also ye shall take no recompense for him
that is fled to the city of his refuge, that he should
come againe, and dwell in the land, before the
death of the high Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for | blood defileth the land: and the
land cannot be cleared of the blood that is shed
therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall
inhabite, for I dwell in the mids thereof: for I the
Lord dwell among the children of Israel.

CHAP. XXXVI.

6 *Auours for the marriages of the daughters of Zelophehad, 7 The inheritance could not be giuen to the other tribes to auies.*

Then the chiefe fathers of the family of the
sonnes of Gilead, the son of Machir, the sonne
of Manasseh, of the families of the sons of Ioseph,
came, and spake before Mo^s, & before the prin-
ces, the chiefe fathers of the children of Israel.

2 And said, The Lord commanded my lord
to giue the land to inherit by lot to the children
of Israel: and my lord was commanded by the
Lord, to giue the inheritance of Zelophehad our
brother vnto his daughters.

3 I they be married to any of the sonnes of
the other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, & shall be put vnto the in-
heritance of the tribe whereof they shall be:
so shall it be taken away from the lot of our inheritance.

4 Also when the Tuble of the children of
Israel commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Mo^s commanded the children of Is-
rael, according to the word of the Lord, saying,
The tribe of the sonnes of Ioseph haue said well.

6 This is the thing that the Lord hath com-
manded concerning the daughters of Zelophe-
had, saying, They shall be wiues to whom they
think best, only to the family of the tribe of their
father shall they marry.

7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for eury one
of the children of Israel shall ioyne himselfe to
the inheritance of the tribe of their fathers.

8 And eury daughter that possesseth any in-
heritance of the tribes of the children of Israel,
shall be wife vnto one of the family of the tribe
of her father: that the children of Israel may enjoy
eury man the inheritance of their fathers.

9 Neither shall the inheritance go about from
tribe to tribe: but eury one of the tribes of | chil-
dren of Israel shall sicke to his owne inheritance.

10 As the Lord commanded Mo^s, so did the
daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Mil-
cah, & Noah the daughters of Zelophehad were
married vnto their fathers brothers sonnes:

12 They were wiues to certaine of the families
of the sonnes of Manasseh the sonne of Ioseph:
their inheritance remained in the tribe of the fam-
ily of their father.

13 These are the commandements and lawes
which the Lord commanded by the hand of Mo^s,
vnto the children of Israel in the plaine of Mo-
ab, by Iordens towne toward Jericho.

m Which pur-
pely haue com-
mitted murder.

Or, murd-
er. So God is mind-
full of the blood
wherewith shed,
that he maketh his
dun-be creatures
to demand ven-
geance thereof.

a It seemeth that
the tribes conten-
ded who might
inarry theie
daughters: to haue
theie inheritance:
and there the
sonnes of Ioseph
propounded the mat-
ter to Mo^s.
[Chap. 29. 1.]
10. 1. 4.
b Meaning, Mo^s.

c Signifying, that
at no time it could
returne, for in the
Iubile all things
returned to their
owne tribes.

d For that the
could not haue
continued, if the
inheritance which
was the maine
ance thereof,
shud haue bene
admitted to
others.

e When there is
no male to inher-
ite.

[Chap. 29. 1.]

f Teaching the
ceremoniall and
iudiciall lawes.

* Exod. 21. 12.
dent. 19. 2.
10. 10. 3.

d Meaning, from
the next of kin
of the kinted, who ought
to pursue the
cause.

e Among the Ben-
benites, Gadites,
and halle the tribe
of Manasseh, Deut.
4. 4.
* 10. 10. 2.

† Ebr. among them.

† Ebr. 14. 14.
† Wittingly and
willingly.

g That is, with a
big and dangerous
stone: in Ebr. with
a stone of his hand

* Dent. 19. 11.

Or, suddenly.
* Exod. 21. 12.
† Ebr. instrument.

h That is, his next
kineman.

i Vnder this figure
is declared, that
our finnes could
not be remitted,
but by the death
of the hie Priest
Iesus Christ.

k By the sentence
of the Iudge.

l A law to iudge
man: s done, ei-
ther of pnrpose, or
vnadvisedly.

* Dent. 17. 6.
and 19. 15.
* Matth. 18. 16.
3. 10. 13. 1.

THE FIFTH BOOKE OF Moses, called *Deuteronomie.

THE ARGUMENT

THe wonderfull loue of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellio against God for the space of fouentie yeeres, Deut. 9. 7. they had deserued to haue been cutt off from the number of his people, and for euer to haue bene deprived of the use of his holy word and Sacraments: yet he did not preferre his Church enfor his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he brought them into the land of Canaan, destroyed their enemies, quash them their country, toynes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, aduultus, murmurings, and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law, without adding therunto, or diminishing thereof. For by his word he would be knowne to be their God, and they his people, by his word he would gouerne his Church, and by the same they should learne to feare him: by his word he would discern the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, same it otherwise neuer so good, or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his word and preservation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre conuotinesse and vice, and what soeuer offendeth the maiesty of God. And as he had tofore instructed their fathers in all things appertaining both to his spiritual seruice, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew all such lawes and ordinance, which either concerne his diuine seruice, or else are necessary for a Common wealth: appointing to euery state and degree their charge and dutie: as will how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them that transgress his Commandements, and promising all blessings and felicitie to such as observe and obey them.

CHAP. I.

a A briefe rehearsal of things done before from Horeb vnto Kadesh-barnea. *b* Moses reproveth the people for their incredulitie. *c* The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.



These be the wordes which Moses spake vnto all Israel, on this side Iordan in the wildernesse, in the plain, ouer against Ired fea, betwene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleven dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth month, in the fortieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandement vnto them,

4 After that hee had slaine d* Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in E-drei.

5 On this side Iordan in the land of Moab, began Mo'es to declare this law, saying,

6 The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you & depart, and go vnto the mountaine of the Amorites; and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the sea side, to the land of the Canaanites, and vnto Lebannon: *8* vnto the great riuer, the riuer I Perath.

9 Behold, I haue set the land before you: eue in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them, and to their seed after them.

10 And I spake vnto you the same time, saying, I am not able to beare you my self alone.

11 The Lord your God hath multiplied you: and behold, yee are this day as the starrs of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many more as yee are, and bless you, as he hath promised you.)

12 How can I alone beare your cumberance, and your charge, and your strife?

13 Bring you men of wise dome and of vnderstanding, and known among your tribes, and I will make them rulers ouer you

14 Then ye answered mee, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, i wife and known men, & made them rulers ouer you, captaines ouer thousands, and captains ouer hundreds, and captaine ouer fifty, and captaines ouer tenne, and officers among your tribes.

16 And I charged your Iudges the same time, saying, Heare the contentions betwene your brethren, and * iudge righteously betwene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went through all that great and terrible wildernes (as ye haue scene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lord thy God of thy fathers, hath said vnto thee: feare not, neither be discouraged.

22 Then yee came vnto me euery one, and said, We will send men before vs, to search vs out the

* This is a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new law: and this booke is a Commentary or exposition of the tenne Commandements.

i Signifying how great a burdient is to gouerne the people. k Whose godlikenesse and spiritiuenesse is knowen.

l Declaring what sort of men ought to haue a publicke charge, see Exod. 18. 21.

m Iob 9. 24.

n Lev. 19. 15. eph. 6. 19. 1. Cor. 16. 7. prou. 24. 2. ezech. 43. 1. James 2. 2. In And you are his Lieutenants.

o Soth that the fault was in themselves, that they did not sooner possesse the inheritance promised.

p Reale Num. 13. 13.

b In the country of Moab.

b So that the wildernes was betwene the sea and this plaine of Moab.

c In Horeb or Sinai, fouentie yeeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Gods fauour their minds are prepared to receive the law. * N. m. 3. 1. 24. e The second time.

f In the second yeere and second month, Num. 10. 11.

g Or, Enphrates, Gen. 15. 18. and 17. 9. b.

h By the counsel of I. throny fathers in law, 1. xod. 18. 19. h Not so much by the counse of nature, as miraculously.

the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 ¶ Who departed, and went vp into the mountaine, and came vnto the || riuier Eshcol, and searched out the land,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and P said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding ye would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord ¶ hateth vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whether shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great, and walled vp to heauen: and moreover, we haue seene the sonnes of the * Anakims there,

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ¶ who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 ¶ Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephtunnah: hee shall see it, and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 ¶ Also the Lord was angry with me for your sakes, saying, ¶ Thou also shalt not goe in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover, your children, which yee said should be a pray, and your sonnes, which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possess it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red sea.

41 Then yee answered, and said vnto me, Wee haue sinned against the Lord, we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, for I am ¶ not among you, lest ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwell in that mountaine came vp against you, and chated you (as bees vie to deere) and destroyed you in Seir, euen vnto Hormah.

45 ¶ And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abide in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 *Israel forbidden to fight with see Esau, 9 Moabites, 19 and Ammonites. 33 Sichon King of Esau and his confederates.*

Then we turned, and tooke our journey into the wilderness, by the way of the red sea, as the Lord spake vnto me, and we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne you the people, saying, Ye shall goe thorow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take yee good heed therfore.

5 Yee shall not prouoke them: for I will not giue you of their land: so much as a foot breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath ¶ blessed thee in all the workes of thine hand, hee knoweth thy walking thorow this great wilderness, and the Lord thy God hath bene with thee this foure yeeres, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, thorow the way of the plaine, from Elath, and from Ezon-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not ¶ vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great and many, and tall as the Anakims.

11 They also were taken for giants as the Anakims whom the Moabites call Emims.

12 The Horms also dwelt in Seir before time, whom the children of Eua chased out, and destroyed them before them, and dwelt in their stead as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you out the riuer Zered: and we went out the riuer Zered.

14 The space also wherein we came from Kadesh-barnes, vntill we were come out the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For indeede the hand of the Lord was against them, to destroy them from among the hoste till they were consumed.

z Because ye rather steeved your hypocrisie, then true repentance, rather lamenting the loss of your brethren, then repenting for your sinnes.

a They obeyed after that God had chastised them. b Eight and thirtie yeeres, verse 14.

c This was the second time for before they had caused the Israelites to returne, Numb. 20, 21.

* Gen 36, 8.

d And giuen there means, where with thou mayest make recompence, also God will direct thee by his providence, as he hath done.

Or, midwintre.

Or, before.

e Which were the Moabites and Ammonites, f Signifying that as little pyants were driuen out for their finnes: so the wicked whose finnes are ripe, cannot escape Gods plagues. * Gen, 36, 28.

* Numb. 13, 24. Or, valley of the cluster of grapes.

p To wit, Caleb and Ioshua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the lawes vnto the Israelites, that they counted Gods speciall looe, as bred. r The other ten, not Caleb and Ioshua. * Numb. 13, 29.

r Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

* Exod. 13, 21.

* 2^a Numb. 14, 25.

* 16^a 14, 6.

* Numb 20, 12, and 27, 14. * Chap. 3, 26. and 4, 21. and 34, 4. t Which minister vnto thee, u Which were vnder twenty yeeres olde, as Numb. 14, 32.

x This declareth wags nature, who will dotage, which God forbidde, and will not doe that which he commandeth. y Signifying that man hath no strength, but when God is at hand to helpe him.

16 ¶ So when all the men of warre were consumed and dead from the people :

17 Then the Lord spake vnto me, saying,

18 Thou shalt go thorow Ar the coast of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon : but shalt not lay siege vnto them, nor moue warre against them : for I will not giue thee of the land of the children of Ammon any possession : for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of 200 yeares : for giants dwelt therein a foretime, whom the Ammonites called Zamzumims :

21 A people that was great and many, and tall, as the Anakims : but the Lord destroyed them before them, and they succeded them in their inheritance, and dwelt in their stead :

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim esen vnto || Azzah, the Capthorims which came out of Capthor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord : take your iourney, and passe ouer the riuier Arnon : behold, I haue giuen into thine hand Sihon the Amorite, king of Heshbon, and his land : begin to possess it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace saying,

27 ¶ Let me passe thorow thy land : I will goe by the high way : I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eate, and shalt giue mee water for money for to drinke : onely I will go thorow on my foote,

29 (As the 12 children of Esau which dwelt in Seir, and the Moabites which dwell in Ar did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him : for the Lord thy God had hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee : begin to possess it and inherit his land.

32 Then came out Sihon to mee vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men and women, and children : we let nothing remaine.

35 Onely the cattell we tooke out selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuier of Arnon and from the citie that is vpon the riuier, euen vnto Gilead : there was not one citie that escaped vs : for the Lord our God deliuered vp all before vs.

37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the || riuier Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbada vs.

CHAP. III.

3 ¶ Og king of Basan a flaine. 11 The signefull of his bed. 18 The Reubenites and Gadites are constrained to goe ouer Iordan into a new land before their brethren. 21 Iafubus is made Captaine. 27 10. Iesai is permitted to see the land, but not to enter, all is but desolite.

T Hen we turned, and went vp by the way of Basan : * and Og king of Basan came out against vs, hee, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt go vnto him as thou diddest vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Basan, and all his people : and we smote him, vntill none was left him alme.

4 And wee tooke all his cities the same time, neither was there a city which we tooke not from them, euen three core cities, and all the countrey of Argob, the kingdome of Og in Basan.

5 All these cities were fenced with hie walles, gates and bars, beside vnwalld townes a great many.

6 And we ouerthrew them, as we did vnto Sihon king of Heshbon, destroying euery citie, with men, women, and children.

7 But all the cattell, and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden, from the riuier of Arnon vnto mount Hermon :

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Sheir)

10 All the cities of the plaine, and all Gilead, and all Basan vnto Salchah, and Edrei, cities of the kingdome of Og in Basan.

11 For onely Og king of Basan remained of the remnant of the giants, whose bed was a bed of yron : it is not at Rabbath among the children of Ammon the length thereof 40 nine cubites, and foure cubites the breadth of it, after the cubit of a man.

12 And this land which we possessed at that time, from Aroer, which is by the riuier of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Basan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh, euen all the countrey of Argob with all Basan, which is called, The land of Gians.

14 Iair the sonne of Manasseh tooke all the countrey of Argob vnto the coasts of Geshuri, and of Machathi : and called them after his owne name, Basan, * Hautho Iair vnto * this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue therest of Gilead, and vnto the riuier of Arnon halfe the riuier and the borders, euen vnto the riuier ¶ Iabbok, which is the border of the children of Ammon :

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt sea || vnder the springs of Pifgah

Who called themselves Rephaim, that is, preseruers, or physicians to heale and reforme vices : but were in deede Zamzimims, that is, wicked and abominable.

for, Capt.

According to his promise made to Abraham, Gen. 15. 11. I thus declareth that the hearts of men are in Gods hands : whereto he made faint, or bold.

Numb. 21. 22.

Because neither in eare nor examples of others could moue him, he could not con plain of his iust destruction.

God in his election and reprobation appointeth ends both the meane and the end to the same.

Numb. 21. 23.

for, before vs.

God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

for, into our hand.

for, Gord.

Numb. 31. 32. ch. 29. 7.

Therefore beside the commandment of the Lord they had iust occasion of his part to fight against him.

Numb. 21. 24. Numb. 21. 33.

As villages and small townes.

Because this was Gods appointment, therefore it may not be iudged cruel.

The more terrible that this giants was, the greater occasion had they to glorifie God for the victory.

Numb. 32. 33.

Numb. 31. 47. Meaning when he wrote this history.

Which seprate the Ammonites from the Reubenites.

g That is, the Ben. gentes, Gadites, and half-Manasse as Num. 32. 31.

Pisgah Eastward. 18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: yee shall goe over armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that yee have much cattell) shall abide in your cities, which I have given you.

20 Vntill the Lord have given rest vnto your brethren as vnto you, and that they also possess the land, which the Lord your God hath given them beyond Iordan: then shall ye returne every man vnto his possession, which I have given you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes have seene all that the Lord your God hath done vnto these two Kings: so shall the Lord doe vnto all the kingdomes whithor thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heaven or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let me goe over and see the good land that is beyond Iordan, that goodly mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare mee: and the Lord said vnto mee, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp vnto the top of Pisgah, & lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not see our this Iordan:

28 But charge Ioshua, and encourage him, and bolden him: for he shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to observe the Law without adding thereto or diminishing, 6 There is standeth our wisdome. 9 We must teach to our children. 15 No image ought to be made in worship. 26 Testimonies against them that forsake the Law of God. 37 God choseth the seed because he loveth their fathers. 43 The three circles of refuge.

Now therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you to doe, that ye may live and goe in, and possess the land, which the Lord God of your fathers giveth you.

2 ¶ Ye shall not put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the Commandements of the Lord your God, which I command you.

3 Your eyes have seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed every one from among you.

4 But ye that did cleave vnto the Lord your God, are all as every one of you this day.

5 Behold, I have taught you ordinances, and Lawes, as the Lord my God commanded me, that ye should doe when so within the land whither ye goe to possess it.

6 Keepe them therefore, and doe them: for

that is your wisdome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Only thy people is wise, and of vnderstanding, and a great nation.

7 For what Nation is so great, vnto whom the gods come to necre vnto them, as the Lord our God? *Exod. viii. 10.* in all that wee call vnto him for?

8 And what Nation is so great, that hath ordinances and Lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes have seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather mee the people together, and I will cause them heare my words, that they may learne to feare me all the daies that they shall liue upon the earth, and that they may teach their children:

11 Then came you neere and stood vnder the Mountaine, and the Mountaine burnt with fire vnto the middes of heaven, and there was darkness, clouds and mist.

12 And the Lord spake vnto you out of the middes of the fire, and yee heard the voice of the words, but saw no similitude, and a voice.

13 Then he declared vnto you his Covenant which he commanded you to doe, when the Lord spake Commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & Lawes which you should observe in the land, whither ye goe to possess it.

15 Take therefore good heede vnto your selves: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire.

16 That ye corrupt not your selves, and make you a graven image, or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any beast that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heaven, and when thou seest the sunne and the moone and the starres with all the hoste of heaven, shouldest be driuen to worship them and serue them which the Lord thy God hath distributed to all people vnder the whole heaven.

20 But the Lord hath taken you and brought you out of the land of Egypt, out of Egypt: to vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and Iware that I should not goe our Iordan, and that I should not goe in vnto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I must die in this land, and shall not goe our Iordan: but ye shall goe over, and possess the good land.

23 Take heede vnto your selves, lest ye forget

f Because all men naturally desire wisdom, he sheweth how to attain vnto it. *1 Cor. i. 19.*

g Helping vs, and deliuering vs out of all dangers, as a. Sam. 7. 33.

h He addeth all these words, to shew that we can observe carefully enough to keep the Law of God, and to teach it to our posteritie.

i Exod. 15. 18. i The Law was given with fearful miracles, to declare both that God was the author thereof, and also that he was able to direct the rigour of the Law. k God ioyntly his condition to his Covenant. *1 Cor. words.*

l Ebr. *tsulim*. l Signifying, that destruction is prepared for all them that make any image to represent God.

m He hath appointed them lot to Iesseus, as.

n He hath deliued you out of most miserable slavery, and freely chosen you for his children.

o Moses' affliction appeareth in that that being departed of such an excellent creature, death not enuie them that will enoy

* *1 Ioh. 12. 4.*
* *Num. 27. 18, 19, 22.*
h Soe that the victories came not by your owne wisdom, strength or multitude.
* *Ioh. 1. 5.*
and *1. 8, 25.*

l He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles that onely appertaineth vnto God. *1 Cor. i. 21.*
k He meaneth Zion, where the Temple should be built, and God honoured.
l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp above the order of nature to behold all the plentiful land of Canaan.

e For this doctrine standeth not in bare knowledge, but in practice of life.
* *Chap. 13. 22.*
b Thinke not to be more wise then I am.
c God will not be seduced by halfe, but will by full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction, read *Num. 2. 34.*
e And were not idolaters.

the Couenant of the Lord your God which hee made with you, and **47** ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a elous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make any grauen image, or likenesse of any thing, and worke cul in the sight of the Lord thy God, to prouoke him to anger.

26 I call heauen and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye go ouer Iorden to possess it: ye shall not prolong your dayes therein, but shall vterly be destroyed.

27 And the Lord shall scatter you among the people, and yee shall be left few in number among the Nations, whither the Lord shall bring you:

28 And there yee shall serue gods: *even* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if ye omthence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length if thou returne to the Lord thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the Couenant of thy fathers, which hee swore vnto them.

32 For inquire now of the daies that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a Nation from among nations, by tentations, by signes and by wonders, and by warre, and by a mighty hand, & by a stretched out arme, and by great feare, according vnto that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voice, to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because hee loued thy fathers, therefore hee choose thy seede after them, and hath brought thee out of Egypt in his sight by his mighty power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as *appareth* this day.

39 Vnderstand therefore this day, and consider in thine heart that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I command

thee this day, that it may be goe wel with thee, and with thy children a fer thee, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moises separated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer should bee further, which had killed his neighbour at vnwares, and hated him not in time past might flee, I say, vnto one of those cities, and liue:

43 These are, Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moises set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the Lawes which Moises declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Heshbon, whom Moises and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og King of Bashan, two Kings of the Amorites which were on this side Iorden toward the Sunne rising:

48 From Arcoz, which is by the banke of the riuer Arnon, euen vnto Mount Sion, which is Hermon:

49 And all the plaine by Iorden Eastward, euen vnto the Sea of the plaine, vnder the springs of Pisgah.

CHAP. V.

1 Moses is the meane betwene God and the people. *6* The Law is revealed. *23* The people are afraid at Gods voice. *29* The Lord witnesseth that the people would forsake him. *32* Why must he neither decline to the right nor to the left.

Then Moises called all Israel, and saide vnto them, Hearc, O Israel, the ordinances and the Lawes which I propose to you this day, that yee may learne them, and take heed to obserue them.

2 ¶ The Lord our God made a couenant with vs in Horeb.

3 The Lord made not this couenant with our fathers *only*, but with vs, euen with vs all here alie this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the Mount) and he said,

6 ¶ I am the Lord thy God which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercie vnto thousands of them

God promisseth reward, not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

10/2. 30. 8.

The articles and points of the Cōuēnant.

Numb. 21. 24. Chap. 1. 4.

Numb. 21. 33. Chap. 3. 3.

That is, the salt Sea. Chap. 3. 17.

Ex. 17. 10. 11. your eyes.

Exod. 19. 5. 4.

Some reade, God made not this couenant that is, in such ample sort, and with such signes and wonders.

So plainly that you need not to doubt thereof.

Exod. 20. 2. leuit. 24. 1. plal. 97. 7. 9. Or, seruants.

God bindeth vs to serue him only, without superstition and idolatry.

Exod. 34. 7. iere. 32. 18.

That is, of his honour, not permitting it to be giuen to other, them

To those that come not vnto him with loue and reuerence, but rebell against him, Heb. 12. 29.

Meaning hereby all p. sition and corruption of the true seruice of God.

Though men would ascribe you, yet the invisible creatures shall be witness of your disobedience.

So that his curse shall make his former blessings of none effect.

Not with out a true confession of thy faults. 1st in the laster dayes.

To certifie them the more of the assurance of their saluation, & Mans negligence is partly cause, that he knoweth not God.

By to manifest proffers, that none could doubt thereof.

He shewed the cause why God wrought these miracles.

Freely, and not of their merits.

e The first degree to keepe the commandments, is to loue God.

them that loue mee, and keepe my commandmentes.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes¹ thou shalt labour, and shalt do all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maid, nor thine ox, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy manservant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou feale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou covet thy neighbours wife; neither shalt thou desire thy neighbours house, his field, nor his manservant, nor his maid, his ox, nor his asse, nor ought that thy neighbours hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darkness, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkness, (for the mountaine did burne with fire) then ye came to me all the chiefe of your tribes, and your Elders:

24 And ye sayde, Beholde, the Lord our God hath shewed vs his glory, and his greatness, and we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he liueth.

25 Now therefore, why should wee die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what flesh was there euer, that heard the voyce of the liuing God speaking out of the mids of the fire as we haue, and liued?

27 Go thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God faith vnto thee, * and wee will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto mee: and the Lord sayde vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd all that they haue spoken.

29 Oh that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandments, and the ordnances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heed therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the lef.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may in lue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandmentes, which is a consolation to all christians hearts. 7 The iudgement which shall be wrought to the just, and to the unjust. 25 Righteous iudgement is contained in the Law

These now are the commandmentes, ordinances, and lawes, which the Lord your God commanded me to teach you, that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandmentes which I commaund thee, thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life, enen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, and that ye may increase mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord only.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I commaund thee this day, shall be in thine heart.

7 And thou shalt rehearce them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall be as frontlets between thine eyes:

9 All that thou shalt write them vpon the posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land which hee swaue vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliuetrees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his Name.

14 Yee shall not walke after other gods, of any of the gods of the people which are round about you,

15 (For the Lord thy God is a ialous God

I Yee shall neither adde nor diminish, Chap. 4. 2. m As by obedience thou shalt increase thine iudgemente: for God proceedeth all our iudgements.

For iudgements.

a A remeant leaue and loue of God, is the first beginning to keepe Gods commandmentes.

b Which hath abundance of all things appertaining to mans liue.

c Math. 22. 37. Marke 12. 19. 30. Luke 10. 27.

* Chap. 1. 18.

c Some reade, that thou shalt whet them vpon thy children: to wite, that they may print them more deeply in memorie.

For fitness of remembrance.

d Thou shalt not thou castell, thou mayst remember them.

e Let not wealth and ease cause thee to forget Gods meeknes, whereby thou wast deliuered out of misery.

f Ye shall feare God first: then your yea: and confesse his Name, which is done by swearing lawfully.

f Meaning, since God permittech sixe dayes to our labour: that we ought willingly to dedicate the seventh to our seruice his holy.

g Not for a shew, but with true obedience, and due reverence.

* Math. 5. 21.

* Luke. 18. 30.

* Rom. 13. 9.

* Rom. 7. 7.

h He speaketh not only of that reioicet will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

¶ Or, man.

* Exod. 20. 19.

k He requirerh of vs nothing but obedience, shewing also that of our selues we are vnwilling thereto.

among you :) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Massah :

17 ¶ Ye shall keepe diligently the commandments of the Lord your God, and his testimonies and his ordinances, which hee hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord : that thou mayest prosper, and that thou mayest grow in, and possess that good land which the Lord Iware vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath laid.

20 When i thy sonne shall aske thee in time to come, saying, Why meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you ?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bond-men in Egypt, but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that i: my preferre vs alius as at this present.

25 Moreover, this shall be our righteousnesse before the Lord our God, if we take heed to keepe all these commandments, as hee hath commanded vs.

CHAP. VII.

¶ The Israelites may make no covenant with the Gentiles. 5 They must absteyn from idols. 8 The election appoynted on the free love of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatry.

When the Lord thy God shall bring thee into to the land whither thou goest to possess it, * and shall root out many nations before thee: the Hitrites, and the Girgashites, and the Amorites and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall overthrow their altars, and breake downe their pillars, and yee shall cut downe their grones; and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chofen thee, to be a precious people vnto himselfe, about all people that are vpon the earth.

7 The Lord did notet h s loue vpon you, nor chuse you, because yee were moe in number then any people: for ye were the fewest of all people :

8 But because the Lord c lored you, and because hee would keepe the othe which hee had sworn vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, d that the Lord thy God, hee is God, the faithfull God which keepeth covenant and mercie vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth them e to their face that hate him, to bring them to destruction: hee will not defer to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the f mercie, which hee swore vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruit of thy wombe, and the fruite of thy land, thy corne and thy wine and thine oyle, and the increase of thy kine, and the flockes of thy sheepe, in the land which hee swore vnto thy fathers to giue thee.

14 Thou shalt bee blessed above all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: i thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out ?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt :

19 The great ¶ tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send b hornets among them, vntill they that are left, and hide them selfes from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadful.

22 And the Lord thy God will root out these nations before thee by litle and litle: thou mayest not consume them at once, lest the i beasts of the field increafe vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, and * couer not the siluer and golde that is on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

Freely finding no cause in you more then in others to doe.

d And so put difference betweene him and idoles.

e Meaning manifestly, or in this life.

f This enenent is grounded vpon his free grace, therefore in recompensing their obedience hee hath respect to his mercie and not to their meritis.

* Exod. 23, 26.

* Exod. 9, 14. and 15, 26.

g We ought to be mercifull, where God commandeth severity. * Exod. 23, 33.

h Or playes, or rituals as Chap. 29, 30. and 15, 25. and 16, 4.

* Exod. 23, 28. Iosh. 24, 12.

h There is not so small a creature, which i will not arme to fight on thy side against them.

i So that it is yong commoditye that God accomplish not his promise to loose vs on would with.

* Chap. 19, 3. Exod. 23, 24. Iosh. 7, 1, 2, 6.

k And be inticed to idolatry.

g By doubting of his power, relyinge on his will meane, and abusing his graces.

h Here hee commendeth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our piety maye be forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the Law, we must haue our recourse to Christ, to be justified by faith.

* Cap. 3, 18.

a Into thy power.

* Exod. 23, 30. and 34, 12.

o Or, any of them.

h God would haue his seruice pure without all idolatrous ceremonies and superstitions. Cha. 12, 3. * Chap. 14, 2. and 26, 18, 19. * Exod. 9, 5. 1. pet. 2, 9.

* Chap. 13. 17.

chine house, left thou be accursed like it, but vete-
rally abhorre it, and count it most abominable: for
it is * accursed.

CHAP. VIII.

2 God humblesh the Israelites to trie what they haue in their
heart. 5 God chastifeth them as his children. 14 The heart
ought not to be proud for Gods benefits. 19 The forgetfulness
of Gods benefits causeth destruction

YE shall keepe all the commandments which
I command thee this day, for to doe them:
that ye may liue and be multiplied, and go in, and
possesse the land which the Lordswore vnto your
fathers.

2 And thou shalt remember all the way which
the Lord thy God led thee this fortie yeeres in the
wildernesse for to humble thee, and to prouee
thee, to know what was in thine heart, whether
thou wouldest keepe his commandments or no.

3 Therefore he humbled thee, and made thee
hungry, and foddeth thee with M A N, which thou
knewest not, neither did thy fathers know it, that
he might teach thee that man liueth not by bread
onely, but by euery word that proceedeth out of
the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not old vpon thee, nei-
ther did thy foote d swell thofe forty yeeres.

5 Knowe therefore in thine heart, that as a
man nourturcth his sonne, so the Lord thy God
nourturcth thee.

6 Therefore shalt thou keepe the com-
mandments of the Lord thy God, that thou mayest
walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a
good land, a land in the which are riuers of water
and fountaines, and || depths that spring out of
valleys and mountaines:

8 A land of wheate and barley, and of vine-
yards, and figtrees, and pomegranates: a land of
oyle olue, and of hony:

9 A land wherein thou shalt eate bread with-
out scarcitie, neither shalt thou lacke any thing
therein. a land whose stones are yron, and out of
whose mountaines thou shalt digge brasse.

10 And when thou hast eaten and filled thy
selfe, thou shalt g blesse the Lord thy God for the
good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy
God, not keeping his commandments and his
lawes, and his ordinances, which I command
thee this day:

12 Left when thou hast eaten and filled thy
selfe, and hast built goodly houies and dwelt
therein,

13 And thy beasts, and thy sheepe, are increa-
sed, and thy siluer and gold is multiplied, and all
that thou hast is increased,

14 Then thine heart shall bee lifted vp, and thou
forget the Lord thy God, which brought thee out
of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great & terrible
wildernes (wherein were fiery serpents & scorpions,
and drought, where was no water, * who brought
forth water for thee out of the rocke of flint:

16 Who fedde thee in the wildernesse with
* M A N, which thy fathers knew not) to humble
thee, and to prouee thee, that he might doe thee
good at thy latter end.

17 Beware lest thou say in thine heart, My
power, and the strength of mine owne hand hath
prepared me this abundance.

18 But remember the Lord thy God, for it is

he which giueth thee power to get substance, to
establishe his covenant which hee swore vnto thy
fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and
walke after other gods, and serue them, and wor-
ship them, I k tell thee vnto you this day, that yee
shall surely perish.

20 As the nations which the Lord destroyed
before you, for yee shall perish, becaue yee would
not be obedient vnto the voyce of the Lord your
God.

CHAP. IX.

4 God doth them not good for their unneighbourly, but for
his owne sake. 7 Moyses putteth them in remembrance of their
sinnes. 17 The tables are broken. 26 Moyses prayeth for
the people.

HEARE O Israell, thou shalt passe ouer Iorden
this day to goe in and to possesse nations
greater and mightier then thy selfe, and cities great
and walled vp to heauen,

2 A people great and tall, wch the children of
the Anakims, whom thou knowest, and of whom
thou hast heard say, Who can stand before the
children of Anak?

3 Vnderstand therefore, that this day the Lord
thy God is he which goeth out before thee, as
a consuming fire: he shall destroy them, and he shall
bring them downe before thy face. so thou shalt
cast them out and destroy them suddenly, as the
Lord hath said vnto thee.

4 Speake not thou in thine heart after that
the Lord thy God hath cast them out before thee)
saying, For my righteousness the Lord hath
brought mee in, to possesse this land: but for the
wickednesse of the e nations the Lord hath cast
them out before thee.

5 For thou entrest not to inherite their land
for thy righteousness, or for thy vpright heart:
but for the wickednesse of those nations, the Lord
thy God doth cast them out before thee, and that
he might performe the word which the Lord thy
God swore vnto thy fathers, Abraham, Izhak, and
Iaakob.

6 Vnderstand therefore, that the Lord thy
God giueth thee not this good land to possesse it
for thy righteousness. for thou art a stiff-necked
people.

7 Remember and forget not, how thou pro-
uokedst the Lord thy God to anger in the wilder-
nesse: for since the day that thou diddest depart out
of the land of Egypt, vntill wee came vnto this
place, ye haue rebelled against the Lord.

8 All in Horeb ye prouoked the Lord to an-
ger, so that the Lord was wroth with you, euen
to destroy you.

9 When I was gone vp into the mount, to re-
ceiue the tables of stone, the tables, I say, of the
covenant which the Lord made with you: and I
abode in the mount forty dayes and forty nights,
and I neither ate bread, nor yet dranke water.

10 * Then the Lord deliuered mee two tables
of stone, written with the g finger of God, and in
them was contained according to all the wordes
which the Lord had said vnto you in the mount
out of the mids of the fire, in the day of the as-
sembly.

11 And when the forty dayes and fourtie
nights were ended, the Lord gaue mee the two ta-
bles of stone, the tables, I say, of the covenant.

12 And the Lord said vnto me, * Arise, get thee
downe quickly from hence: for thy people which
thou

if things con-
cerning this life
proceede unely
of Gods mercies,
much more spiri-
tually giues a dis-
cussing.
k Or take to wise
nesse the heauen
and the earth, as
Chap. 4. 36.

2 Meaning
shortly.

b By the report
of the spies,
Num. 13. 35.

c To guide thee
and gouerne thee.

d Man of himselfe
can defende no-
thing but Gods
anger, and if God
sware as it com-
meth in his great
mercie.

e Like stubborn
ore, which will
not endure their
masters yoke.
f He prouoketh by
the length of time
that their rebelli-
on was most great
and inuincible.

* Exod. 24. 18.
and 34. 28.

* Exod. 31. 18.
g That is, mis-
cakenly and not
by the hand of
men.

* Exod. 30. 9.

a Shewing that
it is not enough to
heare the word,
except we expresse
it by example of
life.

b Which is de-
clared in afflic-
tions, either by pa-
tience, or by grad-
ing against Gods
visitation.

c Man liueth not
by meate onely,
but by the word
of God which gi-
ueth it strength
to nourish vs.
d As they that goe
barefooted.
e So that his af-
flictions are signes
of his fatherly
louetoward vs.

|| Or, meres.

f Where there
are mines of
metall.

g For to receiue
Gods benefits and
not to be thankfull
in to contemne
God in them.

h By attributing
Gods benefits to
his owne wis-
dome and labour,
or to good fortune.

* Num. 30. 11.

* Exod. 16. 15.

h So often as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue^b corrupt^b their wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beheld, it is a stutte-necked people.

14 I let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

15 So I returned, and came downe from the Mount (and the mount burnt with fire, & the two Tables of the couenant were in my two hands)

16 Then I looked, and beheld, yee had sinned against the Lord your God: for yee had made you a molten calfe, and turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourty dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *even* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, *even* to¹ destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I *meane* the calfe which yee had made, and burnt him with fire, and it stamped him and ground him smal, *even* vnto very dust: and I cast the dust thereof into the riuier, that descended out of the^m mount.

22 Also^s in Taberah, & in^s Massah,* and in Kibroth-hattaarah yee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee^s rebelled against the commandments of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue been rebellious vnto the Lord since the day that I knew you.

25 Then I fell downe before the Lord^c fourty dayes and fourty nights, as I fell downe before, because I Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants Abraham, Izhak, & Iakob: looke not to the stubbornnes of this people, nor their wickednes, nor to their sinne.

28 Left the country, whence thou broughtest them, say, because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

C H A P. X.

g The second tallespi in the Arke. h The vses of Leniu desire to see the face of the Tabernacle. i What is the Lord vnto quereh of his. k The Theorum of the heare. l Gode regardeth most the pson. m The Law is the praise of Israel.

I N the same time the Lord said vnto me,* Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of^s Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the tenne commandments, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the^b assembly) and the Lord gaue them vnto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Isaan, to^c Mosera where Aaron died and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iothab a land of running waters.

8 ¶ The same time the Iord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to^d minister vnto him, and to blesse in his name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his^e inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lorde would not destroy thee.

11 But the Lord said vnto me, Arise go forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, wher doth the Lord thy God^f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to^g serue the Lord thy God with al thine heart, and with all thy soule?

13 That thou keepe the commandments of the Lord and his ordinances, which I commaund thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heuens is the Lords thy God, and the^h earth, with all that therein is.

15 ¶ Notwithstanding, the Iord fet his delight in thy fathers to loue them, and did chuse their feede after them, *even* you aboute all people, asⁱ appeareth this day.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no^j persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 ¶ Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and^k shalt sweare by his Name,

* Exod. 24. 12.

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 30. 28.

d That is, to offer sacrifices, and to declare the Law to the people. e So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

f For all our sinnes and transgressions God requieth nothing but to turne to him and obey him.

g Psal. 14. 3.

h Although hee was Lord of heauen and earth, yet would hee chuse none but you. i Cut off all your euill affections, Ierem. 4. 4.

k 1 Chron. 19. 7. Iob 34. 19. rom. 3. 11.

l Chap. 6. 13. matth. 4. 10. i Keede Chap. 6. 13.

l Signifying that the prayers of the faithful are a barre to stay Gods anger, that hee consume not all.

k That is, from the Law, wherein hee declareth what is the cause of our perdition.

l Wherby hee sheweth what danger they are in, that beare authority, and are not wickednesse.

m Hor, or Sinai. * Num. 11. 1. 2. * Exod. 17. 7. * Num. 11. 34.

n At the returne of the piet.

o Wherby is signified that God requieth exacte continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes. * Num. 14. 16.

21 Hee is thy praise, and hee is thy God, that hath done vpon thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt with seuentie perions, and now the Lord thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

An exhortation to loue God, and keepe his Law. 10 Wherof is of Canaan. 18 To realize continually the word of God. 19 To teach vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his Ordinances, & his Lawes, and his Commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes and his acts which hee did in the middes of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their hories, and to their charrets, when he caufed the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their householdes and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue seene all the great acts of the Lord which hee did.

8 Therefore shall ye keepe all the Commandements, which I command you this day, that ye may bee strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord swaue vnto your fathers, to giue vnto them and to their feed, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowdest thy seed, and waerdest it with thy // feet as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleyes, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If ye shall hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, that thou mayest gather in thy wheate, & thy wine, and thine oyle.

15 Also I will send graffe in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart deceiue you, and left ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there bee no raine, and that your land yeeld not her

fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet betweene your eyes.

19 And ye shall * teach them your children, speaking of them when thou sitest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts, of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord swaue vnto your fathers to giue them, as long as ¶ the heuens are aboue the earth.

22 ¶ For if ye keepe diligently all the Commandements, which I command you to doe, that ye, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all the these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereton the soles of your feete shall treade, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the Riuer, vnto the riuer Perath, vnto the vttermoost ¶ Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and curse:

27 * The blessing, if ye obey the Commandements of the Lord your God, which I command you this day:

28 And the * curse, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which ye haue not knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine euer against Gilgal, beside the // groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the Commandements and the Lawes, which I set before you this day.

CHAP. XII.

To destroy the idolaters places. 8 To serue God where hee commandeth, and as hee commandeth, and not as men seeke. 19 The Lawe must be manifested. 31 Idolaters burnt their children to their gods. 32 To adoe nothing to Gods word.

Here are the ordinances and the lawes which ye shall obserue and do in the land (which the Lord God * of thy fathers giueth thee to possesse it) as long as ye shall liue vpon the earth.

2 * Ye shall vtterly destroy all the places wherin the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hils, and vnder every greene tree.

3 * Also ye shall ouerthrow their altars, and breake downe their pillars, & burne their grones with fire & ye shall hew downe the grauen images of

* Gen. 46. 27. 28. 1. 5. * Gen. 1. 5.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.

b As well concerning his benefits, as his corrections.

¶ 27. was at their feet.

c Because ye haue sefe both his chastitens, and his benefits.

¶ Or labour, d As by making gutters for the water to come out of the riuer Nilus to water the land.

e In the seruing time, and toward harvest.

f By desiring to your relatives foolish deuotions according to your owne fantasies.

* Chap. 6. 6. 8.

* Chap. 4. 10. and 6. 7.

g As long as the heuens endure.

* Job. 2. 2. h This was accomplished by Dauid and Salomons time. i Called Mediterraeneum.

* Chap. 28. 24 and 30. 1.

* Chap. 28. 19.

k He reproveth the malice of men which leaue that which is certaine to follow that which is vncertaine.

* Chap. 29. 12. 13. ioh. 8. 33

l Meaning in Samaria. ¶ Or, aine.

* Chap. 5. 30.

a Wherby they are admonished to seke none other God. * Chap. 7. 5.

¶ Iud. 2. 2. b Wherin they sacrificed to the idoles.

e Ye shall not ferue the Lord with fuperiallions. * 1 King 8. 29. a Chron 6. 5. and 7. 12. 16.

d Meaning the fruit fruits

e Where his Arke shall be.

f Not that they facrificed after their fan affen, but that God would be ferued more purely in the land of Canaan.

g It had not bene ynough to conquer, except God had maintained them in rell vnder his protection.

h Or that which ye chufe out for your vowes.

* Chap. 10. 9.

i As was declared vnder by the placing the Arke, as in Shiloh 243. yeeres, or as fonic write, more then 300. yeeres, and in other places still the Temple as baile.

j As God hath giuen their power a dabilitie, k Every one might eat at home as well the beaft appointed for facifice, as the oher.

l Meaning, whatfoeuer was offered to the Lord, might not be eaten, but where he had appointed.

* Eccles 7. 31.

* Gen 28. 14. Chap. 19. 8.

of their gods, and abolifh their names out of that place.

4 Ye fhall e norfo do vnto the Lord your God, 5 But ye fhall leeke the place which the Lord your God fhall * chufe out of all your tribes, to put his Name there, and there to dwell, and thither thou fhalt come.

6 And ye fhall bring thither your burnt offerings, and your facrifices, and your ritues, and the offering of your hands, and your vowes, and your free offerings, and the firft borne of your kine and of your fheepe,

7 And there ye fhall eate before the Lord your God, and ye fhall reioyce in all that ye put your hand vnto, both ye, and your houfhoulds, becaufe the Lord thy God hath bleffed thee.

8 Yee fhall nor doe after all thefe things that we doe here this day: that is, every man whatfoeuer feemeth him good in his owne eyes.

9 For ye are not yet come to reit, and to the inheritance which the Lord thy God giveth thee.

10 But when ye goe ouer Iord, and dwell in the land which the Lord your God hath giuen you to inherit, and when he hath giuen you a reft from all your enemies round about, and ye dwell in fafetic,

11 When there fhall be a place which the Lord your God fhall chufe, to caufe his Name to dwell there, thither fhall ye bring all that I command you: your burnt offerings, and your facrifices, your ritues, and the offering of your hands, and all your speciall vowes, which ye vow vnto the Lord.

12 And ye fhall reioyce before the Lord your God, ye and your fonnes and your daughters, and your feruants, and your maidens, and the Leuite, that is within your gates: * for hec hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou feelt:

14 But in the place which the Lord fhall chufe in one of thy tribes, there thou fhalt offer thy burnt offerings, and there thou fhalt doe all that I command thee.

15 Notwithftanding thou mayest kill & eate flefh in all thy gates, whatfoeuer thine heart defireth, according to the bleffing of the Lord thy God which he hath giuen thee: both the vnclane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely yee fhall not eate the blood, but powre it vpon the earth as water.

17 Thou mayest nor eate within thy gates the lithe of thy corne, nor of thy wine, nor of thine oyle nor the firft borne of thy kine, nor of thy fheepe, neither any of thy vowes which thou vowest nor thy free offerings, nor the offering of thine hands,

18 But thou fhalt eate it before the Lord thy God, in the place which the Lord thy God fhall chufe, thou, and thy on & thy daughter, and thy feruant, and thy maid, and the Leuite that is within thy gates: & thou fhalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God fhall enlarge thy border, as * he hath promised thee, and thou fhalt fay, I will eate flefh, (because thine heart longeth to eate flefh) thou mayest eate flefh, whatfoeuer thine heart defireth.

21 If the place which the Lord thy God hath

chofen to put his Name there, be farre from thee, then thou fhalt kill of thy bullockes, and of thy fheepe which the Lord hath giuen thee, as I haue commanded thee, and thou fhalt eat in thy gates, whatfoeuer thine heart defireth.

22 Euen as the roe bucke, and the hart is eaten, fo fhall thou eate them: both the vnclane and the cleane fhall eate of them alike.

23 Only be fure that thou eat not the blood: for the blood is the life, and thou mayest not eate the life with the flefh.

24 Therefore thou fhalt not eate it, but powre it vpon the earth as water.

25 Thou fhalt not eat it, that it may goe well with thee, and with thy children after thee, when thou fhalt doe that which is right in the fight of the Lord:

26 But thine holy things which thou haft, and thy vowes thou fhalt take vp, and come vnto the place which the Lord shall chufe.

27 And thou fhalt make thy burnt offerings of the Iord, and of the blood vpon the Altar of the Lord thy God, & the blood of thine offerings fhall be powred vpon the Altar of the Lord thy God, and thou fhalt eate the flefh.

28 Take heed, and heare all thefe words which I command thee, that it may goe well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the fight of the Lord thy God.

29 ¶ When the Lord thy God fhall destroy the nations before thee, whether thou goest to poffeffe them, and thou fhalt poffeffe them, and dwell in their land,

30 Beware lest thou be taken in a snare after them, after that they be destroyed before thee, and lest thou afke after their gods, faying, How did thefe nations ferue their gods, that I may doe fo likewife?

31 Thou fhalt not doe fo vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned both their fonnes and their daughters, with fire to their gods.

32 Therefore whatfoeuer I command you, take heed you doe it: * thou fhalt put nothing there to, nor take ought there from.

CHAP. XII.

5 The inticers to idolatry muft be flaine, fce me they neuer fo be y. 6 So neere of kinred or frinallhippe, 12 Or grees in multitudine of number.

¶ If there arife among you a Prophet or dreamer of a dreames, (and giue thee a figne or wonder,

2 And the figne and the wonder, which he hath told thee come to paffe,) faying, Let vs goe after other gods, which thou haft not knowne, and let vs ferue them,

3 Thou fhalt not hearken vnto the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God & proueth you, to know whether yee loue the Lord your God with all your heart, and with all your foule.

4 Ye fhall walke after the Lord your God and feare him, and fhall keepe his commandements, and hearken vnto his voyce, and yee fhall ferue him, and cleane vnto him.

5 But that Prophet, or that dreamer of dreames, hec fhall be flaine, becaufe hec hath fpoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the houfe of bondage) to thrust thee

† Ebr. ftrong or confiant. ¶ becaufe the life of beaftes is in their blood.

n That which thou wilt offer in facifice.

o God by promise bindeth himfelfe to doe good to them that obey his word.

p By following their fuperftitions and idolatries, and thinking to ferue mee thereby.

q They thought not to offer to their idoles. * Chap. 4. 2. iob. 1. 7. prom 30. 6. ierul. 22. 18.

a Which faith that he hath things reuelled vnto him in dreames b He fheweth whereunto the false Prophets tend.

c God ordeineth by reftimonies, that his may be knowen.

d Being commit by reftimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: fo ſhalt thou take the euill away fourth of the middes of thee.

6 ¶ If thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife that lieth in thy boſome, or thy friend, which is as thine owne: ſoule, iointie thee ſecretly, ſaying, Let vs go and ſerue other gods: (which thou haſt not known, thou, I ſay nor thy father)

7 And of the gods of the people which are round about you, nere vnto thee or far off from thee, from y^e one end of the earth vnto the other:

8 Thou ſhalt not content vnto him, nor heare him, neither ſhalt thine eye pitie him, nor ſhewe mercy, nor keepe him ſecret:

9 But thou ſhalt euen kill him: g thine hand ſhall be firſt vpon him to put him to death, and then the hands of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage)

11 That all Iſrael may heare and feare, and doe no more any ſuch wickedneſſe as this among you.

12 ¶ If thou ſhalt heare ſay (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wickedneſſe are gone out from among you, and haue drawn away the inhabitants of thy citie, ſaying, Let vs go and ſerue other gods, which ye haue not known,

14 Then thou ſhalt ſeeke, and make ſearch and enquire diligently: and if it be true, and the thing certain, that ſuch abomination is wrought among you,

15 Thou ſhalt euen ſlay the inhabitants of that citie with the edge of the ſword: deſtroy it vterly, and all that is therein, and the cattel thereof with the edge of the ſword.

16 And thou ſhalt gather all the ſpoile of it into the middes of the ſtreete thereof, and burpe with fire the citie and all the ſpoile thereof euery whit, vnto the Lord thy God: and it ſhall be an heape for euer, it ſhall not be built againe.

17 And there ſhalt cleaue nothing of the k^d damned thing to thine hand, that the Lord may turne from the herceneſſe of his wrath, and ſhewe thee mercy, and haue compaſſion on thee, and multiply thee, as he hath ſworne vnto thy fathers:

18 When thou ſhalt obey the voyce of the Lord thy God and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manner of the Grauius marking themſelues for the dead may not be followed, 4 What meates are cleane to be eaten and what not. 29 The ſubie for the Leuite ſtranger, fatherleſſe and widow.

YE are the children of the Lord your God. * Ye ſhall not cut your ſclues, nor make you any baldneſſe betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath choſen thee to be a precious people vnto himſelfe, aboue all the people that are vpon the earth.

3 ¶ Thou ſhalt eat no manner of abomination.

4 There are the beaſtes which yee ſhall eat, the beefe, the ſheep, and the goat,

5 The hart, and the roe bucke, and the bugle, and the wild goat, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beaſt that parteth the hoofe, and cleaueth the clit into two clawes, and ſo of the beaſtes that cheweth the cud, that ſhall ye eate.

7 But theſe ye ſhall not eat, of them that chew the cud, and of them that deuide and cleaue the hoofe onely: the camel, nor the hare nor the cony: for they chew the cud, but deuide not the hoofe: therefore ſhall ye be vncleane vnto you:

8 Alſo the ſwine, becauſe hee deuideth the hoofe, and cheweth not the cud, ſhall be vncleane vnto you: ye ſhall not eat of their fleſh, nor touch their dead carkeſſes.

9 ¶ Theſe ſhall ye eate, of all that are in the waters: all that haue finnes and ſcales ſhall ye eat.

10 And whatſoever hath no finnes nor ſcales, ye ſhall not eate: it ſhall be vncleane vnto you.

11 ¶ Of all cleane birds ye ſhall eat.

12 But theſe are they whereof ye ſhall not eate: the eagle nor the goſhawk, the nor, the oiprey,

13 Nor the glead, nor the kire, nor the vulture, after their kind,

14 Nor all kinds of rauen,

15 Nor the oſtrich, nor the nightcrow, nor the ſeaewe, nor the hawke after her kind,

16 Neither the little owle, nor the great owle, nor the redſhanke,

17 Nor the pellicane, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, and the heron in his kind, nor the lapwing, nor * the bakke.

19 And euery creeping thing that ſleth, ſhall be vncleane vnto you: it ſhall not be eaten.

20 But of the cleane foules ye may eate.

21 Ye ſhall eate of nothing that is dieth alone, but thou ſhalt giue it vnto the ſtranger that is within thy gates, that he may eate it: or thou mayeſt ſell it vnto a ſtranger: for thou art an holy people vnto the Lord thy God. Thou ſhalt not ſeeche a kid in his mothers milke.

22 Thou ſhalt giue the tithes of all the increaſe of thy ſeed, that commeth forth of the field yeere by yeere.

23 And thou ſhalt eate before the Lord thy God (in the place which he ſhall chuſe to cauſe his Name to dwell there) the tithes of thy corne, of thy wine, and of thine oyle, and the firſt borne of thy kine, and of thy ſheep, that thou mayeſt learn to feare the Lord thy God alway.

24 And if the way be too long for thee, ſo that thou art not able to carie it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſet his Name, when the Lord thy God ſhall bleſſe thee,

25 Then ſhalt thou make it in money, & ſhalt take the money in thine hand, and go vnto the place which the Lord thy God ſhall chuſe.

26 And thou ſhalt beſtowe the money for whatſoever thine heart deſireth: whether it be oxe, or ſheep, or wine, or ſtrong drinke or whatſoever thine heart deſireth: g and ſhalt eaſt it there before the Lord thy God, and reioyce both thou, and thine houſhold.

27 And the Leuite that is within thy gates, ſhalt thou not forſake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere thou ſhalt bring ſoorth all the tithes of thine increaſe of the ſame yeere, and lay it vp within thy gates.

e All naturall affections moſt giue place to Gods honour. f Whom thou loueſt as thy life.

g As the wineſſe is charged, Chap. 17. 7.

h Chap. 17. 13.

i Ethers children of Beelial.

h Which art appointed to be ſauled.

i Signifying that no idolatrie is fo execrable, nor more grieuouſly to be puniſhed, then of them which once profefſed God. k Of the ſpoile of that idolatrous & curſed citie, reade Chap 7. 26. and ioh 7. 11.

* Leuit. 19. 28. h Chap. 7. 6 and 26. 18. 19.

a There are otherougher ſerues to follow the ſuperſtitions of the Gentiles.

b This ceremony all Law inſtituted the lewies ſerke a ſpirituall pureneſſe, euen in their meat and drinke.

Leuit. 11. 9.

Cor. eu. 10.

* Leuit. 11. 19.

e Becauſe their blood was not ſhed, but remaineth in them. d Which is not of thy religion.

* Exod. 23. 19. and 34. 26.

e The cities were ordained for the maintenance of the enicers which had none inheritance.

f When he ſhall giue thee ability. h Or, ſome op.

g After the Priests hath received the Lords part.

h Beſide theſe ſerelye tithes that were giuen to the Leuites, theſe were layde vp in ſtore for the poore.

19 Then the Levite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse and the widow, which are within thy gates, and shal eate; and be filled, that the Lord thy God may blesse thee in all the work of thine hand which thou doest.

CHAP. XV.

The yeere of releasing of debtors. 5. Gods blessing them that keepe his commandments. 7. To helpe the poore. 12. The freedome of seruants. 19. The first borne of the cattell must be offered to the Lord.

At the terme of seven yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: every creditor shal quite the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor o his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 But saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all theiue commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore win any of thy gates in thy land, which the poore thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand fro thy poore brother.

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore I grieueth thee to looke on thy poore brother, and thou giueth him nought, and he criueth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works and in all that thou puttest thine hand to.

11 ¶ Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.

12 ¶ If thy brother an Ebrew fell himselfe to thee, or an Ebrewesse, and serue thee fixe yere, enen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptye,

14 But shalt giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loveth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce

his eare through against the doore, and he shal be thy seruant: for euer. and vnto thy maid seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee fixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ All the first borne males that come of thy cattell, and of thy sheepe thou shalt sanctifie vnto the Lord thy God. Thou shalt do no work with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou and thine household.

21 * But if there be any blemish therein, as if it be lame or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vn-cleane and the cleane shall eate it alike, as the roe bucke and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XV.

1 Of Easter, 20 Whitsuntide, 23 And the feast of Tabernacles.

18 What officers ought to be ordained. 21 Solatry for iudges. Thou shalt keepe the month of Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passouer vnto the Lord thy God, of sheepe, and bullocks, * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seven dayes shalt thou eate vneleuened bread therewith, euen the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen leene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the flesh vntill the morning, which thou offerdest first day at euen.

5 Thou mayest not offer the Passouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vneleuened bread, and the seuenth day shalt be a solenne assembly to the Lord thy God: thou shalt do no work therein.

9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to thy corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ¶ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Levite that is within thy gates, & the stranger, & the fatherlesse, and

f To the yeere of Iubilee, Leu. 25. 43.

g For the hired seruant serued but threeyeeres and hee fixe.

h For they are the Lords.

i Thou shalt as well eate them as the roe bucke, and other wilde beaste.

a Rede Exod. 13. 9.

b Thou shalt eate the Easter lambe, 26 Cap. 12. 5.

c Exod. 12. 9. 15.

d Which signified that of affliction, which thou hadst in Egypt.

d This was chiefly accomplished when the Temple was built.

e Which was instituted to remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Passouer, Leuit. 23. 5. Exod. 13. 4. 10. as thou art able willingly.

a No shall onely release his debtors which are not able to pay for that yeere.

b For if thy debter be rich, he may be constrained to pay.

c Chap. 28. 12.

d Or, any of thy cities.

e At 5. 42. Luke 6. 34.

f So, since eye is euill.

g For hee whose heart is euill.

c To trie your charitie. Mat. 26. 11. d Thou shalt be liberall. e Exod. 21. 2. 3. 14. 16.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

f Exod. 21. 6.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt observe and doe these Ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy son, and thy daughter, & thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, & are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse, when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appear before the Lord thy God in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the Tabernacles and they shall not appear before the Lord * empty.

17 Every man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wret not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

C H A P. XVII.

a The punishment of the violator. 9 Hard controuersie are brought in to the Priest and the Iudg. 11 The controuersie will die. 12 The election of the King. 16. and 17 What things he ought to avoid. 18 And what he ought to embrace.

Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickedies in the sight of the Lord thy God, in transgressing his Couenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hoste of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man: or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman & shalt stone them with stones, till they die.

6 * At the mouth of two or three witnesses shall hee that is worthy of death, die: but at the mouth of one witness he shall not die,

7 The hands of the witnesses shall bee first vpon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites and vnto the Iudge that shall be in thine dayes, and aske, and they shall shew thee the sentence of iudgement,

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

11 According to the Law, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkning vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

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

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse from among thy brethren that thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall hee take him any wines, left his heart turne away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his Kingdome, then shall he write him this in Law repeated in a booke, by the Priests of the Leuites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances, for to doe them:

20 That his heart bee not lifted vp above his brethren, and that hee turne not from the Commandement, to the right hand or to the left, but that hee may prolong his dayes in his Kingdome, he, and his sonnes in the mids of Israel.

C H A P. XVIII.

3 The portion of the Leuites. 6 Of the Leuite coming from another place. 9 To avoid the abomination of the Gentiles. 15 God will leauee any without a true Prophet. 20 The false Prophet shall be stoned. 21 How hee may be known.

The Priests of the Leuites, and all the tribe of Leui shall haue no part nor inheritance with Israel, * but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lords is their inheritance, as he hath sayd vnto them.

d Whereby they declared that they testified the truth. e To furnish a common confesse to maintaine Gods Honour and true religion.

f Who shall giue sentence in the cases contumacious by the Law of God.

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

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

i Myself not. k This is not of thy nation. l He change our religion into idolatrie, and bring thee to slavery.

k To redenge their iniuries and to take them of their best horses, 2 King. 10. 22. l From the law of God.

m Muzzing, the Deuteronomie. n He shall cause it to be written by him, or hee shall write it by their example.

o Whereby it meant, that kigg ought to loue their iudges: as nature bindeth one brother to loue another.

Numb. 18. 20. 1 Chap. 10. 9. 2 cor. 13. 4. 1 That is, the Gods part of his inheritance.

g That is, the fifteenth day of the seventh month, Leuit 23. 34.

* Exod. 23. 15. and 34. 23.

* Exod. 35. 4.

h According to the ability that God hath giuen him.

i He gaue authority to that people for a time to chuse themselves magistrates.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

l Or, iudge.

* Chap. 15. 21. a Thou shalt not seare God for fashion sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailty of the person.

c Whereby he condemneth all religion and feeling of God, which God hath not commanded.

* Num 31. 30. chap. 15. 1. 5. matt. 18. 16. 2 cor. 13. 4. 1 For of two witnesses, or three witnesses.

3 ¶ And this shall be the Priestes duetie of the people, that they which offer sacrifice, whether it be bullock or sheepe, shall giue vnto the Priest the shoulder, and the two cheeks, and the maw.

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

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

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israell, where he remained, and come with all the desire of his heart vnto the place which the Lord shall chuse,

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

8 They shall haue like portions to eat beside that which commeth of his sale of his patrimony,

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to go thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abominations vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee,

13 Thou shalt be vpright therefore with the Lord thy God,

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forcerers: as for thee, the Lord thy God hath not * giuen thee so.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto mee, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, * Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and he shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou think in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

1 The frenchishe commaes 19 Not to reuenge thy neighbour bounds, 20 The punishment of him that heareth false witness.

When the Lord thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities, for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery manlayer may flee thither.

4 ¶ This also is the cause wherefore the manlayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to heue wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that hee dieth, the same shall flee vnto one of the cities, and liue,

6 Left the * auenger of the blood follow after the manlayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although hee be not worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlarge thy coasts (as hee hath sworn vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to doe them, which I command thee this day, to witte, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities more for thee besides those three,

10 That innocent blood bee not shed within the land, which the Lord thy God giueth thee to inherite, & left blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the * Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine eye shall not spare him, but thou shalt put away the eye of innocent blood from Israell, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours mark, which they of old time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, * but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 ¶ If a false witness rise vp against a man to accuse him of trepasse,

17 Then both the men which strite together shall stand before the Lord, euen before the priests and the iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse

Chap. 19. 29.

* Exod. 21. 13. num. 35. 9. 11. 10/5. 29. 2.

* Make an open and ready way.

* Which killeth against his wil, and bare no hatred in his heart.

* That murder is not committed vnto murder. * Num. 35. 12.

* Or, cannot be punished to deatb.

* When thou goest ouer Jordan to possesse the whole land of Canaan.

* 10/6. 10. 7.

* Left thou bee punished for innocent blood.

* The magistrates.

* When whosoeuer pardoneth murder, offendeth against the word of God.

* Chap 19. 6. matth 18. 6. ioh. 8. 17. * 2. Cor 13. 1. hebr. 10. 28.

* Gods presence is where his true ministers are assembled.

* Prom. 19. 9. dan. 13. 62.

b The eight shoulder, Num. 18. 18.

c Meaning to serue God vnwardly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying, they were purged by this ceremony of passing betwene two fires.

* Leuit. 16. 21. * Leuit. 20. 17. * 1 Sam. 28. 7.

f Without hypocricie, or mixture of falser religion.

† Ebr. bustoon, uofo.

† Ebr. giues or appointed.

† 1/17. 37. g Meaning, a continual succession of Prebets, till Christ the end of all Prophets come. * Exod. 20. 19.

† 10/6. 1. 45. after 1. 21.

h Which promise is not only made to Christ, but to all that reach in his Name. 1/18. 15. 2. i By exercising punishment vpon him.

k Under this sure note hee conspicieth all the other iocusas.

kednesse among you.

21 Therefore thine eye shall haue no compassion, but *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

9 The substance of the Priest when the Israelites goe to battell. 10 The exhortation of the Officer, shewing what should be to battell. 11 To Prace must first be proclaimed. 12 The priests that haue fruit must not lead. 13 Droue.

WHEN thou shalt goe forth to warre against thine enemies, and shalt see horres and charers, and people moe then thou, bee not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: *let not your hearts faint, neither feare, nor be amafed, nor adread of them.

4 For the Lord your God is with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a Vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a Citie to fight against it, thou shalt offer it peace,

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, save all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the Cities, which are a great way off from thee, which are not of the Cities of these Nations here.

16 But of the Cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliuie,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a Citie long time, and made warre against it to take it, destroy not the trees thereof, by imiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the Citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The lawes which cannot be changed for a season. 18 The discipline of child. 23 The body may not haue all night

IF one be found slaine in the land, which the Lord thy God giueth thee to possess it, lying in the field, & it is not knowne who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the Cities that are round about him that is slaine.

3 And let the Elders of that Citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that Citie bring the heifer vnto a stonie valley, which is neither eared nor sown, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath choen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that Citie that came neere to the slaine man, shall wash their hands over the heifer that is beheaded in the valley:

7 And shall thus say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 ¶ O Lord be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her naires,

13 And she shall put off the garment that shee was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will: thou shalt not sell her for money, nor make merchandise of her, because shee hath humbled her.

15 ¶ If a man haue two wives, one loued, and another hated, and they haue borne him children, both the loued, and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

*Exod. 21. 23.
Leuit. 24. 20.
Matth. 5. 38.

a Meaning vpon iusticicession: for God permitteth not his people to fight, when it seemeth good to them.

*Cap. 28. 7.

b Is present to defend you with his grace and powce.

c For when they ouerced first to dwell in an house, they gaue thanks to God, acknowledging that they had char: bract by his grace.

d The Hebrew word signifieth to make commou or pronounce, Leuit. 19. 25.

*Iudg. 7. 3.

*Num. 21. 10.
Chap. 2. 26.
e If it accept peace.

*Iudg. 8. 6.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites the states of his wul, chap. 7. 10.

g Somerside, For man shall be in stead of the tree of the field, in come out in the siege against thee.

i This law declareth how horrible a thing most er is, seeing that for one man a whole country is thus perished, except a remede be found.

k Or mouth. b That the blood shed of the innocent beak in the liticicest place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the a dirce of the people.

d Signifying, that her former life must be changed before she could be loyded to the people of God.

e As having responced parous and country.

f This onely was permitted in the warre: otherwise the Israelites could not marry strangers. g This declareth that the pluralitie of wives came of a corrupt assu-

¶ Or, while the name of the base child.

h As much as to a woof of the others.

i Except hee vnworthy as was Heuben laakoba soune.

k For; is the mothers dote slip to mislead her childen.

l Which death was appointed for blasphemers and idolaters: so that to disobey the paternis is moit horrible.

m For Gods Law by his death is stiffened, and a true abhorrence cricit.

¶ Galat. 3. 12.

¶ Ex. 13. 4. a As though thou sawest it aue.

b Shewing that brotherly affection must be shewed not one y to them that dwell neere vnto vs, but also to them which are farre off.

c Much more are thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despoyle God.

e If God detest enuie done to little birds, how much more man, made according to his image?

appointed; his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloved first borne // before the sonne of the hated, which is the first borne.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him a double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and see would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his Citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his Citie shall l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

CHAP. XXII.

x Hee committeth to be care of our neighbours goods. 5 The woman may not wear mens apparell nor man the womens. 6 Of the damme and her yong birds. 8 Why they should haue beneolentis. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a Virgine. 15 The punishment of adulterie.

¶ Thou shalt not see thy brothers ox nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not beere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like maner shalt thou doe with his asse, and o shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers affe nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not wear that which pertaineth vnto the man, neither shall a man put on womens rayment: for all that do are abomination vnto the Lord thy God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, e thou shalt not take the damme with the yong,

7 But shalt in any wife let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildst a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence,

¶ Thou shalt not sow thy vineyard with diuers kindes of seeds, lest thou defile the increase of the seed which thou hast sown, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of wollen and linnen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when hee hath lye with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginitee vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and hee hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not my daughter a maide: loe, these are the tokens of my daughters virginitee: and they shall speake the vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, and giue them vnto the father of the maide, because hee hath brought vp an euill name vpon a maide of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine.

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so shalt thou put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel,

23 ¶ If a maide be betrothed vnto a husband, and a man finde her in the towne and lye with her,

24 Then shall they bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because shee cryed not being in the city, and the man because hee hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man hide a betrothed maide in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so k is this matter.

27 For hee found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she

¶ The renor of the Law, is to walke in simplicitie, and not to be curious of new iunctiours.

¶ Num. 15. 38.

¶ That is, be an occasion that she is slandered.

¶ Meaning, the sheet, wherein the signes of her virginitee were.

¶ For the fault of the child redoundeth to the shame of the parents: therefore hee was recompensed when he was faultlesse.

¶ Leuit. 20. 10.

¶ Or, defiled.

¶ Or, no fault worthy of death.

¶ Meaning, that the innocent can not be punished.

¶ Exod. 22. 16.

1 He shall not lie with his stepmother meaning hereby all other degrees forbidden, Levit. 18.

she shall be his wife, because he hath humbled her he cannot put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncover his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to avoid when they go to warre. 15 Of the garment worn. 17 To fire all kind of whoredome. 19 Of Ujray. 21 Of women. 24 Of the neighbours vine and orchard.

One that is hurt by burfing or that hath his priue member cut off, shall enter into the Congregation of the Lord.

2 A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation if al they not enter into the Congregation of the Lord for euer.

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Arem-naharaim, to curse thee.

5 Neuerthelesse, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loved thee.

6 Thou shalt not seeke their peace nor their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the host.

11 But at euen hee shall wash himselfe with water, and when the sunne is down, he shall enter into the host.

12 ¶ Thou shalt haue a place also without the host, whither thou shalt resort,

13 And thou shalt haue a piddle among thy weapons, and when thou wouldst fight down without, thou shalt dig therewith, and returning, thou shalt cover thine excrement.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, & to giue thee thine enemies before thee: therefore thine host shall be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the hire of a whore nor the price of a dogge into the house of the Lord thy God for any vow: for euen both

they are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vnto thy brother: as a vitrie of money, vitrie of meate, vitrie of any thing that is put to vitrie.

20 Vnto a stranger thou maist lend vpon vitrie, but thou shalt not lend vpon vitrie vnto thy brother, that the Lord thy God may bless thee in all that thou tettest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil iudly require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maist eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy selfe.

25 When thou comest into thy neighbours corne, * thou maist plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement permitted. 5 Hee that is newly married is exempted from warre. 6 Of the plowe. 13 Wages shall not be receiued. 16 The good must not be punished for the bad. 17 The case of the stranger, fatherlesse and widow.

When a man taketh a wife, and marieth her, if so bee shee finde no fauour in his eyes, because he hath espied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her away, and marry with another man,

3 And if the latter husband hate her, and write her a letter of a diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man shall take the nether nor the vpper millstone to pledge: for this gage is in liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that these shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the plague of scorpions, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour

Exod. 22. 5. Levit. 25. 36.

This was permitted for a time for the hardnesse of their heart. If thou then thy charity to thy brother, G. d. will declare his love toward thee.

If there was the lawfull and goodly

Feing hired to labour.

To bring home to thine house.

Math. 23. 6.

Hereby God approveth not that light diuorcement, but permitte it to avoid further inconvenience, Matth. 19. 7.

Seeing thereby admitting her hee is judged her to be vncleane and defiled.

That they might learne to knowe one anothers conditions and to afterwards use in godly peace. Nor any thing whereby a man offendeth his living

Leuit. 19. 11.

Numb. 12. 10.

hitherto heare of us, or to marry a wife.

This wasto cause them to line chastly that their posterity might not be reiecte.

1 Pet. 3. 1.

Heerby he commendeth all that further not the children of God in their vocacion.

Numb. 22. 5. 6.

Thou shalt haue nothing to doe with them.

If the fathers have renounced their idolatry, and received circumcison.

For the necessitie of nature.

Meaning hereby that his people should be pure, both in soule and body.

This is meant of the heathen, who fled for their masters cruelty, and embraced the true religion.

Forbidding hereby that any gaine gotten of coil things should be applied to the seruice of God, Mich. 1. 7.

e As though thou wouldest appoint what to haue, but shalt receive what he may spare.

bouy any thing lent, thou shalt not goe into his house to fetch his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blefse thee: and it shall be righte vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giuelim his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crye againt thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the E stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ When thou cuttest downe thine haruest in thy field, & hast forgotten a sheaf in the field, thou shalt not goe againe to fetch it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blefse thee in all the workes of thine hands.

20 When thou shalt beate thine oliue tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To aine vp feed to the kinsmen. 11 In what case a woman had wuld be cast off. 13 Of iust weights and measures. 19 To destroy the Amalethites.

When there shall be strife betwene men, and they shall come vnto iudgment, and sentence shall be giuen vpon them, and the righteous shall be iustificd, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass vnto a certaine number.

3 ¶ Fortie stripes shall hee cause him to haue, and not past, lest if he should exceed and beat him aboute that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not moule the oxe that treadeth out the corne.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, thatn vnto a stranger,

but his kinman shall goe vnto her, and take her to wife, and doe the kinmans office to her.

6 And the first borne which she bareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vnto the gate vnto the Elders, and say, My kinman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loofe his shoe from his foot, and spit in his face, and answer, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The houte of him whose shoe is put off.

11 ¶ When men strite together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small: 15 But thou shalt haue a right & iust weight: a perfis and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuenth thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possess it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The iur of the tenth yeere. 13 Their protestation offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come vnto the lande which the Lord thy God giueth thee for inheritance, and shalt possess it, and dwell therein,

2 ¶ Then shalt thou rake of the first of all the fruit of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to b place his name there.

3 And thou shalt come vnto the Priest, that shall be in those dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord

d Because the Hebrew word significeth not the natural brother, and the word that signifieth a brother, is taken also for a kinman: it is meant that it not meant that the natural brother should marrie his brothers wife, but someone of the kioried that was in that degree which might marry.

e This law importeth that godly beneficence is not preferred for it is an bestible thing to seea woman past thine.

f Ebr. none and none. f Ebr. Ephat and Ephat, great and small.

g Exod. 17. 86

f This was partly accomplished by Saul about 450. yeeres afterward.

f Though hee would bee vthankefull, yet God will not forget it.

* Levit. 19. 13. 14. 15.

* 2 King. 14. 6. 2. Chr. 25. 4. 1ere. 31. 22. 3. 1 Pet. 38. 20.

g Because the world did esteeme these sort of people, therefore God hath most care ouer them.

* Levit. 19. 9. and 23. 12.

Or, gatherest thine oliues.

h Or, the grapes of thy vineyard. b God indged them not mindfull of his benefis, except they were benefic: all vnto others.

a Whether there be a plaine or none, the magistrates ought to trie out faults, and punish according to the crime.

b When the crime of death is not death.

c The lewes of superstition afterwardsooke one away, 1. Cor. 11. 24.

* 1 Cor. 9. 9. 1. Tim. 5. 18.

* Math. 23. 3. Math. 23. 3. Math. 23. 3. Math. 23. 3.

Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cryed vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduerfite, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terribleſſe, both in ſignes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, haſt giuen me, and thou ſhalt ſee it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine ſ houſhold, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tythes of thine increaſe, the third yeere, *which* is the yeere of tything, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widow, that they may eate within thy gates, and be ſatiſfied.

13 Then thou ſhalt ſay before the Lord thy God, I haue brought the hallowed thing out of mine houſe, & alſo haue giuen it vnto the Leuites & to the ſtrangers, to the fatherleſſe, & to the widow, according to all thy commandements which thou haſt commanded me: I haue not tranſgrefſed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor ſuffered ought to periſh I through vncleanneſſe, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God. I haue done *as* after all that thou haſt commanded me.

15 Looke downe from thine holy habitation, *even* from heaven, and bleſſe thy people Iſrael, and the land which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the lande that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do theſe ordinances & lawes: keepe them therefore, and doe them with *an* all thine heart, and with all thy ſoule.

17 Thou haſt ſet vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath ſet thee vp this day, to be a precious people vnto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

19 And to make thee high above all nations (which he hath made) in praife, and in name and in glory, and that thou ſhouldeſt be holy people vnto the Lord thy God, as he hath ſayd.

CHAPTER XXXVII.

They are commanded to write the Law upon ſtones for a remembrance. 5 A ſto to build an altar. 13 The curſings are giuen on mount Ebal.

Then Moſes with the Elders of Iſrael commanded the people, ſaying, Keepe all the commandements which I command you this day.

2 And when ye ſhall paſſe ouer Iorden vnto the land which the Lord thy God giveth thee, thou ſhalt ſee thee vp great ſtones, & plaſter them with plaſter.

3 And thou ſhalt write vpon them all the wordes of this Lawe, when thou ſhalt come ouer, that thou mayeſt goe into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promiſed thee.

4 Therefore when ye ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones which I command you this day in mount Ebal, and thou ſhalt plaſter them with plaſter.

5 And there ſhalt thou build vnto the Lord thy God an altar, *even* an altar of ſtones: thou ſhalt liſe none vpon inſtrument vpon them.

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Law, well and plainly.

9 ¶ And Moſes and the Priests of the Leuites ſpake vnto all Iſrael, ſaying, Take heed and heare O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou ſhalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand vpon mount Garizim, to bleſſe the people when ye ſhall paſſe ouer Iorden: Simoon, and Leui, and Iudah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand vpon mount Ebal, to curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loud voice,

15 ¶ Curſed be the man that ſhall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craſtman, and putteth it in a ſecret place: And all the people ſhall anſwere and ſay, So be it.

16 Curſed be he that curſeth his father & his mother: and all the people ſhall ſay, So be it.

17 Curſed be he that removeth his neighbors mark: And all the people ſhall ſay, So be it.

18 Curſed be he that maketh the blind goe out of the way: And all the people ſhall ſay, So be it.

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, and the widow: And all the people ſhall ſay, So be it.

20 Curſed be he that lieth with his fathers wife: for hee hath vncouered his fathers ſkirt: And all the people ſhall ſay, So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay, So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay, So be it.

23 Curſed be he that lieth with his mother in law: And all the people ſhall ſay, So be it.

As Gods miniſter, and charged with the ſame.

16/9.41.

God would that his law ſhould be ſet in the burſers of the land of Canaan, that all that looked thereon might know that the land was dedicate to his ſeruce.

Exod. 20. 25. 26. 1. 3. 11.

The altar ſhould not be curioſly wrought, becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah.

That every one may well receiue it, and vnderſtand it.

This condition God hath bound there vpon, that if them will be his people, they muſt keepe his lawe.

Meaning Ephraim and Maſſach.

Signifying, that if they would be no ſtray God for ſoure, they ſhould be made to obey for feare.

Vnder this the conteineth all the corruptiõs of Gods ſeruce, and the tranſgreſſion of the diſtable.

Of commandments, and their preſcriptions to the ſecond table.

Hee conteineth all iniuities and errors.

Meaning, that he helpeth not and counſell, thõ he liſe his neighbors.

In committing villany againſt him. Levit. 20. 11. and chap. 22. 30. eck. 22. 10.

Meaning his wiues mother.

Meaning Iacob, who ſerued 20 yeeres in Syria.

Only by Gods mercy, and not by their fathers deſtroying.

Alleging the promiſe made to our fathers, Abraham, Iſhak and Iacob.

Is token of a blank heart, and miſdull of this benefite.

Signifying that God giueth vnus goods for our ſelues only, but for their viues alſo which are committed to our charge.

Without hypocriſie.

Chap. 14. 27. Is of malice and contempt.

Or, for any neceſſitie.

By putting them to any prophane vſe.

As farre as my finnefull nature would ſuffer: for Iſe, as David and Paul ſay, there is none in iuſt. Pſal. 14. 3. rom. 3. 10.

With a good and ſimple conſcience.

Signifying that there is a mutual bond betwene God and his people.

Chap. 7. 6. and 14. 3.

Chap. 7. 6. and 14. 3.

Chap. 7. 6. and 14. 3.

o For God that
feeth in fecret, will
revenge it.
* Ege. 2. 12.

Galat. 3. 10.

Leuit. 26. 3.

a He will make
thee the most ex-
cellent of all
people.
b When thou
thinkest thy selfe
forfaiken.
c Thou shalt line
wealthily.
d Thy children
and succifion.

e All thine enter-
prifes shall have
good fuccesse.

f Meaning many
wayes.

g God will bliffe
vs, if we doe our
dutie, and not
be idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is pro-
fitable, but when
God sendeth his
blessings from
heauen.
* E. 1. ap. 15. 6.
for, 2. bel. low ft.

* 10. 10. 3. 6.

* Leuit. 26. 1. 4.
Leuit. 2. 17.
mala. 2. 2.
hagg. 2. 20.

Id. 1. 1. 1.

24 Curfed bee hee that smiteth his neighbour
fecrately: And all the people shall fay: So be it.

25 * Curfed be he that taketh a reward to per-
to death innocent blood: And all the people shall
fay: So be it.

26 * Curfed be hee that confirmeth not all the
words of this Law: to doe them: And all the peo-
ple shall fay: So be it.

CHAP. XXVIII.

1 The promifits to them that obey the Commandments. 15 The
threatnings to the contrary.

¶ If thou shalt obey diligently the voyce of the
Lord thy God, and obferue and do all his com-
mandements, which I command thee this day,
then the Lord thy God will set thee on high a-
boue all the nations of the earth.

2 And all thefe blessings shall come on thee,
and thou shalt be bleffed, if thou shalt obey the voyce
of the Lord thy God.

3 Bleffed shalt thou be in the city, and blef-
fed alfo in the field.

4 Bleffed shall be the fruit of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increafe of thy kine, and the flocks of thy
sheepe.

5 Bleffed shalt be thy basket and thy dough.
6 Bleffed shalt thou be when thou shalt comest
in, and bleffed alfo when thou goest out.

7 The Lord shall caufe thine enemies that rise
againft thee, to fall before thy face: they shall
come out againft thee one way, and shall flee be-
fore thee: seven wayes.

8 The Lord shall command the blessing to be
with thee in thy store houfes; and in all that thou
testest thine hand to, and will bliffe thee in the
land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people
vnto himfelfe, as hee hath fworne vnto thee, if
thou shalt keepe the commandments of the Lord
thy God, and walke in his wayes.

10 Then all people of the earth shall fee that
the Name of the Lord is called vpon our thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods: in the fruit of thy body, and in the fruit of
thy cattell, and in the fruit of thy ground, in the
land which the Lord fware vnto thy fathers, to
giue thee.

12 The Lord shall open vnto thee his good
treasure, euen the heauen to giue raine vnto thy
land in due feafon, and to bliffe all the worke of
thine hands: and thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and
not the || taile, and thou shalt be aboue onely, and
shalt not be beneath, if thou obey the com-
mandments of the Lord thy God which I command
thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the
words, which I command you this day, either to
the right hand or to the left, to goe after other
gods to ferue them.

15 ¶ But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do all his com-
mandments, and his ordinances, which I com-
mand thee this day, then all thefe curfes shall
come vpon thee, and ouertake thee.

16 Curfed shalt thou be in the towne, and cur-
fed alfo in the field.

17 Curfed shall thy basket be, & thy || dough.

18 Curfed shall be the fruit of thy body, and

the fruit of thy land, the increafe of thy kine, and
the flocks of thy sheepe.

19 Curfed shalt thou be when thou comest
in, and curfed alfo when thou goest out.

20 The Lord shall fend vpon thee curfing,
trouble, and || shame, in all that which thou shalt
set thine hand to do, vntill thou bee destroyed, and
perish quickly, becaufe of the wickednes of thy
works wherby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to poffeilit.

22 * The Lord shall smite thee with a con-
fumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the
sword, and with || blafing, and with the mil dew,
and they shall purfue thee vntill thou perish.

23 And thine heauen that is ouer thine head,
shall be as braffe, and the earth that is vnder thee,
yron.

24 The Lord shall giue thee for the raine of thy
land, duft and ashes: euen from || heauen shall it
come downe vpon thee, vntill thou bee destroyed.

25 And the Lord shall caufe thee to fall before
thine enemies: thou shalt come out one way a-
gainft them, and shalt flee feuen wayes before
them, & shalt be scattered through all the king-
domes of the earth.

26 And thy carkeis shall be meate vnto all
foules of the aire, and vnto the beafts of the earth
and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the emerods, and with the skab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
neffe, and with blindness, and with a tonnyng of
heare.

29 Thou shalt alfo grope at noone dayes, as
the blind gropeth in darkenesse, and shalt not
profer in thy wayes: thou shalt neuer but be op-
preffed with wrong, and bee powled euermore,
and no man shall succour thee.

30 Thou shalt betroth a wife, & another man
shall lie with her: thou shalt build an houfe, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not eat the fruit.

31 Thine ox shall be flaine before thine eyes,
and thou shalt not eate thereof: thine affe shall
violently taken away before thy face, and shall
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall relieue them
for thee.

32 Thy fonnes and thy daughters shall be giuen
vnto another people, and thine eyes shall fill
look for them, euen till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway:

34 So that thou shalt be made for the fight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a fore botch, that thou canst
not be healed: euen from the sole of thy foot vnto
the top of thine head.

36 The Lord shall bring thee and thy King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou shalt ferue other gods, euen wood
and stone,

1 Or, rebule.

Leuit. 26. 14.

1 Or, drongbs.

k It shall giue
thee more mey-
fure then if it
were of braffe.
1 Or, out of the aire
as duft raised with
winde.

l Some reade,
thou shalt be a ter-
rout & feare, when
they shall heare
how God hath
plaged thee.

m Thou shalt be
curfed both in thy
life and in thy
death: for the bur-
iall is a testimony
which figne for
thy wickedneffe
thou shalt lacke.
n In things most
euidant and cleare
thou shalt lacke
difcretion and
iudgement.

1 Or, make it
common.

o When they shall
returne from their
captiuitie.

p Arke did Ma-
nach, Iachin,
Zedekias and
others.

* Lev. 24. 9. and 25. 1. King. 9. 7.
* Mich. 5. 15.
Ez. 11. 6.

37 And thou shalt * be a wonder, a prouerbe, and a common talke among all people, whither the Lord shall carry thee.

38 * Thou shalt carry out much seede into the field, & shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eate it.

40 Thou shalt haue Olive trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for the oiles shall || fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land shall be the grasshopper consume.

43 The stranger that is among you, shall climbe about thee vp on he, and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: hee shall be the head, and thou shalt bee the taile.

45 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keepe his commandemens, and his ordinances, which he commanded thee:

46 And they shall bee vpon thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruedst not the Lord thy God with ioyfulness, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *even* from the end of the world, flying swift as an eagle: a nation whose tongue thou shalt not vnderstand.

50 A nation of a || fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattel, and the fruit of thy land vntill thou be destroyed, and he shall leaue thee neither where, wine, nor oyle, *neither* the || increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in, all the land: and hee shall besiege thee in all thy || cities thorowout all thy lande, which the Lord thy God hath giuen thee.

53 * And thou shalt eat the fruit of thy body, *even* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemy shall inclose thee.

54 So that the man that is tender and exceeding daintie among you, * shall be grieved at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which hee hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie woman among you, which neuer would venture to sit the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieved at her husband that lieth in her bosome, and at her sonne, and at her daughter,

57 And at her * afterbirth (that shall come out from betwene her teete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe all the wordes of this Law (that are written in this booke) and feare this glorious and fearefull Name, THE LORD THY GOD.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seede, *even* great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague, which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And ye shall be leste few in number, where yee were as the * starres of heauen in multitude, because thou wouldst not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you: so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not known, nor thy fathers, *even* wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull minde.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with 2 ships by the way, wherof I layd vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

1 The people are exhorted to obserue the commandemens, to The whole people from the highest to the lowest are commaunded vnder Gods command: To the punishment of him who hateth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

These are the 2 wordes of the covenant which the Lorde commaunded Moses to make with the children of Israel in the land of Moab, beside

As came to passe in the dayes of Ioram King of Israel, a King 6. 29. and when the Romas besieged Ierusalem.

Hunger shall so bite her, that shee shall be ready to eate her child before it be deliuered.

For he that feedeth in use is guilty of all, Amos 3. 10.

Declaring that God hath intencions to plague the wicked, besides them that are ordinary or written. 26 Cap. 10. 22.

Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

For as he that is in doubt of his life,

Because they were vnsolid of that miracle, when the sea gaue place for them to passe thorow.

30r, be shaken, because they liege.

q Vnder one kind he conte necke all the vermin, which destroye the fruits of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

30r, barbarous, cruel, or impudent.

30r, first borne of thy bullocks.

30r, 24111.

* Leuit. 26. 29. 2. king. 6. 29. Ierem. 4. 10. Ierem. 6. 2. 3.

* Chap. 15. 9.

b At the first giuing of the Law, which was torie yeres before.

e The prooles of my power, d Hee sheweth that it is not in mans power to wonderland the mysteries of God, if he be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4. 6. 1. King. 2. 2.

f Who knoweth your hearts, and these are ye may not think to dissemble with him.

g Alluding to them, that when they made a iure couenent, diuided a heast in twaine, & past betwene the partes diuided, Genes. 15. 10.

h Meaning their posteritie.

i Such sin, as the bitter iurc therof might choke and shut eyed you * A 1. 13. 2. for faster.

k For as he that is thirle, desireth to drinke much so he that followeth his appetites, seeketh by al means, and yet cannot be satisfied.

beside the couenant which he had made with them in b Horeb.

2 ¶ And Moyses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land.

3 The e great tentations which thine eyes haue seene, thoe great miracles and wonders:

4 Yet the Lord hath not d giuen you an heart to perceiue, and eyes to see, and eares to hear vnto this day.

5 And I haue led you forty yeres in the wilderness. your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Yee haue eaten no e bread, neither drunke wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day eury one of you before the Lord your God: your heads of your tribes, your Elders and your officers, *eu. 10* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the heuer of thy wood vnto the drawer o. thy water,

12 That thou shouldest passe into the couenant of the Lord thy God, and into his oth which the Lord thy God maketh with thee this day,

13 For to establi th thee this day a people vnto himselfe, and that he may be vnto thee a God, as hee hath aid vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oth with you onely,

15 But *aswell* with him that standeth heere with vs this day before the Lord our God, as with him *h* that s not here with vs this day.

16 For yee know, how we haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations, which ye passed by,

17 And ye haue seene their abominations and their idoles (wood and stone, siluer and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of the e nations, and that there should not bee among you i any root that bringeth forth * gall and wormewood,

19 So that when he heareth the wordes of this curse, hee shall blef: himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding k drunckennesse to thirft.

20 The Lord I will not be mercifull vnto him, but then the wrath of the Lord and his ieaousie shall moke against that man, and eury curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall eparate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this law.

22 So that the generation to come, *eu. 10* your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not bee sown, nor bring forth, nor any graffe shall grow therein, like as in the ouerthrowing of * Sodome and Gomorah, Admah, and Zebaim, which the Lord ouerthrew in his wrath, and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the Couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *eu. 10* gods which they knewe not, and which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it eury curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The m:erets things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may doe all the words of this law.

CHAP. XXX.

e Mercy shewed vnto they repent. 6 The Lord doeth circumsise the heart. 11 All excuse of ignorance taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey them.

NOW when all these things shall come vpon thee, *eu. 10* enter the blessing of the curse which I haue set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voice in all that I commaund thee this day: thou, and thy children, with all thine b heart, and with all thy soule.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vntmost part of e heauen, from thence will the Lord thy God gather thee, and from thence will hee d take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will heur thee fauour and will multiply thee about thy fathers.

6 And the Lord thy God will e circumsise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist live.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

l Gods plagne vpon them that rebel against him, shall be strange, that all ages shall be astonied.

* Gen. 19. 24. 25.

* 1. King. 9. 8.

ire. 2. 2. 8.

m, which had not giuen them a land to possesse. n Moyses hereby reprooueth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocrisy.

c Euen to the worldsend. d And bring thee into thy country.

e God will purge althy wicked afflictions: which thing is not in thine owne power to doe.

If we will haue God to worke in vs with his holy Spirit, we must rene againe to him by repentance.

¶ He meaneeth not that God is subiect to these passions, or to reioyce, or to be sad; but he weth this maner of speech, to declare the loue that hee beareth vnto vs.

¶ The Law is so euident, that none can pretend ignorance. * Rom. 10. 6.

¶ By heauen and the sea he meaneeth places most farre distant. ¶ Euen the Law and the Gospel. ¶ By faith in Christ.

¶ So that to loue and obey God, is ouerly life and felicitie. ¶ He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

* Chap. 3. 16.

¶ That is, loue and obey God which thing is not to mans power, but Gods Spirit onely worketh it in his elect.

¶ I can no longer execute mine office.

* Num. 20. 12. chap. 3. 26.

* Num. 17. 18.

* Num. 21. 24.

8 ¶ Returne thou therefore, and obey the voice of the Lord, and doe all his Commandements, which I command thee this day.

9 And the Lord thy God will make thee plentiful in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of the land for thy wealth; for the Lord will turne againe, and reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandment which I command thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldst say, Who shall goe vp for vs to heauen, and bring it vs, and caule vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall goe ouer the sea for vs, and bring it vs, and caule vs to heare it, that we may doe it?

14 But the word is very nere vnto thee: when in thy mouth, and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayest liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possess it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be educed and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iordan to possess it.

19 ¶ I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore choose life, that both thou and thy feed may liue,

20 By louing the Lord thy God; by obeying his voice, and by cleauiug vnto him: for he is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord swaue vnto thy fathers, Abraham, Izhak, and Iakob, to giue them.

CHAP. XXXI.

¶ 7 Moses preparing himselfe to die, appointeth Iosua to rule the people. ¶ 8 He giueth the law to the Lemites, that they should read it to the people. ¶ 9 God giueth them a song as a witness before him and them. ¶ 10 God confirmeth Iosua. ¶ 11 Moses sheweth them that they will reuel after his death.

¶ Then Moses went and spake these words vnto all Israel.

2 And said vnto them, I am an hundred and twenty yeer old this day: I can no more go out and in: al o the Lord hath said vnto mee, ¶ Thou shalt not goe ouer this Iordan.

3 The Lord thy God hee will goe ouer before thee, hee will destroy the nations before thee, and thou shalt possess them. ¶ Iosua, hee shall goe before thee, as the Lord hath said.

4 And the Lord shal doe vnto them, as he did to ¶ Silon and to Og Kings of the Amorites, and vnto their land, whom hee destroyed.

5. And the Lord shall giue them before you, that ye may doe vnto them according vnto euery commandement which I haue commanded you.

6 ¶ Plucke vp your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God him selfe doeth goe with thee: hee will not faile, nor forsake thee.

7 ¶ And Moses called Iosua, and said vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworn vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord himselfe doeth goe before thee: hee will be with thee: he will not faile thee, neither forsake thee, feare not therefore, nor be discouraged.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Isracl.

10 And Moses commanded them, saying, ¶ Euery twentieth yeere * when the yeere of freedome shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law.

13 And that their children which I haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land whither ye goe ouer Iordan to possess it.

14 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosua, and stand ye in the Tabernacle of the Congregation, that I may giue him a charge. So Moses and Iosua went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle: in the pillar of a cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this song for you, and teach it the children of Isracl: put it in their mouthes, that this song may be my witness against the children of Isracl.

20 For I will bring them into the land (which I swaue vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselves, and waxe fat: ¶ then shall they turne vnto other gods,

b Iosua hands. * Chap. 7. 2.

¶ Or, hee found some.

c For he hath not forgotten the people, hath used to be valiant to receive vice, and constant to maintain vertue. d Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour and assistance.

* Numb. 8. 9. * Chap. 1. 5. 1.

c Before the Ark of the couenant, which was the signe of Gods presence and the figure of Christ.

¶ Which were not borne when the Law was giuen.

¶ 10. commandments.

¶ In a cloud that was fast indeed like a pillar.

h That is, I will take my fauour from them: as to turne his face towards vs, as to shew vs his fauour.

i To preserve you and your child e from idolatry, by rememb. my Gods benefits.

k For this is the nature of flesh, no longer to obey God: then it is vnder the rod.

gods, and serue them, and contemne mee, and breake my couenant.

21 And then when many aduerfities and tribulations shall come vpon them, this song shall answer them to their face as a witnesse: for it shall not be forgotten out of the monthes of their posterity: for I know their imagination, which they go about euen now, before I haue brought them into the land which I swaue.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Tohuas the sonne of Nun a charge, and said, ¶ Be strong and of a good courage: for thou shalt bring the children of Israel into the land, which I swaue vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put yee it in the side of the Arke of the couenant of the Lord your God, that it may be there for a witnesse against thee.

27 For I know thy rebellion and thy stiff necke: behold, I being yet alive with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your officers, that I may speake these words in their audience, and cal heauen and earth to record against them.

29 For I am sure that after my death yee will vterly be corrupt and turne from the way, which I haue commanded you: therefore euill wil come vpon you at the length, because ye wil commit euill in the sight of the Lord by prouoking him to anger through the worke of your hands.

30 Thus Mo'es spake in the audience of all the congregation of Israel the words of this song, vntill he had ended them.

C H A P. XXXII.

The song of Moses containing 7 Gods benedice toward the people, 15 and his rearing attitude toward him. 30 God menaceth them, as and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

I Barken, yee heauens, and I will speake: and I let the earth heare the words of my mouth.

2 My b doctrine shall droppe as the raine, and my speach shall fill as the dew, as the shoue vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednesse: iust and righteous is he.

5 They haue corrupted them clu'es toward him by their voyce, not being his children, but a froward and crooked generation.

6 Doe ye reward the Lord, O foolish people and vnwise? is not he thy father, & hath bought thee? he hath made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high God diuided to the nations their inheritance, when hee separated the

sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste, and roaring wilde nesse: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, fluttereth out her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 He carried him vp to the high places of the earth, that he might eate the fruits of the fields, and hee caused him to sucke honey out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe, with fat of the lambes, and rams fed in Bashan, and goats, with the fat of the graines of wheat: and the red liquor of the grape hast thou drunke.

15 ¶ But hee that should haue bene upright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with faines, therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: that prouoked him to anger with abominations:

17 They offered vnto deuils, not to God, but to gods whom they knew not: new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it and was angry, for the prouocation of his sonnes and of his daughters.

20 And hee said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked mee to anger with their vanities: and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrows vpon them.

24 They shall bee burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beafts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest they should waxe proud, and lest they should say, Our high hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand

When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

To teach them to see.

Or god of strange nation.

Meaning of the land of Canaan, which was beiea respect of Egypt.

That is, abundance of all things euen in the very rockes.

Hee fleweth what is the principall end of our vocation.

By changing his seruice for their superstitions.

Scripture calleth new, whicsoeuer man inuenteth, be the error neuer so old.

Hee calleth them Gods children, not to honor them, but to shew them from what dignitie they are fallen.

Which I haue not favoured, nor given my lawes vnto them.

They shall beaine both in the field and at home.

Reioycing to see the gaily affected, and attributing that to themselves, which is wrought by Gods hand.

That these euils are come vpon them because they forsooke mee.

10th. 1. 6.

Of thine insolentie, when thou shalt turne away from the doctrine contaiued therein.

As gouernours, iudges, and magistrates.

By idolatry, and worshipping images, which are the worke of your hands.

As witnesses of this peoples ingratitude.

He desireth that he may speake to Gods glory and that the people, as the greene grasse, may receiue the dew of his doctrine.

The Hebrew words is rocke, noting that God onely is mighty, faithfull and constant in his promise.

Not according to the common creation, but he hath made thee a new creature by his Spirit.

g They would consider the felicity, that was prepared for them if they had obeyed God.
* 18th. 23. 10.
10r. *de iudicio*
in libro octavo

derstand this: they would consider their latter end.

30 How should * one cha'e a thousand, & two put ten thousand to flight, except their strōg God had sold them, and the Lord had || shut them vp?

31 For their God is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poison of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 * Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and || repent toward his seruants, when hee seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are thy gods, their mightie God, in whom they trusted,

* 38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offerings: let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I lye for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will inake mine arrows drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enimie.

43 * Ye nations, praise his people: for hee will ateuenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moses came & spake all the words of this song in the audience of the people, hee and || Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these words to all Israel,

46 Then hee said vnto them, * Set your hearts vnto all the wordes which I testify against you this day, that ye may command them vnto your children, that they may obserue and doe all the wordes of this Law.

47 For it is no vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whither ye goe ouer Iorden to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt bee * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because yee * trespassed against me among the children of Israel, at the waters || of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before hee dea'd blesseth all the tribes of Israel. 18 There was a god like to the God of Israel. 29 Now any people's curse vnto

NOW this is the * blessing wherewith Moses the man of God blest the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, & hee came with ten thousand of Saints, and at his right hand a fierie Law for them.

3 Though hee loue the people, yet * all thy Saints are in thine hands: and they are humbled at thy feete to receiue thy wordes.

4 Moses commanded vs a Law for an inheritance of the Congregation of Iaakob.

5 Then || he was among the || righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let Reuben lye, and not die, though his men be a small number.

7 ¶ And thus he blest Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Levi hee said, Let thy * Thummim and thine Urim bee with thine Holy one, whom thou diddest proue in Massah, and didst cause him to strue at the waters of Meribah.

9 Who said vnto his father and to his mother, I haue not seene him, neither knew he his brethren, nor knew his owne children: for they obserued thy word, and kept thy Couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thine Altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: I smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Benjamin hee said, The beloued of the Lord shall dwell in safety by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.

13 ¶ And of Io'seph hee sayd, Blessed of the Lord is his land for the sweetnesse of heauen, for the dew, and for the || depth lying beneath,

14 And for the sweete increase of the Sunne, and for the sweete increase of the Moone,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the old hills.

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the bush, shall come vpon the head of Io'seph, and vpon the top of the head of him that was * separated from his brethren.

17 His beautie shall be like his first borne bullocke, and his || bornes as the hornes of an vnicorne: with them hee shall smite the people together, euen the endes of the world: there are also ten thousands of Ephraim, and these are the thousands of Manasse.

* Num. 20. 13. 14. and 17. 14. 19r. of the 10. y. Yee were not carefull and constant to maintain mine Lawes.

i This blessing is stretcht not onely a simple prayer, but an assurance of the effect thereof.

b Meaning infinite Angels.

c Ebr. his Saints, that is, the children of Israel, d As the disciples.

e To vs and our successours.

f Or, Moyses.

g Reuben shall be one of the tribes of Gods people, though for his sinnes his honour be diminished, and his familie but small.

h Signifying that he should hardly obtaine Iaakob promise, Genes. 49. 8.

i Exod. 28. 39.

h He preferred Gods glory to his own: as it is said, I will not use all in digestion, Eas. 3. 27.

i Hee declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

k Beantethe Temple should be built in Zion, which was the tribe of Benjamin, heeth ewith that God should dwell with him there.

l Or, flourish.

i Which was, God appearing vnto Moses, Exod. 3. 2.

k Gen. 49. 26.

l Or, flourish.

h The fruits of the wicked are as poison, detestable to God, and dangerous for man.
* Eccles. 7. 8. 1. 10. 12. 19. 146. 10. 30.

¶ Or, change his minde.
i When neither strong nor weak in a man's remaine.

* 1 Sam. 2. 6. Job. 13. 2. 17. 14. 6. 13.

e That is, I swear, read, Gen. 14. 22.

* Rom. 15. 20. i Whether the blood of Gods people be shed for their sinnes, or in trial of their faith, hee promisseth to reuenge it.
¶ Or, inflame.

* Chap. 6. 6. and 11. 18.

x For I will performe my promise vnto you, ifa.

* Num. 27. 12.

* Gen. 28. 8. * Num. 20. 25. 38. and 33. 38.

m In thy proſpe-
ro: 1 voyages vpon
the ſea, Gen. 19. 13
109. mmoſt Zion,
n Theſe loe of
Zebulun.

18 ¶ And of Zebulun he ſaid, Reioyce, Zebu-
lun, in thy going out, and thou Iſſachar in thy
tent.
19 They ſhall call the people vnto the ſſ moun-
taine: there they ſhall offer the ſacrifices of right-
eouſneſſe: for n they ſhall ſucke of the abun-
dance of the ſea, and of the treaſures hid in the
ſand.

20 ¶ Allo of Gad he ſaid, Bleſſed be he that en-
largeth Gad: he dwelleth as a Lion that catcheth
for his pray the arme with the head.

21 And hee looked to himſelfe at the begin-
ning, becauſe there was a portion of the o Lawgi-
uer hid: yet hee ſhall come with the heads of the
people, to execute the iuſtice of the Lord, and his
iudgements with Iſrael.

22 ¶ And of Dan hee ſayd, Dan is a Lions
whelp: he ſhall leape from Baſhan.

23 ¶ Allo of Naphtali he ſaid, O Naphtali, ſa-
tisfied with fauour, and filled with the bleſſing of
the Lord, poſſeſſe p the Weſt and the South.

24 ¶ And of Aſher hee ſaid, Aſher ſhall be bleſ-
ſed with children, hee ſhall be acceptable vnto his
brethren, and ſhall dip his foot in oyle.

25 Thy ſhoes ſhal be yron and braſſe, and
thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like God, O righteous peo-
ple, which rideth vpon the heauens for thine
helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder
his armes thou art for euer: hee ſhall caſt out the
emie before thee, and will ſay, Deſtroy them.

28 Then Iſrael the fountaine of Iakob ſhall
dwell alone in ſafetie in a land of wheat and
wine: alſo his heauens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like vn-
to thee, O people ſaued by the Lord, the ſhield of
thine helpe, and which is the ſword of thy glory?
therefore thine enemies ſhall bee in ſubiecti-
on to thee, and thou ſhalt tread vpon their hic
places.

CHAP. XXXIIII.

1 Moſes ſeeth a the land of Canaan. 5 Hee dieth. 8 Iſrael

receiue. 9 Iuſtus ſucceedeth in Moſes vpon. 10 The praife
of Moſes.

Then Moſes went from the plaine of Moab vp
into mount Nebo vnto the toppes of Piſgah
that is ouer againſt Iericho: and the Lord ſhewed
him * all the land of G.lead, vnto Dan,

2 And all Naphtali, and the land of Ephraim
and Manaſſeh, and all the land of Iudah, vnto the
vtmoſt ſea:

3 And the South, and the plaine of the valley
of Iericho, the cite of palme trees, vnto Zoar.

4 And the Lord ſaid vnto him, * This is the
land which I ſware vnto Abraham, to Izhak and
to Iakob, ſaying, I will giue it vnto thy lead: I
haue cau'd thee to ſee it with thine eyes, but thou
ſhalt not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there
in the land of Moab, according to the word of
the Lord.

6 And hee buried him in a valley in the land
of Moab ouer againſt Beth-peor, but no man
knoweth of his ſepulchre vnto this day.

7 Moſes was now an hundredth and twentie
yeere old when hee died, his eye was not dimmed,
nor his natural force abated.

8 And the children of Iſrael waep for Moſes
in the plaine of Moab thirte dayes; ſo the dayes
of weeping and mourning for Moſes were ended.

9 And Iuſhua the ſonne of Nun was full of
the ſpirit of wiſedome: for Moſes had put his
hands vpon him. And the children of Iſrael were
obedient vnto him, and did as the Lord had com-
manded Moſes.

10 But there aroſe not a Prophet ſince in Iſ-
rael like vnto Moſes (whom the Lord knew face
to face).

11 In all the miracles and wonders which the
Lord ſent him to doe in the land of Egypt before
Pharaoh and before all his ſeruants, and before
all his land,

12 And in all that mighty hand and all that
great feare, which Moſes wrought in the fight of
all Iſrael.

Which was a
part of mount A-
barim, Num. 27.
12.

Chap. 34.
1. Called Medi-
terranean.
Gen. 11. 7.
and 13. 15.

To wit, the An-
gel of the Lord,
Iude 9.

That the Iewes
might not haue
occaſion thereby
to commit idola-
try.

Hereby appea-
reth the fauour of
God, that leaſt
not his Church
deſtitute of a ge-
nerour.

Vnto whom the
Lord did reuele
himſelfe to plaine-
ly, as Exod. 33. 11.

Meaning, the
power of God
working by Moſes
in the wildeerneſſe.

So that the por-
tion of the Ga-
dites, and others
on this ſide Iorden
was Gods, though
it was not ſo
knowne.

Meaning, neere
the ſea.

Thou ſhalt be
ſtrong, or thy
countrie full of
meall. It ſeemeth
that Simeon is left
out becauſe hee
was vader Iudah,
and his portion of
his inheritance,
Ioth. 19. 9.

Who was plea-
ſured in Iſaac as a
fountaine.

Thine enemies
for feare ſhall lye
and ſaine to be in
ſubiectiō.

THE BOOKE OF
IOSHUA.

THE ARGUMENT.

In this booke the holy Ghoſt ſetith moſt liuely before our eyes the accompliſhment of Gods promiſe, who as hee
promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom hee
willeth to obey, Deut. 18. 15. ſo hee ſetith himſelfe here true in his promiſe, as at all other times, and after
the death of Moſes his faithfull ſeruant, he raiſeth vp Iuſhua to be ruler and generour ouer his people, that re-
ſtore they ſhould be discouraged for lacke of a Captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter.
And becauſe that Iuſhua ſhould be confirmed in his vocation, and the people alſo might haue none occaſion to
grudge, as though he were not approoued of God: hee is adorned with moſt excellent gifts and graces of God, both
to gouerne the people with counſell, and to defend them with ſtrength, that hee lacke nothing, which either be-
longed to a valiant captaine, or a faithfull miniſter. So hee ouercometh all difficulties, and bringeth them in-
to the land of Canaan: the which according to Gods ordinance hee diuideth among the people, and appointeth
their borders: hee eſta bliſheth lawes and ordinances, and putteſt them in remembrance of Gods manifold ben-
efits, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance, if they
diſobey him. This hiftorie doeth repreſent Ieſus Chriſt the true Iuſhua, who leadeth vs into eternal felicitie,
which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis vnto the end of this booke,
are continued 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of
Abraham out of Caldea, 423. and from thence to the death of Ieſeph 290 So that the Geneſis containeth
2369. Exodus 140. the other three booke of Moſes 40. Iuſhua 27. So the whole maketh 2576. yeeres

CHAP. I.

The Lord encourageth Ioshua to inuade the land. 4 The boundeth on limits of the land of the Iudaeites. 5 The Lord promiseth to assist Ioshua in his conquest. 11 Ioshua commandeth the people to prepare themselues to possesser the land, 11 and exhorteth the R. submittes to execute their charge.

The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua 212 preparation to his history.

NOW after the death of Moses the seruant of the Lord, the Lorde spake vnto Ioshua the sonne of Nun, Moses minister, saying, 2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou and all this people, vnto the land which I giue thee, that is, to the children of Israel.

Chap. 14. 9.

3 * Every place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

Deut. 11. 24. b Of Zin, called Kadeish and Parao. c Meaning, the whole land of Canaan. d Called Mediterraneanism. e Hebr. 13. 5.

4 * From the wildeernesse and this Lebanon euen vnto the great riuier, the riuier **||** Perath: all the land of the **||** Hittites, euen vnto the great Sea toward the going downe of the Sunne, shall be your coast.

Deut. 31. 23.

5 There shall not a man be able to withstand thee all the daies of thy life: as I was with Moses, so will I be with thee. * I will not leaue thee, nor forsake thee.

10. grow stronger and stronger.

6 * Be strong, and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

Deut. 5. 23. and 38. 14. c Hee sheweth wherein consisteth true prosperity, euen to obey the word of God. f Shewing that it was not possible without continuall study of Gods word. g Or, gouernis wisely.

7 Onely be thou strong, and **||** of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whither soeuer thou goest.

g Meaning from the day that they were proclaimed, Chap. 3. 2.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day & night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou **||** haue good successe.

* Num. 32. 20.

9 Haue not I commanded thee, saying, Bee strong, and of a good courage, feare not, nor bee discouraged? for I the Lord thy God will be with thee, whither soeuer thou goest.

b Which belonged to Sihon the King of the Amorites, and Og king of Bashan. c Or, toward Iorden from Iericho.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hofte, and command the people, saying, Prepare you vitales: for s after three dayes ye shall passe ouer this Iorden to goe in to possess the land, which the Lord your God giueth you to possess it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this **||** land.

14 ¶ Your wines, your children, and your cattell shall remaine in the land which Moses gaue you **||** on this side Ieriden: but yee shall goe ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possess the land, which the Lord your God giueth them: then shall yee returne vnto the land

of your possession, and shall possesse it, which land Moses the Lords seruant I gaue you on this side Iorden toward the Sunne rising.

16 Then they answered Ioshua saying, All that thou hast commanded vs, we will doe, and whither soeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God bee with thee, as he was with Mo's.

18 Whosoever shall rebel against thy commandement, and will not obey thy words in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

CHAP. I. I.

Ioshua sendeth men to spy Iericho, whom Rahab hideth. 11 She confesseth for God of Israel. 12 Se requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THEN Ioshua the sonne of Nun sent out of **||** Shittim two men to spy secretly, saying, Go view the land, and also Iericho: and they went, and came into an **||** harlots house, named Rahab, and lodged there.

2 Then report was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spy out the country.

3 And the King of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, and which are entred into thine houe: for they become to search out all the land.

4 (But the woman had taken the two men, and hid them) Therefore sayd she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whether the men went I wote not: follow ye after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the **||** rooffe of the house, and hid them with the stalks of flax, which she had spread abroad vpon the rooffe)

7 And certaine men purified after them, the way to Iorden, vnto the fordes, and alsoone as they which purified after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, she came vp vnto them vpon the rooffe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land haue because of you.

10 For we haue heard how the Lord **||** dried vp the water of the red Sea **||** before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto **||** Sihon and to Og, whom ye vtterly destroyed:

11 And when we heard it, our hearts **||** did faint, and there remained no more **||** courage in any because of you: for **||** the Lord your God, he is the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, swear vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliuie my father and my mother, and my brethren and my sisters, and all that they haue: and that yee will deliuer our **||** soules from death.

14 And the men answered her, **||** Our life for you

By your request but yet by Gods decree appointment, deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

l Which place was in the plain e of Moab nere vnto Iericho. m Hebr. 13. 5. iames 2. 25. n Or, carriers house, or hostells.

b Though the wicked for the hand of God vpon them, yet they respect not, but lecke how they may by their power and policie resist his working.

c Meaning, vpon the haufe: for then their houses were flat about, for that they might doe their business there vpon.

d So God promised, Deut. 28. 7. chap. 9. 11.

e Exod. 14. 21. f Chap. 13.

g Num. 31. 20.

h Or, melted. i Or, burne. k Heerein appeareth the great mercie of God that in this common delusion hee would draw a most in erable sinners repent and conuulse his Name. l Or, liues. m We warrant you vpon paine of our liues.

you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truly with thee.

15 Then he let them down by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And he said vnto them, goe you into the mountaine, left the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vs swear.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whoeuer then doeth goe out at the doores of thine house into the street, his blood shall be vpon his head, and wee will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our matter, wee will be quit of thine oath, which thou hast made vs swear.

21 And she answered, According vnto your words, so be it: then he sent them away, and they departed, and she bound the red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed Iouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country haue become vs.

CHAP. III.

Ioshua commandeth them to depart when the Arke remoueth. The Lord promiseth to exalt Ioshua before the people. Ioshua exhortation to the people. The waters part asunder while the people passe.

¶ Then Ioshua rose very early, and they remoued from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about two thousand cubites by measure: yee shall not come nere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had saide vnto the people, * Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake vnto the priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of

the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither and heare the words of the Lord your God.

10 And Ioshua said, Hereby yee shall know that the liuing God is among you, and that hee wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuities, and the Perizzites, and the Girgashtites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord, of all the world passeth before you into Iorden.

12 Now therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brink of the water, (* for Iorden vseth to fill all his banks all the time of harvest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the cite of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, in the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, stood, drie within Iorden ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIIII.

God commandeth Ioshua to set vp twelue stones in Iorden. The waters returne to their accustomed course. Other twelue stones are set vp in Gilgal. This miracle must be declared to the posteritie.

¶ And when all the people were wholly gone ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden: out of the place where the Priests stood in a readinesse, twelue stones which ye shall take away with you, and leaue them in the b lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

Which was nere vnto the stre.

h Wee shal be discharged of our oath, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered

ie He shal be guilty of his owne death.

k So that others should thinke to escape by the same means.

l Or, fearlesse assured.

m Towit, theirer Iordena.

n Which according to the Hebrewes was in March, and about 40. dayes after Moses death. b Which time was giuen for to prepare them vnto Iericho, Chap. 1. 11.

o Or, a mile.

p Leuit. 10. 7. num. 11. 10. chap. 7. 13. 1. sam. 16. 5.

Chap. 1. 9.

q Euen in the ebbe well where the stream had run, is verse 17.

r By this miracle in dividing the waters

s Which should set vp twelue stones in remembrance of the benefite.

Psal. 114. 3.

Mich. 7. 45.

t 1. Chron. 12. 19. iudges 24. 30.

u Because the river was accustomed at this time to be full, the miracle is so much the greater.

v Either taryng till the people were past, or as some haue said, sure, as though they had been vpon the drie land.

a As Chap. 3. 17.

b Meaning, the place where they should campe.

CHAP. V.

1 The Canaanites are a side of the Israelites. 2 Circumcision is commended the second time. 3 The Passouer is Ipsi. in Manna ceaseth. 12 The Angel appeareth vnto Iosua.

Now when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

a The Amorites were on the sides of Iorden, whereof two Kings were slaine already on the side toward Moab.

* Exod. 4. 25. b For now they had lett it off a boord 30 yeeres, c Gilgal was so called because they were there circumcised.

2 ¶ That same time the Lord said vnto Iosua, Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

3 Then Iosua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Iosua circumcised all the people, euen the males that came out of Egypt because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of war that came out of Egypt, were confimed, because they obeyed not the voice of the Lord: vnto whom the Lord sware that he would not shew them the land, which the Lord had sworn vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

d For they looked daily to remoune at the Lords commandement, which thing they that were new circumcised, could not doe without great danger. * Num. 14. 23.

7 So their sonnes whom he raised vp in their steade, Iosua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

9 After the Lord sayd vnto Iosua, This day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

e For their sote, was so grieuous, that they were not able to remoune, f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like so to the Egyptians.

10 So the Children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen, in y^e plaine of Iericho.

11 And they did eat of the corne of the land, on the morrow after the Passouer, vnleavened bread and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan that yeere.

13 ¶ And when Iosua was by Iericho, he lift vp his eyes and looked: and behold, there stood a man against him, hauing a sword drawn in his hand, and Iosua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

* Exod. 12. 9. g In that that Iosua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords Captaine, he declareth himselfe to be Christs. * Exod. 3. 5. with 4. 7. ch. 13. 21.

14 And he said, Nay, but as a Captaine of the hoste of the Lord am I now come: then Iosua fel on his face to the earth, and did worship, and saide vnto him, What sayeth my Lord vnto his seruant?

15 And the Captaine of the Lords hoste saide vnto Iosua, Loose thy shoe of thy foote. for the place whereon thou standest, is holy: and Iosua did so.

5 And Iosua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoullder, according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your childre shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosua had commanded, and tooke vp twelue stones out of the middes of Iorden as the Lord had said vnto Iosua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

9 And Iosua set vp 4 twelue stones in the mids of Iorden, in the place where the feet of the Priests, which bare the Arke of the Couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished: that the Lord had commanded Iosua to say vnto the people, according to all that Moses charged Iosua: then the people halted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

12 ¶ And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manassih went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre went before the Lord vnto batle, into the plaine of Iericho.

14 That day the Lord magnified Iosua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Iosua, saying, 16 Command the Pr ests that beare the Arke of the Testament, to come vp out of Iorden.

17 Iosua therefore commanded the Pr ests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the mid of Iorden, and as soone as the soles of the Priestes feet were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Iosua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, Wh^e your children shall aske their fathers in time to come, & say, What meane these stones?

22 Then ye shall shew your children, and say, Isracl came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the Red Sea^r which he dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually,

e God commanded that not only we our selues profit by his wonderfull waikes, but that our posteritie may knowe the cause thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal,

e Meaning in the presence of sight of the people. * Num. 31. 27. 29.

f That is, before the Arke.

g Or, remembrance

g Because the Arke testified Gods presence, and the Table of the Law concerned therein, signified Gods favour toward his people.

h Called Abib or Nisan, containing part of March and part of April.

* Exod. 14. 31. 32. i Gods benefits seen for a plaine condemnation to the wicked, and fire vp his remembrance him and obey him.

CHAP. VI.

3 The Lord inffructeth Ioshua what he should doe as touching Iericho. 6 Ioshua commeth vnto Priests and warriers what is doe. 20 The wall is fall, 22 Rahab isued. 24 All in burnt sune gold and metall. 26 The curse of him that buildeth the Citie.

Now Iericho was shut vp, and b closed, c because of the children of Israel, a none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compass the Citie, in going round about the Citie d once: thus shall you doe fixe dayes.

4 And seuen Priests shall beare seuen Trumpets of rams hornes before the Arke: and the seuenth day ye shall compass the Citie seuen times, and the Priests shall blow with the Trumpets.

5 And when they make a long blaw with the rams hornes, and ye heare the sound of the Trumpet, all the people shall shout with a great shout: then shall the wall of the Citie fall downe flat, and the people shall ascend vp, euery man straight before him.

6 ¶ Then Ioshua the sonne of Nun called the priests & said vnto them, Take vp the Arke of the Couenant, and let seuen priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, f Go and compass the citie: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen Trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the Trumpets, and the Arke of the Couenant of the Lord folowed them.

9 ¶ And the men of armes went before the Priests, that blew the Trumpets: then the gathering hoste came after the Arke, as they went and blew the Trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, and went about it b once: then they returned into the host, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord.

13 Al o seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the i gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the host thus they did fixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same manner k seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, (hee, and all that are with her in the house; for * hee hid the

messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, left yee make you selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But al siluer, and gold, and vessels of brasse, and yron shall be m consecrate vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the Trumpet, they shouted with a great shout: and the * wall fell downe flat: so the people went vp into the citie, euery man straight before him: * and they tooke the citie.

21 And they vterly destroyed all that was in the Citie, both man and woman, yong and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, c, and bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them a without the host of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of o the house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers household, and all that shee had, and shee p dwelt in Israel, euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cured be the man before the Lord, that rieth vp, and buildeth this citie Iericho: q he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and hee was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Asaphite the acites to fight 6 Ioshu prayeth to the Lord. 16 Ioshua enquireth out those that sinned, and stoneb them and all hee.

Vt the children of Israel committed a trespassse in the excommunicate thing: for * Achan the sonne of Carni, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethuan, on the Eastside of Bethel, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Ioshua, and sayd vnto him, Let not all the people go vp, but let as it were two or three thousand men go vp, and smite Ai, and make not al the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled back: r: the men of Ai.

5 And the s men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

a That none could goe out.
b That none could come in.
c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with might weake things ouercome: that which seemeth most strong.

f This is chiefly meant by the Reubenites Gadites, and half the tribe of Manasie.

g Meaning the Newward, where in was the Standard of the tribe of Dan, Num. 10. 25.

h For that day.

i The tribe of Dan was so called, because it gathered Iaft, and marched wv whatsoever was left of others.

k Besides every day once for the space of fixe daies

l That is, appointed wholly to be destroyed.

m Chap. 24.

* 2. iul. 27. 10
iul. 2. 2.
iul. 1. 1. 1. 17.
m. And therefore cannot be put to any private vie, but must be first melted, and then letue for the Tabernacle.

* Heb. 1. 30.
* 2. Mar. 12. 19. 16.

* Chap. 2. 14.
iob. 1. 2.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged. o Meaning, the Tabernacle. p For she was married to Salmon prince of the tribe of Iudah, Math. 1. 5.

q Hee shall build to the destruction of all his racke, which thing was fulfilled in King of Beth-el, 1. King. 16. 34.

a Intaking that which was commanded to be destroyed.

* Chap. 22. 20.

1. Chron. 2. 7.

b This was a citie of the Amorites: for there was another so called among the Ammonites, 1. ere. 49. 3.

The first Ai is called Aiah, Isa. 10. 18

c God would by this overthrow make them mee earnest to search out and punish the sinne committed.

6 ¶ Then Ioshua rent his clothes, and fell to the earth upon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus hath the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the houfolds: and the houfhold which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his houfhold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayd vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and hee will mee now what thou hast done: hide it not from mee.

20 And Achan answered Ioshua, and sayd, In-deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoyle a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of sixtie shekels weight, and I coueted them, and tooke them: and behold, they lye hidde in the earth in the midst of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 10 and mourning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an Altar. 32 He writeth the Law vpon stones. 35 and readeth it to all the people.

After the Lord said vnto Ioshua, *fear not, neither bee thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his Citie, and his land.

2 And thou shalt doe to Ai, and to the King thereof, as thou diddest vnto Tericho, and to the King thereof: neuertheless, the spoile thereof, and *the cartell thereof shall ye take vnto you for a prey: thou shalt lie in waite against the citie on the backe side thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in waite against the citie on the backe side of the Citie: goe not very farr from the Citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the Citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the Citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and shall destroy the Citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the Citie, ye shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbered the people: and hee and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him, went vp and drew nere, and came against the Citie, and pitched on the Northside of Ai: and there was a valley between them and Ai.

12 And hee tooke about fise thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the Citie.

13 And the people set all the hoste that was on the North side against the Citie, and the liers in

Or, vnto. 1 Some read, a place: others, a rod: and some a tongue. m This iudgment only appertained to God, and to whom he will reueile it: to man he hath commanded not to punish the child for the fathers fault, Deut. 24. 16. n He declarerth that this is Gods iudgement, because he had offended, and caused others to be blame.

Deut. 1. 31, 32, and 7. 18.

Chap. 6. 31.

Deut. 10. 14.

a Meaning, on the West side, as verse 9.

b God would not destroy Ai by miracle, as Tericho, to the intent that other Nations might seee the power and policie of his people.

c Or driue out (the inhabitants) of the Citie.

c With the rest of the aimes.

d That is, viewed and numbered them and set them to a way.

e Hee sent the few, at the other which lay in ambush, might not be discouered.

d This Infirmie of his faith howe we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then to suffer wickednesse vpon us, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guilty, either by lottes or by the iudgement of Vergeim, Num. 37. 31.

i By declaring the truth: for God is glorified when the sinerth is confessed.

k Such rich garments as the Sates of Babylon did weare.

1 To the intent that they in the Citie might the better discouce his atme.

2 As they which faimed to see Ioseph feare.

h Or, lift vp the burnt, & so signifie when they shall iudged the citie.

10r, some of the beauen. Or place.

i Which came out of the ambull.

*Deut. 7. 2.

k For the fire which they had before set in the Citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

*2 Chron. 31. 22. 26. as verse 2.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. * Chap. 7. 25. 26.

wait on the West, against the Citie: and Ioshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for he knew not that any lay in wait against him on the backside of the citie.

15 Then Ioshua and all Israel as beate before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Bethel, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, h Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that hee had in his hand, toward the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the city ascended vp ¶ to heauen, and they had ¶ no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the mids of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

23 And the king of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had stretched out with the speare, vntill he had vterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this citie, Israel tooke for a pray vnto themselves, according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Ioshua commaunded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and * lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moyses, an Altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a remembrance of the fall of the Law of Moyses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges) stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the covenant of the Lord: as well the stranger, as hee that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, * as well before the women and the children, as the stranger that was conuerfant among them.

CHAP. I X.

1 Diuers Kings assent to themselues against Ioshua. 2 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perishe all wayes.

AND when all the Kings that were beyond Iorden, in the mountaines & in the valleys, and by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

they gathered themselves together, to fight against Ioshua, and against Israel with one accord.

¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to A,

4 And therefore they wrought craftily: for they went, and fained themselves ambassadours, and tooke olde sackes vpon their asies, and olde bottels for wine, both rent and bound vp,

5 And olde shoes and clouted vpon their feete: also the raiment vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuites, It may be that thou dwellest among vs, how then can I make a league with the?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our country spake to vs, saying, Take vnto thee with you for the iourney, and go to meece them,

* Exod. 20. 25. Deut. 27. 5.

n Meaning the ten Commandments, which are the summe of the whole Law.

* Deut. 21. 29. and 27. 12. 13.

* Deut. 31. 12. 13. 14. So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

o In respect of the plaine of Moab.

p The maine sea called Medicinatum.

† Ebr. one mount. * 2. Sam. 21. 1.

c Because they were all worse.

d For the Gibeonites and the Hiuites were all one people.

e Euen the Idolaters for feare of death, will pretend to honour the true God, and receive his Religion.

† Ebr. your hand.

f The wic'ed lacks no art nor spare no lies to see forth their policie, when they will deceiue the seruaunts of God.

g Somethinke that the israelites ate of their victuals, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash orbs, but the wch Gods merite toward his, which would not punn th them for this fault.

l For the vic's of the Tabernacle and of the Temple when it shall be built. Demi. 7. 1.

m Who were minded to put them to death for feare of Gods wrath. n That is for the sacrifices of the Temple, as vsct. 13

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also the bottles of wine which we filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great Iourney.

14 ¶ And the 8 men accepted their tale concerning their victuals, and commised not with the mouth of the Lord.

15 So Iosua made peace with them, and made a league with them, that he would suffer them to live: as loe the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chphirah, and Beeroth, and Kiriath-iaear.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworn vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them live, lest the wrath be vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them live, but they shall hew wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosua then called them, and talked with them, and said, wherefore haue yee beguiled vs, saying, Wee are vtry farre from you, when yee dwell among vs?

23 Now therefore yee are cur'd, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Iosua, and said, Because it was told thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Iosua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Flouting wate warre against Gibeon. 2 Iosua discomfited 13 The Lord vnto hall stones and few many 13 The Sunne flouthered, 7 Iosua's prayer. 26 The five kings are hanged. 29 Many moor cities and kingdome, royd.

Now when Adoni-zedek King of Ierusalem had heard how Iosua had taken Ai and had destroyed it, (* for as he had done to Jericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly for Gibeon was a great citie, as one of the royall citis: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore a Adoni-zedek King of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe mee, that we may finite Gibeon for they haue made peace with Iosua, and with the children of Israel.

5 Therefore the five kings of the Amorites King of Ierusalem, the King of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together and went vp, they with all their hostes, and besieged Gibeon, and made b warre against it.

6 And the men of Gibeon sent vnto Iosua, esen to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Iosua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Iosua, * Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Iosua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them wth a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fledde from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the * hail stones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Iosua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Ird, * Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, vntill the people auenged them: clues vpon their enemies: (is not this written in the booke ofe Iasher?) to the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Iosua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was tolde Iosua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Iosua said, Rouse great stones vpon the

* Chap. 6. 19 21. * Chap. 3. 28-29.

a That is, Lord of justice: so vsuaus take to themselves glorious names, when indeed they be very enemies against God and all iustice.

b So eniuous the wicked are when any depart from their band.

c Iest Iosua should haue thought that God had lost this great power against him for his lawfull league with the Gibeonites, the Lord here strengtheoth him.

d Some see ther all things iust to execute Gods vengeance against the wicked.

* Jsa. 38 11. ecci. 46-45.

e Somerads, the booke of the righteous, meaning Moses: the Calde text readeth in the booke of the law: but it is like that it was a booke that named, which is now lost. f. By taking 2-29 the enemies hearts and destroying them with hail stones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were confumed, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto me forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, *even* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of war, which went with him, come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them Feare not, nor be faint hearted, but be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandment, that they should take them downe off the trees, and cast them into the caue (wherein they had bene hid), and they laied great stones vpon the caues mouth, which remains vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the foules that were therein, hee let none remaine: for hee did to the king of Makkedah as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue him it also, and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the foules that were therein: hee let none remaine in it: for hee did vnto the king thereof, as hee had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the foules that were therein, according to all as hee had done to Libnah.

33 ¶ Then Horam king of Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the foules that were therein hee vtterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein: hee lette none remaining, according to all as hee had done to Eglon: for hee destroyed it vtterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the foules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 *Dispersing and cities, and countreys overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God baredeth his enemies hearts: as they on his side destroyed.*

And when Iabin king of Hazor had heard this then he sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achsaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleys and in the borders of Dor westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder Hermon in the land of Mirzeph.

4 And they came out, and all their hosts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charres exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all slain before Israel: thou shalt hough their horses, and burnt their charres with fire.

7 Then came Ioshua and all the men of warre with him, against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel, and they smote them, and chased them vnto great Zidon, and vnto Mifephothaim, and vnto the valley of Mirzeph Eastward, and smote them vntill they had none remaining of them.

9 And

† Ebr. cut off all their traine or tail.

g Or in safety, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

* Deut. 21. 23. chap. 8. 29.

† Ioshua taketh Makkedah.

‡ Or, every person. Chap. 6. 21.

§ Libnah is taken.

¶ Or, persons.

‡ Lachish is taken.

§ The king of Gezer is slain.

¶ Eglon is taken.

Hebron is taken.

‡ Debir is taken.

l Some reade Ahdeth, which significth the defectors of the hills.

k In one battell.

l Where the Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the Eungelists call the lake of Genezareth, or Iberias.

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serue to the vie of war, nor the Israelites should put their trust in them.

e Which significth hot waters, or according to some, brine pits.

9 And Iosua did vnto them as the Lorde bade him: hee houghed their hories, and burnt their charres with fire.

10 ¶ At that time also Iosua turned backe, and tooke Hazor, and smote the King thereof, with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliuie, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kingdomes of them did Iosua take, and smote them with the edge of the sword, and vtterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood fill in their strength, save Hazor onely, that Iosua burnt.

14 And all the spoile of the cities and the cattell, the children of Israel tooke for their prey, but they smote euery man with the edge of the sword, vntill they had destroyed them, not leauing one aliuie.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses command Iosua, and so did Iosua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Iosua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings hee tooke, and smote them, and slew them.

18 Iosua made war long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, save those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vtterly, and shew them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Iosua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, in Gath, and in Ahdod were they left.

23 So Iosua tooke the whole land, according to all that the Lord had said vnto Moses: and Iosua gaue it for an inheritance vnto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1.7 What Kings Iosua and the children of Israel killed on both sides of Iorden 24 Which were in number thirtie and one

And these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aror, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-jesh-moth, and from the South vnder the springs of Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the remnant of the gyants, which dwelt at Astroroth, and at Edrei,

5 And reigned in mount Hermon, and in Sal-cab, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manassh.

7 ¶ These also are the kings of the country, which Iosua and the children of Israel smote on this side Iorden, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount Halak that goeth vp to Seir, and Iosua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleyes, and in the plaines, and in the hill sides, and in the wildernes, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ The king of Iericho was one: * the king of Ai, which is besides Bethel, one:

10 * The king of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah one: the King of Arad, one:

15 The * King of Iibnah one: the King of Adullam, one:

16 The * King of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah one: the king of Hephher, one:

18 The king of Aphek, one: the king of Lasha-ron, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iok-nean in Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one. All the kings were thirtie and one.

CHAP. XIII.

1 The borders and coastes of the land of Canaan 2 The possession of the Reubenites, Gadites, and half the tribe of Manassh 24 The Lord doth the inheritance of Levi 28. 29. 30. 31. Now

f Both men, women and children.

* Num 33. 52. 49. 7. 2.

g Which were troog by firetion and not hurt by warre.

b All mankind.

* Exod. 14. 11. Deut 7. 2.

i Thacia, Samaria.

k So called because it was bare and without trees. Or, the valley of Gadi.

* Chap. 9. 3.

l That is, to giue them ouer to hemelles: and therefore they could not be rebell against God and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17. 4.

* Num 26. 53. 55.

a From Gilgal where Iosua camped

¶ Num. 22. 29. 40. 3. 6.

1 Or, willerugg.

1 Or. 6 # Sidr. 1. 1. 1. 7. and 4. 4.

1 Deut. 17. Chap. 13. 12.

* Num. 22. 29. 40. 3. 12. Chap. 13. 6.

b Read chap. 11. verse 17.

1 Or, in Affahab.

* Chap. 2. 2. Chap. 8. 29.

* Chap. 10. 13.

* Chap. 10. 12.

* Chap. 10. 39.

* Chap. 10. 29. 30.

* Chap. 10. 28.

* Chap. 11. 10.

1 Or, were in Carmel.

* Gen 14. 1.

Or, she countaine of she Iunne.
* 1. King. 2. 9.

Hebr. Rephaim.

Or, the citie of woods.

d Meaning, to ward Syria.

e Chap. 14. 15.

e This was done after the death of Ioshua, Iudg. 1. 10, 30.

Or, confin.

f Because her husband taried too long.
Or, grant me this portion.

g Because her country was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

h Which before was called Zer-phah, Iudg. 1. 17.

uer: also this border goeth vp to the waters of ¶ En-themeth, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnon, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnon Westward, which is by the end of the valley of the † Giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fontaine of the water: of Nephroah, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ¶ Kiriath-icarim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chelalon on the North side: so it commeth downe to Beth-shemeth, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are vnto the ^d Sea.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, *even* * Kiriath-arba of the father of Anak which is in Hebron.

14 And Caleb ^e droue thence three sonnes of Anak, Shephai, and Ahiman, & Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, *even* to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the † brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went in to him, shee moued him, to aske of her father a field: ^f and shee lighted off her asse, and Caleb said vnto her, What wilt thou? 19 Then shee answered, ¶ Giue me a blessing: for thou hast giuen me the South country: ^g giue mee also springs of water. And hee gaue her the springs aboue, and the Springs beneath.

20 This shall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the vmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerieth, Hebron (which is Hazor)

26 Anam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar, Shual, and Beerseba, and Bizithiah,

29 Baalah, and Im, and Azem,

30 And Etlolad, and Chelal, and Hormah,

31 And Ziklag, and Madmannah, & Sanannah,

32 And Iebathaim, and Shilhim, and Aain, and Rimmon: all these cities are twentie nine with their villages.

33 ¶ In the lowe country were Eshtaal, and

Zoreah, and Athnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, & Adithaim, & Gederah, and Gederothaim: foureene cities with their villages.

37 Zenan, and Hadadshah, and Migdal-gad.

38 And Dileam, and mitzpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kirihsh,

41 And Gederoth, Beth-dagon, and Naamah,

and Makke-dah: sixteene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Athnah, and Neziab,

44 And Kelah, and Aczib, and Marefshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron, *euē* vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the triuer of Egypt, and the great sea, *was* their coast.

48 ¶ And in th. mountaines were Shamir, and Iatir, and Socoh,

49 And Danah, and † Kiriath-munath (which is Debir)

50 And Anab, and Ashetomah, and Anin,

51 And Goshen, and Holon, and Giloh: *euē* ten cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Hallul, Bethzur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-icarim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes were Beth-arabah, Middin, and Secagah,

62 And Nibshan, and the † city of salt, and Engedi: sixe cities with their villages.

63 Neuertheless, the Iebusites that were the inhabitants of Ieru-salem, could not the children of Iudah cast out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

C H A P. XVI.

1 The lowe part of Ephraim, to the Canaanite dwelled among them.

¶ And the lot fell to the a children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernes that goeth vp from Iericho by the mount of Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Atariatath,

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon, the nether, and to Gezer, and the ends ^b thereof are at the sea.

4 So the children of Ioseph, Manasseh and Ephraim ^c tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, *euē* the borders of their inheritance on the East, side were Aroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the sea vnto Michmethah on the North side, and this border

returned

† Ebr. dauithera.

i Meaning, Nilus, as Chap. 13. 3.

f Which is also called Kiriath-sepher, verſe 5.

† Chap. 14. 15.

† Of this citie the fact is both his name. † That is vterly, though they flew the most part, and burnt their citie, Iudg. 1. 8.

b Of their inheritance.

c Generally, first † Ephraim, and then Manasseh.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah,

7 And goeth downe from Ianohah to Atheroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasse: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the half tribe of Manasse. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasse and Ephraim receive a greater portion of heritage.

This was also the lot of the tribe of Manasse: for he was the first borne of Ioseph: so was, of Machir the first borne of Manasse, and the father of Gilead: now because hee was a man of warre, he had Gilead and Basan.

2 And also of the rest of the sonnes of Manasse by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasse, the sonne of Ioseph according to their families.

3 But Zelophehad the sonne of Hephher, the sonne of Gilead, the son of Machir, the sonne of Manasse, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moyses to give vs an inheritance among our brethren: therefore according to the commandment of the Lord, hee gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasse beside the land of Gilead and Basan which is on the other side of Iorden.

6 Because the daughters of Manasse did inherit among his sonnes: and Manasse's other sonnes had the land of Gilead.

7 So the borders of Manasse were from Ather to Michmethah that lieth before Shechem, and this border goeth on the right hand, even vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasse, but Tappuah beside the border of Manasse belonged to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: the cities of Ephraim are among the cities of Manasse: and the border of Manasse is on the North side of the riuer, and the ends of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasse, and the Seas his border: and they met together in Ather Northward, and in Issachar Eastward.

11 And Manasse had in Issachar and in Ather, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the towns

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *uen* three countreys. 12 Yet the children of Manasse could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou hadst much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey, haue charres of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasse, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe, and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they hate yron charres, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are first to divide the land into their other portions. 11 The lot of the tribe of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the congregation there, after the land was subdued vnto them.

2 Now there remained among the children of Israel euen tribes, to whom they had not divided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye to slacke to enter and possess the land which the Lord God of your fathers hath given you?

4 Give from among you for every tribe three men that I may send them, and that they may tye, and walke through the land, and distribute according to their inheritance, and returne to me.

5 And that they may diuide it vnto their ten euen parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stand in their coasts at the North)

6 Ye shall describe the land therefore into ten euen parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasse haue received their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gave them.

8 Then the men arose, and went their way, and Ioshua charged them that went to describe the

d For to see the coasts reach.

e Because Ephraim tribe was larger greater then Manasse, therefore he had mo cities.

f Gen. 47. 51. and 46. 20 and 5. 32. Gen. 32. 39.

g Num. 26. 19. a For the other halfe tribe had their portion beyond Iorden.

h Num. 16. 33 and 27. 1. and 36. 2, 11

b Among them our tribe.

c In the land of Canaan: first to the males: and other first to the daughters of Zelophehad.

d Meaning, the cite it selfe.

e In the looke of words.

f That is, toward the manasse.

g In the tribe of Ather, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandments.

h According to my father Isakab prophete, Gen. 48. 19.

i If this mount be not large enough, why doest thou then get me on by desiring Gods enemies as Ieue hath commanded.

k So that thou shalt enjoy thy portion there.

a For they had no A remoued it from Gilead, and set it in Shiloh. b As Eleazar Ioshua & the heads of the tribes had done to Iudah Ephraim, and half of Manasse.

c That is, into ten euen parts: not to every tribe one.

d For their had their inheritance already appointed.

e Before the Ark of the Lord.

f That is, the Levites and the other tribes, Chap. 13. 14.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

l Or, so the sea.

m Or, Rephaim.

n Or, Ierusalem.

o Which is in the tribe of Ephraim.

p Chap. 15. 6.

q To the very straits where the river runneth into the salt sea.

r Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

the land, saying, Depart and go thorow the land, and describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seven parts in a booke, and returned to Iofhua into the camp at Shiloh.

10 ¶ Then Iofhua ^h cast lots for them in Shiloh before the Lord, and there Iofhua divided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay ⁱ betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaine Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{even} to the Southside of Luz (the same is Beth-el) and this border descendeth to Athrothadad, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the tribe of Iudah: this is the West quarter.

15 And the South quarter ^{is} from the end of Kiriath-iearim, and this border goeth out || Westward, and commeth to the fountaines of waters of Nephtoa.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the || giants Northward, and descendeth into the valley of Hinnom by the side of Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to Ien-shemesh, and stretcheth to Giliath, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the mend of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Impel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is Ierusalem) Gibath, and Kiriath: fouretee

cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

^a The portion of Simeon, 10 Of Zebulun, 17 Of Ifachar, 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possession of Iofhua.

And the second lot came out to Simeon, ^{even} for the tribe of the children of Simeon, according to their families: and their inheritance was in the ^a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem:

4 And Etlolad, and Bethul, and Harmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ulah,

6 And Beth-lebaoth, and Sharuben: thirtene cities with their villages.

7 Ain, Remmon, and Ether, and Aphan: four cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, and || Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp ^e Westward, ^euen to Maralet, and reacheth to Dabbatheth, and meeteth with the iuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Taphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Iiptah-el.

15 And Kartah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: that is, these cities, and their villages.

17 ¶ The fourth lot came out to Ifachar, ^{even} for the children of Ifachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Aberz,

21 And Remeth, and * En-gannim, and Hadpah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shazimath, and Beth-shemeth, and the endes of their coast reach to Iorden: sixteene cities with their villages.

^a According to Isaies prophetic that he should be scattered among the other tribes, Gen. 49. 7.

^b Or, Remath-neb.

^b But this large portion was given them by Gods providence to declare their increase in time to come. ^c Meaning toward the great sea.

^d There was another Beth-lehem in the tribe of Iudah.

^e There was another citie of this name in the tribe of Iudah: for sundre diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is,* the cities and their villages.

24 ¶ Also the six lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcah, and Hali, and Beten, and Adshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and cometh to: Zebulun, and to the valley of Tiphthah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of Zor, and this border turneth to Hofah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Apkeh, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is,* these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *even to* the children of Naphtali according to their families.

33 And their coast was from h Heleph, and from Allon in Zaananim, and Adaminekeb, and Iabneel, *even to* Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Azmoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West-side, and to Iudah || by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Middal-el, Horem, and Beth-anath, and Beth-shehem: nineteene cities with their villages,

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is,* the cities and their villages.

40 ¶ The seventh lotte came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zerah, and Eshraol, and Ir-shehem,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iatkon, and Rakken, with the border that lieth before i Tapho.

47 But the coasts of the children of Dan fill out *too little* for them: therefore the children of Dan went vp to fight against Lehem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein and called I echem,

* Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is,* these cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, *euē* Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the tabernacle of the Congregation: so they made an end of diuiding the countrey.

CHAP. XX.

2 The Lord commaneth to Ioshua to appoint cities of refuge. 3 The vnto ierof, 7 anashers names

The Lord also spake vnto Ioshua, saying,

1 Speake to the children of Israel, and say,

¶ Appoint you cities of refuge, whereof I pake vnto you by the hand of Moises,

3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entering of the gate of the citie, and shall shew his cause to the Elders of the citie: and they shall receive him into the citie vnto them, and giue him a place, that hee may dwell with them.

5 And if the b auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because hee smote his neighbour ignorantly, neither hated hee him beforetime:

6 But he shall dwell in that citie vntil he stand before the Congregation in i iudgement, * or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euē* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in || Galil mount Naphtali, and Shechem in mount Ephraim, and Kiriat-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden toward Tericho Eastward, they appointed * Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whoseer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stand before the Congregation.

CHAP. XXI.

The cities giuen to the Leuites, as in num. 35. and Reu. 44. The Lord according to his promise gaue the cities of iudgement.

Then came the || principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded us by the hand of Moies, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande

f loyneth to the tribe of Zebulun which lay more Eastward.

g Which was Tyrus a strong citie to the Sea.

h These cities were in the countrey of Zaananim.

|| Or, vnto vnto Iordan.

i Of the which the lake of Gennezareth had his name.

k Called Ioppē. l According as Iakob had prophesied. Gen 49. 19. * Iudg 18. 29.

* Chap. 24. 5. u.

* Num. 34. 17.

* Euid. 1. 14. num. 35. 11. 14. and 19. 3.

a A vnto-warre, and bearing him no iudgē.

† Hee is the same of the Elders.

b That is, hee receiue him into his hand.

c Till his cause were pronounced. * Num. 35. 25.

|| Or, Galilee.

† Num. 4. 49. et 6. 28.

|| Out of the half of the tribe of Manasseh beyond Iordan.

† Before the Iudges.

† Or, the cities of the Leuites.

* Num. 35. 2.

† By Moies, by whose hand hee was giue.

b He meant
them that were
Priests: for some
were but Leuites.
c Every tribe
gaue moe or fewer
cities according
as their inheri-
tance was great or
litle, Num, 35. 8.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the
b Kohathites: and the children of Aaron the
Priest, which were of the Leuites, had by lot out of
the tribe of Iudah, and out of the tribe of Simeon,
and out of the tribe of Benjamin e thirteene
cities.

5 And the rest of the children of Kohath had
by lot out of the families of the tribe of Ephraim,
and out of the tribe of Dan, and out of the
halfe tribe of Manasseh, ten cities.

6 Also the cities of Gerson had by lot out
of the families of the tribe of Issachar, and out of
the tribe of Asher, and out of the tribe of Naphtali,
and out of the halfe tribe of Manasseh in Basan,
thirteene cities.

7 The children of Merari according to their
families had out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Zebulun,
twelue cities.

8 So the children of Israel gaue by lot vnto
the Leuites these cities with their suburbs, as the
Lord had commanded by the hand of Moyses.

9 ¶ And they gaue out of the tribe of the children
of Iudah, & out of the tribe of the children
of Simeon, these cities which are here named.

10 And they were the children of d Aaron
being of the families of the Kohathites, and of the
sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the fa-
ther of Anak (which is Hebron) in the moun-
taine of Iudah, with the suburbs of the same
round about it.

12 (But the land of the citie, and the villages
thereof, gaue they to * Caleb the ionne of Iephuneh
to be his possession.)

13 ¶ Thus they gaue to the e children of Aaron
the Priest, a citie of refuge for the slayer, e-
uen Hebron with her suburbs, and Libnah with
her suburbs,

14 And Itair with her suburbs, and Estemoa,
and her suburbs,

15 And Holon with her suburbs, and Debir
with her suburbs,

16 And Ain with her suburbs, and Iuttah with
her suburbs, Beth-she mesh with her suburbs: nine
cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue
Gibeon with her suburbs, Geba with her sub-
urbs,

18 Anathoth with her suburbs, and Almon
with her suburbs: foure cities.

19 All the cities of the children of Aaron
Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Ko-
hath of the Leuites, g which were the rest of the
children of Kohath (for the cities of their lot
were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the
slayer, h Shechem with her suburbs in mount Ephraim,
and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-
horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with
her suburbs, Gibbethon with her suburbs,

24 Aiathon with her suburbs, Gath-rimmon
with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasseh,
Tanach with her suburbs, and Gath-rimmon
with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 ¶ Al o vnto the children of Gerson of the
families of the Leuites, they gaue out of the halfe
tribe of Manasseh, the city of refuge for the slayer
h Golan in Basan with her suburbs, and Beeth-
terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon
with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, Engannim with
her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with
her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with
her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie
of refuge for the slayer, Kedesh in i Galile with her
suburbs, and Hammoth-dor with her suburbs,
and Kartan with her suburbs: three cities.

33 All the cities of the Gersonites according
to their families, were thirteene cities with their
suburbs.

34 ¶ Also vnto the families of the children of
Merari the i rest of the Leuites, they gaue out of
the tribe of Zebulun, Lokneam with her suburbs,
and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with
her suburbs: foure cities.

36 And out of the tribe of Reuben, m Bezer
with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath
with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for a
citie of refuge for the slayer, Ramoth in Gilead
with her suburbs, and Mahanaim with her sub-
urbs,

39 Heshbon with her suburbs, and Tazer with
her suburbs: foure cities in all.

40 So all the cities of the children of Merari
according to their families (which were the rest
of the families of the Leuites) were by their lot,
twelue cities.

41 And all the cities of the Leuites n within
the possession of the children of Israel, were eight
and fourtie with her suburbs.

42 These citie lay every one severally with
their suburbs round about them: so were all these
cities.

43 ¶ So the Lord gaue vnto Israel all the land,
which hee had sworne to giue vnto their fathers:
and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about
according to all that he had sworne vnto their fa-
thers: and there stood not a man of all their ene-
mies before them: for the Lord deliuered all their
enemies into their hand.

45 * There failed nothing of all the good
things which the Lord had sayd vnto the house
of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to
their possessions. 2 They build an altar for a memoriall. 15
The Israelites reprooue them. 21 Their answer for defence of
the same.

THESE Ioshua called the Reubenites, and the
Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that
Moses the seruant of the Lord b commanded you,
and haue obeyed my voyce in all that I com-
manded you:

3 You haue not forsaken your brethren this
long season vnto this day, but haue diligently

k Golan and Ke-
desh were the ci-
ties of refuge vnto
the Gersonites.

Or, Galile.

l They are here
called the rest, be-
cause they are last
numbered, and Ma-
ri was the young-
gest brother, Gen.
36. 11.
m Bezer and Ra-
moth were the ci-
ties of refuge vnder
the Merarites, and beyond Ior-
den, Chap. 20. 8.

n Thus according
to Iakobs prophe-
cie they were scat-
tered throughout
the countrey, which
God vsed to this
end, that his peo-
ple might be in-
structed in the true
religion by them.

* Chap. 23. 14, 15.

a After that the
Israelites enjoyed
the land of Canaan.

b Which was to
goe armed before
their brethren,
Num. 32. 29.

d For Aaron came
of Kohath, & there-
fore the Priests of
that family re-
mained in that
family.

e Chap. 14. 14.
f Chron. 6. 56.
g That is, the
Priest of the fami-
lie of the Koha-
thites, of whom
Aaron was chief.

f The suburbs
were as choofand
cubites from the
wall of the cities
round about,
Num. 35. 4.

g That were not
priests.

h Hebron and
Shechem were the
two cities of re-
fuge vnder the
Kohathites.

i Which dwelt
in Canaan.

Kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promi'd them: therefore now returne ye, and goe to your tents, to the land of your possession, which Mo'es the seruant of the Lord hath giuen you beyond Iorden.

5 But take diligent heede, to doe the commandement and Law, which Mo'es the seruant of the Lord commanded you: that ye, that ye loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Mo'es had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of fraiment: diuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israell from Shiloh (which is in the land of Caanan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained according to the word of the Lord by the hand of Mo'es.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israell heard say, Behold the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israell:

12 When the children of Israell heard it, then the whole Congregation of the children of Israell gathered them together at Shiloh, to goe vp to warre against them.

13 Then the children of Israell sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead Phineas the son of Eleazar the Priest.

14 And with him ten Princes, of euery chiefe house a Prince, according to all the tribes of Israell: for euery one was chiefe of their fathers household among the thousands of Israell.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israell, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israell.

19 Notwithstanding, if the land of your possession be vnclene, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the son of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israell? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israell,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israell himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israell?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: shal your children make our children cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice.

27 But it shall be a witness betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we if so be that they should say to vs or to our p generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betweene vs and you.

29 God forbid that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineas the Priest, and the princes of the Congregation and heads ouer the thousands of Israell which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phineas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive, That the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue disliued the children of Israell out of the hand of the Lord.

* Num 22. 33. chap. 13. 8.

* Deut. 10. 12. c. He sweareth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remained at home and went not to the warre, Num. 31. 27 1 Sam. 30. 24.

f Ebr. Gelliloth, which country also was called Canaan, because the Amorites dwelt there: yet called Canaanites f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues then suffer the true religion to be changed or corrupted.

h Or, multitude.

i Not onely of the Princes, but also of the common people. * Num 25. 4. i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your lodgements.

l To feare other seruice then God, hath appointed, is to rebell against God, 2 Sam. 15. 24

m * Chap. 7. 1. 5. m Signifying that if many suffered for one mans fault, for the fault of many all should suffer.

n Let him punish vs.

o Or, to make backe from the true God.

p * Gen 31. 49. chap. 24. 27. ver 34.

q They signifie a wonderful fauour that they be allowed the possession, that they might live in the true seruice of God.

r Ebr. it was good in thine eyes.

s By preferring vs and governing vs. * * * * * If hee had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Ruben, and from the children of Gad, our of the land of Gilead vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God and minded nor to go aginst them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Ruben, and the children of Gad called the alter ¶ Ed: for it shall bee a witness between vs, that the Lord is God.

C H A P. XXIII.

2 Ioshua exhorteth the people that they ingo: not themselves to the Gentiles, 7 that they none worship idols: 14 ¶ He proposeif the face God, 15 And he recharing: his benef for Iakehim.

And a long season after that ¶ Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was old, and ¶ striken in age.

2 Then Ioshua called all Israel, and their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, and striken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations a before you, how the Lord your God himselfe hath fought for you.

4 Behold, I haue ¶ diuided vnto you by lot the e nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expell b them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obferue and doe all that is written in the booke of the Law of Moses, * that ye turne nor therefrom to the right hand nor to the left,

7 Neither company with these nations: that is with them which are c left with you, neither make mention of the name of their gods, d nor caute to swere by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heed therefore vnto your ¶ felues, that ye loose the Lord your God.

12 Else, if you goe backe, and cleaue vnto the rest of the nations: that is, of them that remaine with you, and shall ¶ make mariages with them, and ¶ goe vnto them, and they to you,

23 Knowe yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your e eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I ¶ enter into the way of all the world, and yee know in all your hearts, and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ¶ good things are come vpon you, which the Lord your God promised you, so shall ¶ Lord bring vpon you euery ¶ evil thing: vntill hee haue destroyed you out of this good land which the Lord your God hath giuen you.

16 When yee shall b transgreffe the Couenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your felues to them, then shall the wrath of the Lord waxe hote aganst you, and yee shall perish quickly out of the good land which hee hath giuen you.

C H A P. XXIIII.

2 Ioshua recharisth Gods benefis, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioshua dieih, 32 The bones of Iosyph are buried. 33 Eleazar dieih.

And Ioshua assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their Heads, and their Iudges, and their officers, & they presented them elues before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the e flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And tooke your father Abraham from beyond the flood, and brought him thow all the land of Canaan, and multiplied his seed, and gaue him Izhak.

4 And gaue vnto Izhak, * Iaakob and Esau: and I gaue vnto * Esau mount Seer, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: & when I had so done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charres and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord, and hee put ¶ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernis a d long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand and ye possided their country, and I destroyed them out of your sight.

9 * Also Balack the sonne of Zippor king of Moab, arose and warred aganst Israel, and sent to call Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the e men of Iericho fought againt you, the Amorites, and the Peritzites, and the Canaanites, and the Hittites, and the Girgathites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, euen the two kings of Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land wherein yee did

¶ Or, praised, ¶ Ebr., apl.

¶ Or, witnesse.

¶ Or, commens into vnto.

Your eyes bearing witnesse.

¶ Or, our thowne of nations.

¶ Ebr., at the sunne set.

b Which yet remaine and are not yet come, as chap. 13. 2.

¶ Dent. 5. 32. and 18. 13.

c And not yet subdued.

* ¶ Iud. 16. 4. d Let not the Iudges admit an oath where by their idoles.

* Lewis 21. 8. deut. 32. 50.

¶ Ebr. soules.

¶ Or, be of their assistance.

¶ Or, haue conuersion with you.

¶ Exod. 23. 33. deut. 7. 6.

e Meaning they shall be a continual griefe vnto you, and so the cause of your destruction.

I die according to the course of nature.

¶ Most certainly.

¶ Chap. 21. 45.

¶ Or, promised.

¶ Or, threatening, as chap. 24. 10.

¶ He sheweth that no euill can come vnto man, except hee offend God by disobedience.

¶ That is, the nine tribes and the half.

b Before the Arke which was brought to Shechem, when they went to bury Iosyphs bones. Gen. 50. 26. iud. 1. 31.

c Euphrates in Mesopotamia. Gen. 11. 26. Gen. 22. 4.

Gen. 25. 26. Gen. 36. 8.

Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 27.

Exod. 14. 9.

Or, a cloud.

¶ Euen forty ceeres.

¶ Num. 21. 29.

¶ Num. 22. 5. deut. 23. 4.

e Because it was the chiefe cite, vnder it hee contained all the country: els they of the cite fought not.

¶ Exod. 23. 28. deut. 7. 20. chap. 11. 20.

did not labour, and Cities which ye built not, and ye dwell in them, and eat of the Vineyards and o-live trees, which ye planted not.

14 Now therefore feare the Lord, and serue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood: and in Egypt, and serue ye the Lord.

15 And if it seeme euill vnto you to serue the Lord, chuse you this day whom ye wil serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: for I and mine house will serue the Lord.

16 Then the people answered and said, God forbid, that wee should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs, and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwell in the land: therefore will we also serue the Lord, for he is our God.

19 And Ioshua said vnto the people, Yee cannot serue the Lord: for he is an holy God, for he is a ielous God: he wil not pardon your iniquities nor your finnes.

20 If yee forsake the Lord and serue strange gods,* then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Yee are witnesses: against your selues, that yee haue chosen you the Lord, to serue him: and they saide

We are witnesses.

23 Then put away now, said he, the strange gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, & his voice will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ikeoke that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Behold this stone shalbe a witness vnto vs: for it hath heard all the words of the Lord which hee spake with vs: it shall be therefore a witness against you lest ye denie your God.

28 Then Ioshua let the people depart, every man vnto his inheritance.

29 And after the 3 things Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in Timnath-herah, which is in mount Ephraim, on the North side of mount Gaath.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knownen all the works of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Iaakob bought of the sonnes of Hamor, father of Shechem, for an hundredth peece of silver, & the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinchas his sonne, which was giuen him in mount Ephraim.

f This is the true vfe of Gods benefite to learne thereby to feare and serue him with an vpright conscience.

g This teacheth vs that if all the world would goe from God, yet couety one of vs particularly bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue recieued the redemption of our soules.

* Chap. 23, 5.

i If you doe the contrary, youe owne moules shall condemne youe.

k Out of yone hearts and out-cast will.

l By ioyning God and the people together: also hee reprobeth the promyses & threatenings out of the Law.

m Rather then mans dissimulation should not be punished the summe creature shall crye for vengeance.

n Such are the people commonly called rulers etc.

o Gen 50, 25. Exod 13, 9.

p Gen 33, 19.

q Jer 37, 18.

THE BOOKE OF IVDGES

THE ARGUMENT.

Albeit there is nothing that more promoteth Gods glory, then mans ingratitude, yet is there nothing so displeasent and banisus that can turrie backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promise performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemn promise made vnto Ioshua, and so provoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberie, and cast them into slauerie, to the intent they might feele their ownemies, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he would turne vpon time to time such as should deliuer them, and assure them of his fauour and grace, if they would forsake to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executioners of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were fouerteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the tyme of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first the battell that the Church of God hath for the maintenance of true Religion against idolatrye, and superstition: next what great danger that common wealth is in, when as God giueth not a Magistrate to reueue his people in the puretlesse of Religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was conuulsed captiue. 6 Adonibereck is taken. 14 The request of Aisath. 16 The tribute of Kei. 28 The Canaanites are made tributaries, but not deliuered.

After that Ioshua was dead, the Children of Israel asked the Lord saying, Who shall goe vp for us against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah giue vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bzeten thousand men.

5 And

a By the iudgement of Vrius, read Exod. 23, 30. nom. 27, 21. 1. sam. 28, 6.



r For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19, 1.

10r, the lord of Bezek.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adon-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seventy kings having the thumbs of their hands and of their feet cut off, gathered bread vnder my table: as I have done, so God hath rewarded me: to they brought him to Jerusalem, and there he died.

8 (Now the children of Iudah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterward also the children of Iudah went downe to fight against the Canaanites that dwell in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwell in Hebron, which Hebron beforetime was called Kirjath-arba: and they slew Shephai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kirjath-sephir.

12 And Caleb said, Hee that smiteth Kirjath-sepher, and taketh it, euen to him will I giue Achilah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achilah his daughter to wife.

14 And when shee came to him, shee moued him to aske of her father a field, and she lighted off her asse, and Caleb sude vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 And the children of Keni Mo'es father in law went vp out of the city of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vterly destroyed it, and called the name of the city of Arah.

18 Also Iudah tooke Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had charots of yron.

20 And they gaue Hebron vnto Caleb, as Mo'es had ayd: and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Jerusalem: therefore the Iebusites dwell with the children of Benjamin in Jerusalem vnto this day.

22 They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was Luz.)

24 And the spies sawe a man come out of the citie, and they sayd vnto him, Shew vs, wee pray

thee the way into the citie, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes: neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwell in Gezer, but the Canaanites dwell in Gezer among them.

30 Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nalal, but the Canaanites dwell among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Achcho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob.

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out.

33 Neither did Naphtali driue out the inhabitants of Beth-shefem, but the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shefem, and of Beth-anath became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aialon, and in Shaalbm, and when the hand of Iosephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from Selah & vpward.

CHAP. II.

The Angel rebuketh the people, because they had made peace with the Canaanites. The Israelites sell to idolatry after Ioshuas death. They are deliuered into the enemies hands. God deliuereth them by Iudges. Why God suffered idolatry to remaine among them.

And an Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

* Ye also shall make no couenant with the inhabitants of this land, but shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I aid also, I will not cast them out before you, but they shall be as thornes vnto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

* 10b. 2. 14.

* 10b. 17. 11.

1 Wherefore God permitted the Canaanites to dwell still in the land. read, Chap. 3. 4. * 10b. 16. 10.

m That is, the tribe of Zebulun as is also to be vnderstood of the text.

n But made them pay tribute as the others did.

o Or, afflicted them.

o Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a citie in Arabia, or as some read from the rocke,

a That is, messenger, or prophet, as some (inke Phineas.

* Deut. 7. 2. * Deut. 12. 3.

* 10b. 23. 13. Or, Iurre.

d This was Gods iust iudgement, as the iustitiable comitteth, what as he had done, so did he receiue, Luc. 11. 30.

e Which was afterward built againe, and possessed by the Iebusites. Sam. 5. 6.

f These three were giants, and the children of Anak.

g Reads 10b. 1. 5. 10.

h This was one of the names of Mo'es father in law, read Num. 10. 19.

* Num. 21. 3. i These cities and others were afterward possessed of the Philistines, 8. Sam. 6. 17.

* Num. 14. 24. 10b. 14. 13. and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen. 28. 19.

1 Or, weeping.
b After that hee had divided to e- nery man his por- tion by lot, Ioh. 24. 38.

place, || Bochim, and offered sacrifices there vnto the Lord.
6 ¶ Now when Ioshua had b sent the people away, the children of Israel went eury man into his inheritance, to possesse the Land.
7 And the people had serued the Lord all the dayes of Ioshua, & all the dayes of the Elders that out liued Ioshua, which had seene all the great works of the Lord that he did for Israel.
8 But Ioshua the sonne of Nun the seruant of the Lord died, when hee was an hundred and ten yeeres old:
9 And they buried him in the coastes of his inheritance, in c Timnath-heres in mount Ephraim on the North side of mount Gaash.

e Meaning the wonders and mi- racles.

d Heres by in- serting the letters backward in Serch as Ioh. 24. 30.

e That is, all ma- nce of idoles.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.
11 ¶ Then the children of Israel, did wickedly in the sight of the Lord, and serued e Baalim,
12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.
13 So they forsooke the Lord, and serued e Baal, and Astaroth.

m Chap. 10. 6. f These were Idoles, which had the forme of an ewe or sheepe among the Sidoni- ans. n Iud. 44. 13. o In all their con- terprises. p The vengeance.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers that spoyled them, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.
15 ¶ Whither soeuer they went out, the h hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them fore.

l Or, magistrates. m Ebr. faued.

16 ¶ Notwithstanding the Lord raised vp || iudges, which t del uered them out of the hands of their oppressours.
17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not fo.

i Meaning from the true religion.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of the r enemies all the dayes of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them, and tormented them)

q Not repented. k Seeing their croelie.

19 Yet a when the Iudge was dead, they returned, and t did worse then their fathers, in following other gods to serue them and worship them: they cea'd not from their owne inuincions, nor from their rebellious way.

r Chap 3. 12. s Ebr. corrupt obem'nes.

20 Wherefore the wrath of the Lord was kindled against Israel, and hee sayd, Because this people hath transgressed my couenant which I commaunded their fathers, and hath not obeyed my voyce,
21 Therefore will I no more cast out before them any of the Nations, which Ioshua left when he died.

l As the Hiuities, Iebusites, Amorites, &c. m So that both outward enemies and false prophets are buta trial to prouoe our faith, Deut. 31. 3. and chap. 3. 1.

22 That through them I may m prouoe Israel, whether they will keepe the way of the Lord, to walke therein, as the r fathers kept it, or not.
23 So the Lord left thoe Nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.
24 Therefore will I no more cast out before them any of the Nations, which Ioshua left when he died.
25 That through them I may m prouoe Israel, whether they will keepe the way of the Lord, to walke therein, as the r fathers kept it, or not.
26 So the Lord left thoe Nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to serue Israel. 9 Othniel deliuered Israel vnto Eglon king of Moab. 31 Shamgar deliuered Israel.

These now are the nations which the Lord left, that he might proue Israel by them (as many of Israel as had not knowne all the warres of Canaan,
2 Only to make the generations of the children of Israel to know, and to teach them warre, which doubletse their predecessors knewe not)
3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuities that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

b Which were achieved by the hand of God, and not by the power of man. c For they e filled in God, and he fought for them.

4 And thes remained to prouoe Israel by them, to wit, whether they would obey the Commandements of the Lord which he commanded their fathers by the hand of Moses.
5 And the children of Israel dwelt among the Canaanites, the Hiuities, and the Amorites, and the Perizzites, and the Hiuities, and the Iebusites.

d Contry: 120 Gods commaundement, Deut. 7. 3.

6 And they took e their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.
7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and Astaroth.

d Teeres or wounds reed for idolatry.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chufhan-rishathaim king of || Aram-naharaim, and the children of Israel serued Chufhan-rishathaim eight yeeres.

l Or, Mesopotamia.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Sauour to the children of Israel, and hee sated them, euen Othniel the sonne of Kenaz, Calebs yonger brother.
10 And the e Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre. and the Lord deliuered Chufhan-rishathaim king of || Aram into his hand, and his hand preuailed against Chufhan-rishathaim.

e He was stirred vp by the Spirit of the Lord.

l Or, Syria.

11 So the Land had rest f fourtie yeeres, and Othniel the sonne of Kenaz died.
12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord f strengthened Eglon king of Moab against Israel, because they had committed wickednes before the Lord.

f That is, 70. yeres in Ioshua's deliuit wales Othniel.

13 And he gathered vnto him the children of Ammon and Amalek, and went and smete Israel, and they possessed the cite of palme trees.
14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

g So that the enemies of Gods people bene no more pueris them but by Gods appointment.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a Sauour, Ehud the sonne of Gera, the sonne of || Lemni, a man || lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.
16 And Ehud || made him a daggar with two edges of a cubite length, and he did gird it vnder his rayment vpon his right thigh,
17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)
18 And when he had now presented the present, he sent away the people that bare the present,
19 But hee remained againe in the chambers that were by Gilgal, & said, I haue a secret errand vnto thee, O king. Who said, Keepe silence: and all

h Or, Priuies.

l Or, Ipsi cam d.

l Or, comfo a daggar in his loane.

h Or, some reade, from the places of idoles. i Till all be deparied.

all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a summer parlor, which he had) and Ehud said, I haue a message vnto thee from God. Then heare^e out of his throne.

21 And Ehud put fourth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the halfe went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the || porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely [†] he doeth his easement in his sommer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and beheld, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, || he blew a trumpet in Mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about tenne thousand men, all || fedde men, and all were warriors, and there escaped not a man.

30 So Moab was [†] subdued that day, vnder the hand of Israel: and the ^k land had rest foure-score yeeres.

31 [¶] And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundred men with an oxe [†] goade, and hee also deliuered Israel.

CHAP. IIII.

1 *Israel sinned, and care a men in the hand of Iael. 4 Deborah and Iael killeth Sisera, and a boye killeth Barak to deliuer the people. 5 Sisera fleeth, 17 and is killed by Iael.*

And the children of Israel [†] began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord folde them into the hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine was called Sisera, which dwelt in ^b Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had hie hundred charres of yron, and twentie yeeres hee had vexed the children of Israel very sore)

4 [¶] And at that time Deborah a Prophetesse the wife of Lapidoth ^e iudged Israel.

5 And this Deborah dwelt vnder a palme tree, between Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Haeth not the Lord God of Israel [†] commaunded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the * || riuier Kishon, Sisera, the captaine of Iabins army with his charres, and his multitude, and wil deliuer him into thine hand.

8 And Barak said vnto her, ^e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee: but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 [¶] And Barak called Zebulun and Naphtali to Kedesh, and || he went vp on his feet with tenne thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the || children of ^b Hobab the father in law of Moses, was departed from the [†] Kenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera that Barak the ion of Abinoam was gone vp to mount Tabor,

13 And Sisera called for all his charres, *even* nine hundred charres of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuier Kishon,

14 Then Deborah said vnto Barak, [¶] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charres, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But ^{*} Barak pursued after the charres, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of ^b Heber the Kenite: (for peace was betweene Iabin the King of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, and said vnto him, Turne in my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a || mantle.

19 And hee said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened ^a a bottle of milke, and gaue him drinke, and couered him.

20 Againe hee said vnto her, Stand in the doore of the tent, and when any man doeth come, and enquire of thee, saying, Is [†] any man here? Thou shalt say, Nay.

21 Then Iael Hebers wife tooke a ^k nail of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the nail into his temples, and fastened it vnto the ground, (for hee was fast asleepe and weary) and [†] he died.

22 And behold, as Barak purified a ter Sisera, Iael came out to meet him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay [†] dead, and the nail in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the band of the children of Israel [†] prospered.

Psal. 8. 9. to Or, wally.

e Fearing his own weaknes and his enemies power, he desired the Prophetess to go with him to assure him of Gods will from time to time.

Or, he led after him 10000 men.

Or, posteritie. Numb. 10. 29. Ets from Kain. Meaning, that he possessed a great part of that country.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayd.

Psal. 83. to.

h Whose enemies were strangers, but worshipped the true God, & therefore were ioyncd with Israel.

Or, blanket.

Chap. 5. 25.

i To wis, Sisera.

k That is, the pin or stake whereby it was fastened to the ground.

l So he sheweth a woman had the honour, as Deborah prophesied.

129, 241.

† Eby he corrects his sise.

Or, caused the trumpet to be blown, Numb. 10. 25.

Or, strong and bigge bodied.

† Eby, numbered. k Meaning, the Israelites. l So that it is not the number nor the means that God regardeth, when he will get the victory.

g Or, aded or consined to doeuill.

n There was another Iabin whom Iaelus killed and burnt his city Hazor, Ioh. 11. 13. b That is, in a wood, or strong place.

e By the spirit of prophesie, resoluing of controverses, and declaring the will of God.

d And revealed vnto me by the spirit of prophesie.

† Ebr. mens and
24: strong.

† prospered, and prevailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

CHAP. v.

1 The song and thanksgiving of Deborah and Barak, after the victory.

1 Hensang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, and for the a people that offered themselves willingly.

3 Hear ye kings, hearken ye princes: I, when I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of Anath in the dayes of Iael, the high waynes were vnoccupied, and the traouailers walked thorow by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp as a mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a shield or speare seene among fortie thou'nd of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Middin, and that walke by the way.

11 For the noise o. the archers appeared among the drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine haue dominion ouer the mighty of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim: their roete arose against Amalek: and after thee, Benjamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun, they that handle the pen of the k writer.

15 And the princes of Issachar were with Deborah, and Issachar, and also Barak: hee was set on his feet in the valley, for the diuisions of Reuben were great thoughts of heart.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flocks? for the diuisions of Reuben were great thoughts of heart.

17 Gilead abode beyond Iordan: and why doth Dan remaine in ships? Asher sate on the sea shore, and taried in his decayed places.

18 But the people of Zebulun and Nephthali haue leaped their liues vnto the death in the high places of the field.

19 The kings came and fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they received no gaine of money.

20 They fought from heauen, when the stars in their courses fought against Sifera.

21 The riuier Kishon swept them away, that

ancient riuier, the riuier Kishon. O my soule, thou hast marched valently.

22 Then were the horse hooues broken with the oft beating together of their mighty men.

23 Curle ye r Meroz: (said the Angel of the Lord) curle the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mighty.

24 Iael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall shee bee aboue women dwelling in tents.

25 He asked water, and shee gaue him milke: she brought ioorth butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote shee Sifera: the smore of his head after she had wounded and pierced his temples.

27 Hee bowed him downe at her feete, he fell downe, and fell still: at her feete hee bowed him downe, and lay: and when hee had sunke downe, he lay there dead.

28 The mother of Sifera looked out at a window, and cried thorow the lattesse, Why is this chariot so long a coming? why tary the wheels of his charers?

29 Her wife ladies answered her, Yea, she answered her selfe with her owne words,

30 Haue they not gotten, and they deuide the spoyle? cuety man hath a maid or two. Sifera hath a pray of diuers colored garments, a pray of sundry colours made of needelworke: of diuers colours of needle worke on both sides, for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shall bee as the Sunne when hee riseth in his might. And the land had rest fourtie yeeres.

CHAP. VI.

1 Israel is oppressed of the Muzianes for their wickednesse. 24 Gideon is our leiber deliuerer. 37 He maketh a signe.

AFTERWARD the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian Kuen yeeres.

2 And the hand of Midian prevailed against Israel, and because of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holdes.

3 When Israel had fowen, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them.

4 And camped by them, and destroyed the fruit of the earth, euen till thoue come vnto Azzah, and left no food for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp and their cattell, & came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cried vnto the Lord.

7 And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

a To wit, the tribes of Zebulon and Nephthali.

* Deut. 4. 11.
* Leuit. 2. 1.

* Psal. 97. 5.
* Exod. 19. 18.
* Chap. 3. 38.
* Chap. 4. 18.
b Forcible of the enemies.

c Miraculously stirred vp of God to pity them and deliuer them. d They had no heart to resist their enemies.

e Ye gouernours, f As in danger of your enemies.

g For now you may draw water without feare of your enemies.

h To wit, them that keep thy people in captiuitie.

i Tohuua first fought against Amalek, and Saul destroyed him.

k Euen the leaerd did helpe to fight. l Euen the whole tribe.

m They marcelled that they came not ouer Iordan to helpe them.

n Shee reprooueth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mising.

p They was nothing but lost all. q As a beforeme doeth the fish of the house,

r It was a cite nere Tabors, where they fought.

f Some reade, thurned milke in a great cup.

† Ebr. destroyed, or, fete.

r That is, shee comforted the selfe.

r Because he was chiefe of the armie.

x Shall grow daily more and more in Gods fauour.

a Forcible of the Midianites they fled into the dens of the mountaines.

l Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishmēt, to call him to request, not that they may see the helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you and given you their land.

10 And I ſaid vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and ſate vnder the oke which was in Ophrah, that pertained vnto Ioſh the father of the Ezrites, and his ſonne Gideon threshed wheat by the winepreſſe, || to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord ^{is} with thee, thou valiant man.

13 To whome Gideon answered, dAh my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers tolde vs of, and ſaid, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and ſaid, Goe in this thy might, and thou shalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

15 And he answered him, Ah my Lord, where by shall I ſaue Iſrael? behold, my father is poore in Manaſſeh, and I am the least in my fathers houſe.

16 Then the Lord ſaid vnto him, I will therefore be with thee, and thou shalt ſmite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me a ſigne that thou talkeſt with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and ſay it before thee. And he ſaid, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kiddie, and vneleuened bread of an Ephah of ſloue, and put the fleſh in a baſket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

20 And the Angel of the Lord ſaid vnto him, Take the fleſh and the vneleuened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put fourth the end of the ſtaffe that he held in his hand, and touched the fleſh and the vneleuened bread: and there aroſe vp fire: out of the ſtone, and conſumed the fleſh and the vneleuened bread: ſo the Angel of the Lord departed out of his ſight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I haue ſeene an Angel of the Lord face to face, I ſhall die.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah-ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the ſame night the Lord ſaid vnto him, Take thy fathers vpon bullocke, and another bullocke k of ſuen yere old, and deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and

take the ſecond bullocke, and offer a burnt offering with the wood of the ¹ groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his ſeruants, and did as the Lord bade him, but becauſe hee feared to doe it by day for his fathers houſhold, and the men of the cite, he did it by night.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the ^m ſecond bullocke offered vpon the altar that was made.

29 Therefore they ſaid one to another, Who hath done this thing? and when they enquired and asked, they ſayd, Gideon the ſonne of Ioſh hath done this thing:

30 Then the men of the cite ſaid vnto Ioſh, Bring out thy ſonne, that he may die: for he hath deſtroyed the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioſh ſaid vnto all that ſtood by him, Will ye pleade Baals cauſe? or will ye ſaue him? he that will contend for him, let him die or the morning. If hee be God, let him pleade for himſelfe againſt him that hath cut downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himſelfe, becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord ^{came} vpon Gideon, * and hee blew a trumpct, and ^o Abiezer was ioyned with him.

35 And he ſent meſſengers thorowout all Manaſſeh, which alſo was ioyned with him, and hee ſent meſſengers vnto Aher, and to Zebulun and to Naphtali, and they came vp to meet him.

36 Then Gideon ſayde vnto God, p If thou wilt ſaue Iſrael by mine hand as thou haſt ſaid,

37 Behold, I will put a fleece of wooll in the threſhing place: if the dew come on the fleece onely, and that he drie vpon all the earth, then ſhall I be ſure, that thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe vp early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon ſaid vnto God, Be not angry with me, that * I may ſpeake one more: let me proue once againe I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did ſo that ſame night: for it was drie vpon the fleece onely, and there was dew on all the ground.

CHAP. VII.

The Lord conſidereth Gideon to ſeue away a great part of his company: 22 The Midianites are deſcomfited by a nonerrous ſor. 25 Oreb and Zeeb are ſlaine.

Then * Ierubbaal (who is Gideon) roſe vp early, and all the people that were with him, and pitched beſide the well of Harod, ſo that the hoſte of the Midianites was on the North ſide of them, in the valley by the hill of [†] Moreh.

2 And the Lord ſaid vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, left Iſrael make their

l which grewd about Baals altar.

m Meaning the fat ball, which was kept to be offered vnto Baal.

n Thus we mighte to liſt them that are zealous of Gods cauſe, though all the multitude be againſt vs.

† Ebr. cled Gideon. * Num. 10. 3. chap. 3 27. o The family of Abiezer, whereof he was.

p This request proceeded not of inſidie, but that he might be confirmed in his vocation.

* Gen. 18. 32.

q Whereby he was ſured that it was a miracle of God.

* Chap. 8. 35.

† Ebr. Eu-harod.

† Ebr. Haranoo's.

* 2. King. 17. 35. 38 etc. 1. 2. 7.

Or, to prepare his ſite.

d This came not of diſtraſt, but of weakneſſe of faith which is in the moſt perfect: for no man in this liſe can haue a perfect faith: yet the children of God haue a true faith whereby they be iuſtified.

e That is, Chriſt appearing in viſible forme. f Which I haue giuen thee. g Or ſimilit.

g So that we ſee how the fleſh is enemy vnto Gods vocation, which cannot be perſwaded without ſignes.

h O! Ephraim read Exod. 16. 36.

i By the power of God onely, as in the ſacrifice of Helias, i. King. 18. 38.

* Exod. 13. 7. Chap. 13. 22.

Or, the Lord of peace.

k That is, as the Chaldee text writeth, ſed ſeuen yeeres.

a God will not that any creature despise him of his glory
 † *Deut.* 32. 3.
8. mac. 3. 56.

b I will give thee a proote to knowe that shall goe with thee.

c Let them depart as vncircumcised for this enterprife.

d That is, the one & thirty thousand, and 90. Looke *verfe* 3. and 6. † *Exod.* 14. 14.
 † *Exod.* 14. 14.
 † *Exod.* 14. 14.
 † *Exod.* 14. 14.

e Thus the Lord by diuers means doeth strengthen him, that the faint nor in force get an enterprife.

† Chap. 5. 33.

f Some reade, a trembling noise of barley becad: meaning, that one of no reputation should make their great amice to tremble.

g Or, gaue God thanks, as it is in the Chaldee text.

h Or, firebrands. h These weak means God used to signifye that the whole victorie came of him.

their vaunt against me, and say, Mine hand hath laued me.

3 Now therefore proclaime in the audience of the people, and say, * Who 'o is timorous or fearful, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So hee brought downe the people vnto the water. And the Lord laid vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shall bow downe his knees to drinke, *scilicet* put by.

6 And the number of them that lapped by putting their hands to their mouths were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the *other* ^d people goe euery man vnto his place.

8 ¶ So the people tooke vnto themselves trumpets, and their trumpets: and he sent all the rest of Israel euery man vnto his tent, and [] remained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord saide vnto him, Arise, e get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbor, and said, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboue into the holte of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else save the sword of Gideon the sonne of Toash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he worshiped, and returned vnto the holte of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with empty pitchers, and [] lampes within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the

hoste: euen as I doe, so doe you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall, and they cried, The sword of the Lord and of Gideon.

21 And they stoode, euery man in his place round about the hoste: and all the hoste [] ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord fet euery mans sword vpon his neighbour, & vpon all the host: o the hoste fled to Beth-habhtah in Zerah, and to the border of Abel-meholah, vnto Tabhath.

23 Then the men of Israel being gathered together out of Naphthali, and out of Asher, and out of all Manassah, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the wine presse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 *Ephraim pursued against Gideon, who apprehendeth them, & he pursued to Iorden. 18 He strengtheneth himselfe on Iam of Succoth and Peniel. 27 Hee maketh an Sphod which was the cause of idolatry. 30 Of Gideons finnes and of his death.*

Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done in regard to you? is not the e gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Give me, I pray you, e morioles of bread vnto [] people that follow me (for they le weare) that I may follow after Zebah and Zalmonna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmonna now in thine hands, that we should give bread vnto thine armie?

7 Gideon then sayd, Therefore when I have Iorden hath deliuered Zebah and Zalmonna into mine hand, I will teare your flesh with thornes of the wilderness and with briars.

That is the desire flabthe Lord & Gideons siaguants.

h Shall deliuey the euemies.

Or, brake shew of y.

† *1. 4. 4.*

† The Lord caused the Midianites to kill one another.

m Messing, the passiget or the foulders, that they should not escape.

† *1. 1. 26.*

o These places had their names of the act that were done there.

a They began to cauil, because he had the glorie of the victorie.

b Which haue faire or princes Oreb and Zeeb.
 c This last trib is the whole trib: is more moules, then the whole enterprife of one man of one family.

d Or, some small portion, 4 3 b. shew as my feet.

e I was of the hand ouercome: an hand will think it thou to haue out come the whole? 1 1 4. b. 2. 2. 2.

8 ¶ And he went vp thence to Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were g in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men that drew swords.

11 ¶ And Gideon went through them that dwelt in Tabernacles on the East side of Nobah and Iogbeah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah, and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee || wrote to him the princes of Succoth and the Elders thereof, *even* seentie and seven men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vpbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the cite, and thornes of the wilderness and briers, and ¶ did tear the men of Succoth with them.

17 Also hee brake downe the tower of Penuel, and slew the men of the cite.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, || As thou art, so were they: *euery* one was like the children of a King.

19 And he said, They were my brethren, euen my k mothers children: as the Lord liueth, if yee had faded their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, ¶ and slay them: but the boy drew not his sword: for he feared, becaue he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for I as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the || ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euenly man the eareings of his pray (for they had golden eareings becaue they were Imaclites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euenly man the eareings of his pray.

26 And the weight of the golden eareings that he required, was a thousand and seven hundred (shekels of golde, beside collars) and iewels, and purplemient that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an Ephod therof, and

put it in Ophrah his cite: and all Israel went a whoring there after it, which was the destruction of Gideon, and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes forty yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seenty sonnes: begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioath his father in Ophrah, of the p father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made 9 Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of al their enemies on euery side.

35 Neither ¶ shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsuspeiteth the kingdom, and putteth his brethren to death. 2 Iotham propheeth a parable. 35 Haved: wereeue Abimelech and the sbecoom-tes. 35 Gad conqurmeth against him, and it ouercomes. 53 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for, said they, He is our brother.

4 And they gaue him seenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired || vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and ¶ slew his brethren, the sonnes of Ierubbaal, about seenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with the house of d Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to that a King ouer them, and said vnto the Oliue tree, Reigne thou ouer vs.

9 But the Oliue tree said vnto them, Should I leaue my fameffe, wherewith by mee they honour God and man, and goe to aduance mee aboute the trees?

f Having gottene the victorie. g A cite Eastward beyond Iorden.

h Hewent by the wilderness: when the Arabians dwelt in tents.

i Some reade, because the sunne rose vp. j Or, ascribed.

k Ebr brake in pieces, as one v're sheth corne. * 1 King. 12. 25.

l Or, they were like vnto thee.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to contem them to death.

m Or, callers. n That is, thy posteritie.

o His intent was to shew himselfe thankfull for this victorie by restoring of religion, which becaue it was not according to Gods had commanded, turned to their destruction. p Or, faces balles. q That is, such things as pertained: the vfe of the Tabernacle, of Ephod, Looke more Exo. 28. 46. 1 Sam. 2. 18 and 2 Sm. 6. 14. and Chap. 17. 6.

f Ebr which came out of his thigh.

p Which cite belonged to the family of s Ezrites. q That is, Baal, to whom they had bound themselves by covenant. r They were unskillfull of God & unkind toward him, by whom they had receiued so great a benefite.

a To practise with his kinsfolks for the attaining of the kingdom.

b Of your kinred by my mothers side.

l Or, idle fellows and vagabonds.

c Thus tyrants to establish their usurped power, spare not the innocent blood. d King. 10. 7. e Chron. 2. 4. d Which was as the towne house, see: m non hall, which he calleth the tower of Shechem, ver. 49.

e By this parable he declareth that those that are not ambitious, are most worthy of honor, and that the ambitious aboute their honour both to their owne destruction & others.

10 Then the trees said to the figgetree, Come thou, and be king ouer vs,

11 But the figgetree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me about the trees?

12 Then saide the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If yee will indeed anoint mee king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if yee doe truly, and vncorruptly to make Abimelech king, and if yee haue dealt wel with Terubbaal and with his house, and haue done vnto him according to the deservng of his hands,

17 For my father fought for you, and † adu- ventured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seventy persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truly and purely with Terubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you,

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God b sent an euill spirit betweeue Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Terubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they † went out into the field, and gathered in their grapes, and trode them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Terubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech, And he said to k Abimelech, Increase thine arme, and come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, y his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren bee come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band cometh by the way of the plaine of Meonim.

38 Then said Zebul vnto him, Where is now thy mouth that sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out be fore the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were overthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bands and layd wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and destroyed the citie, and owerd^o sit n it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

Or, sible or briv.

f Abimelech shall destroy the nobles of Shechem.

g Hev, he cast his life farre from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood therefore God destroyed both the one and the other.

i Before they were afraid of Abimelech power, and durst not goe out of the citie.

k Braggingly, as though he had bene present, or to his captiue Zebul.

l Er, craftily.

† Er, what shone hand can faue.

† Then an asfold of a shadow.

† Er, by the name

Or, garment.

m As this captaine.

n Which were of his company.

o That it should be vniuerted, and neuer strate againe.

p That is, Berith, asel pp. 8-33

zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make haft, and doe like me.

49 Then all the people al' ou' cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the tower of Shechem 9 died al'lo, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and thurt it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine-pan.

54 Then Abimelech called hastily his page that bare his harness, and said vnto him, Draw thy sword, and slay mee, that men say not of mee, A woman slew him. And his page † thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his feutyer brethren.

57 Al'lo all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the † curse of Iotham the sonne of Ierubbaal.

CHAP. X.

3 Tola dieth 3 Iair also dieth. 7 The Israelites are punished for their finnes. 10 Thy cry vnto God, 16 and be both piite on thine

A Peter Abimelech, there arose to defend Israel, A Tola the sonne of Huah, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee || judged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him † rose Iair a Gileadite, and judged Israel two and twenty yeeres.

4 And hee had thirtie sonnes that * rode on thirty asse-coles, and they had thirtie cities, which are called || Hauoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Asharoth, and the gods of || Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, ^b euen all the childre of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon were ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel c^ried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord ^d sayde vnto the children of Israel, *did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppress you, and yee cried to me, and I saued you out of their hands.

13 Yet yee * haue forsaken mee, and serued other gods: therefore I will deliuer you no more.

14 Go, and cry vnto the Gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, Wee haue sinned, doe thou vnto vs whatsoever please thee: onely wee pray thee to deliuer vs ^e this day.

16 Then they put away the strange gods from among them, and ^f serued the Lord: and || his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead saide one to another, Whosoever will begin the battell against the children of Ammon, the same shall be ^g head ouer all the inheritance of Gilead.

CHAP. XI.

1 Iptah being cast away by his vntrew, was as a captiue among the Iraelites. 30 Hee maketh a rash vow 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

T Hen Gilead begate Iptah, and Iptah the Gileadite was † a valiant man, but the sonne of an || harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iptah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a † strange woman.

3 Then Iptah fled from his brethren, and dwelt in the land of ^b Tob: and there gathered idle fellows to Iptah, and ^c went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the ^d Elders of Gilead went to fet Iptah out of the land of Tob.

6 And they said vnto Iptah, ^e Come and be our captaine, that we may fight with the children of Ammon.

7 Iptah then answered the Elders of Gilead, Did not ye hate me, and ^f expell me out of my fathers house? how then come ye vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iptah, Therefore we turne againe to thee now, that thou maiest go with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iptah said vnto the Elders of Gilead, If yee bring mee home againe to fight against the children

q Meaning, thatal were destroyed as well they in the tower, as the other

* 8. 29. 11. 21.

r Thus God by such miserable death takeh vengeance on tyrants euen in this life.

f For making a tyrant their king.

l Or, his wucle.

l Or, governed.

a Signifying, they were men of authority.

* Chap. 2. 11. and 3. 7. and 1. 4. 1. and 6. 1. and 13. 1.

* Chap. 2. 13. l Or, y¹sa.

l Or, delinera d.

b As the Reubenites, Gadites and Balak the tribe of Manasseh.

c They prayed to the Lord, and confessed their finnes.

d By stirring them vp for Prophets, as Chap. 6. 8.

* Deut. 32. 15. 11. 2. 13.

e That is, from this present danger. f This is true repentance, to put away the euill, and to serue God aright. Or, be piite d.

* Chap. 17. 6.

† I.e. a man of might, force. Or, vntwader.

a That is, of an harlot, as verse 1.

b Where the goernour of the country was called Tob.

c Ioyued with him, as some thinke, against his brethren.

d Or, ambassadours, sent for that purpose.

e Men of time are constrained to desire helpe of them whom before they haue refused.

f Ofttimes those things which men reiecd, God chuseth to doe great enterprises by.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord \dagger be witnessse between vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands \dagger quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * The Lord tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilder nesse vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilder nesse, and compassed the land of Edom, and the land of Moab, and came by the Estide of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our \parallel place.

20 But Sihon * consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gate Sihon, and all his folke into the hands of Israel, and they smote them, so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilder nesse euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldst thou possess it?

24 Wouldst thou not possess that which Chemosh thy god giueth thee to possess? So whomsoeuer the Lord our God driueth out before vs, them will we possess.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did not he strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did not yee then recouer \ddagger them in that space?

27 Wherefore I haue not offended thee: but thou dost me wrong to warre against mee. The

Lord the Iudge \ddagger be Iudge this day betwene the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manassih, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah \ddagger vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meet mee, when I come home in peace from the children of Ammon, shall bee the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till they come to Minnich, twenty cities, and so forth to \ddagger Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meet him with \ddagger timbrels and dances which was his onely child: hee had none other sonne, nor daughter.

35 And when he saw her, he \ddagger rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Al \ddagger shee said vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and bewaile my virginity, I and my fellowes.

38 And he said, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vow which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 *Iphtah kisteth tau and finitio the iuu. Ephraim. 8. After Iphtah succedeth Iherem, 21. Elou, 12. and Abdiu.*

And the men of Ephraim gathered themselves together, and went a Northward, and said vnto Iphtah, Wherefore wentst thou to fight against the children of Ammon, and diddest not call vs to goe with thee? we will therefore burne thine houe \ddagger vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands,

3 So when I saw that ye deliuered mee not,

\ddagger To punish the offender.

1 That is the spirit of strength and zeale.

m As the Apelle commendeth iphtah for his worthy enterprise in deliuering the people. Hebr. t. r. 31. so by his rath vow and wicked performance of the same, his victory was defaced: and were we see that the sinnet of the godly doe not vitally extinguish their faith.

1 Or the plains.

n According to the maner after the victory.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die with out children, and therefore they reioyced to be married.

\dagger Hebr. sic obsecuro.
* Num. 31. 33.
 \ddagger Hebr. in peace.
* Dent. 2. 9.
* Num. 20. 14. 10.
* Num. 21. 13. and 22. 34.
* Dent. 2. 36.
 \parallel Or country. g He trusted them not to goe thorow his country.
h For we ought more to beleue and obey God, then thou these idoles.
* Num. 22. 2. dent. 1. 34. ioh. 14. 9.
i Meaning their townes.

a After they had passed Iorden.
b That ambitious enuious Gods worke in others: as they did also against Gilead, Chap. 8.

c That is, I ventu-
red my life, and
when mans helpe
faile'd, I put my
trust onely in
God.

d Ye came from
vs, and chose Gil-
lead, and now in
respect of vs, ye
are aouthing.

e Which signifi-
eth the fall of wa-
ters, or an ease of
corse.

f Some thinke
that this was Beaz
the husband of
Ruth.

† Ebr. Iounes (Ioune),
Or, Iouf-collis.

* Chap. 9. 11 and
3. 7. and q. 1. and
6. 1. and 10. 6.

a Signifying, that
their desherance
came onely of
God, and not by
mans power.

b Num. 6. 3. 3.

c 7 Sam. 1. 1. f.
b Meaning, hee
should be separate
from the world,
and dedicate to
God.

d If hee be met
able to abide the
sight of an Angel,
how much lesse
the presence of
God?

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphrah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnagates of Ephraim: among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphrah iudged Israel sixe yeeres: then died Iphrah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him I Ibzán of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzán died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and hee iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie fnesphewes that rode on fuentie || asse-colls: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites:

CHAPTER XIII.

1 Israel for their wickednes vs oppressed of the Philistims. 2 The Angel appeareth to Manoahs wife. 3 The Angel commandeth him to sacrifice vnto the Lord. 4 The birth of Samson.

BVt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fourtie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceive, and beare a sonne, and no raor shall * come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an Angel of God exceeding * fearefull, but I asked him

not whence he was, neither told he me his name, 7 But hee said vnto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah d prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as shee sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto me, that came vnto me * to day.

11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall we offer the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that commeth of the vine-tree: she shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy laying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askedst thou thus after my name, which is || secret.

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue receiued a burnt offering, and a meat offering of our hands, neither would hee haue shewed vs all these things, nor would now haue told vs any tuch.

24 ¶ And the wife bare a sonne, and called his name Samson, and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to || strengthen

d Hee fleweth himselfe ready to obey Gods will, and therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her twice in one day. f He calleth him man, because hee so seemed, but becaus Christ the eternal word, which at his time appointed became man.

g Anything forbidden by the Law.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

i Or, mansuelous.

j God sent fire from heauen to consume their sacrifice, to confirme their laith in his promise.

* Exod 33. 20. chap. 6. 22.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

For, to come upon him as diuers times.

Strengthen him in the hoste of Dan, & Chap. xiii. xv. Zorah, and Eshtaol.

CHAP. XIII.

1 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 12 Hee propoundeth a riddle. 19 Her kinteth her. 20 He wife for saketh him and taketh another.

Now Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore giue me her to wife.

3 Then his father and his mother sayd vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for the pleafeth me well.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And hee went downe and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a few dayes, when he returned ¶ to receiue her, hee went a fide to see the carkeis of the Lion: and beholde, there was a swarme of bees, and hony in the bodie of the lion.

9 And hee tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vno them, and they did eate: but hee told not them, that he had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a 4 feast: for so vsed the yong men to doe.

11 And when e they saw him, they brought thirtie companions to be with him.

12 Then Samson saide vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

13 But if you cannot declare it mee, then shall yee giue me thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And hee saide vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was come, they saide vnto Samsons wife, Entife thine husband, that he may declare vs the riddle, left wee burne thee and thy fathers house with fire. Haue ye called vs ¶ to possesse vs ¶ is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and loouest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it mee. And hee saide vnto her, Beholde, I haue not told it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him, i seuen dayes, while their feast lasted: and when the seuenth day came, hee tolde her, because shee was importunate vpon him: so shee told the riddle to the children of her people.

18 And the men of the cite saide vnto him the fuenth day before the sinne went downe, What is sweeter then hony? and what is stronger then a Lion? Then saide he vnto them, k If yee had not plowed with my heiffer, yee had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirty men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers houe.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson killeth firebrands to the foxes tails. 6 The Philistims burne his father in law and his wife. 15 With the lance ouer an asse he killeth a thousand men. 19 One of a great rout in the iaw God gaue him smiter.

¶ Within a while after, in the time of wheat Baruest, Samson visited his wife with a kid, saying, I will go in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father saide, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson saide vnto them, Now am I more b blamelesse then the Philistims: therefore will I doe them displeafure.

4 ¶ And Samson went out, and took three hundreth foxes, and tooke three firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corae of the Philistims, and burnt vp both the e ricks and the standing corne with the vineyards and oliues.

6 Then the Philistims saide, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson saide vnto them, Though yee haue done this, yet will I be aunged of you, and then I will create.

8 So he smote them ¶ hippe and thigh with a mighty plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ¶ were spread abroad in Lela.

10 And the men of Iudah saide, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as hee liath done to vs.

11 Then three thou and men of Iudah went to the top of the rocke Etam, and saide to Samson, Knowst thou not that the Philistims are reless ouer vs? ¶ Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again he saide vnto him, Wee are come to binde thee, and to deliuer thee into the hand

Or, to the seuenth day, beginning at the fouerth.

k If yee had not vied the heifal my wife.

Which was one of the fairest cities of the Philistims.

That is, I will vie her as my wife.

b For through his father in lawes occasion, hee was moued againe to take vengeance of the Philistims.

e Or that which was reaped and garkered.

d Or, the chizon of Timnath.

e So the wicked punish nor vice for looe of iustice, but for feare of danger, which else might come to them.

Or, herfemen and women.

Or, camped.

f And so being our prisoners punish him.

g Each was thine giue ignorance, that they iudged Gods great benediction to be a plague vnto them.

¶ Ebb sake her for me to wife. a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, verse 4.

b To fight against them for the deliuerance of Israel.

c Whereby hee had strength and boldnesse.

Or, to take her to his wife.

d Meaning, when hee was married. e That is, her parents or friends.

f ¶ We are at feasts, or iollaine dayes.

g Or, deew neere: for it was the fourth day.

Or, so importunely vs.

h Vnto them which are of my nation.

of the Philistims. And Samson sayd vnto them, Swear vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will binde thee and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the coards that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a i new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, hee cast away the iawbone out of his hand, and called that place || Ramath-Lehi.

18 And hee was fore a thirft, and k called on the Lord, and said, Thou hast giuen this great deliurance into the hand of thy seruant: and now shall I die for thirft, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, || En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 *Satan enuies away the gates of Azzah* 18 *He was deceiued by Delilah, & he pulld it down: she boue vpon it & bitilfims 19 and death miste it.*

Then went Samson to a Azzah, and saw there || an harlot, b and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layde wait for him all night in the gate of the citie, and were quiet all the night, aying, Abide || till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron,

4 ¶ And after this hee loued a woman by the || riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entice him, & see wherein his great strength lieth, and by what meane wee may ouercome him, that wee may binde him, and punish him, and euery one of vs shall giue thee e-lenen hundreth c / shekels of siluer.

6 ¶ And Delilah said to Samson, Tell mee, I pray thee, wherein thy great strength lieth, and wherewith thou mightest bee bound to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen || gilded coards, that wee neuer drie, then shall I bee weake, and bee as another man.

8 And the princes of the Philistims brought her seuen greene coards that were not dry, and the bound him therewith.

9 (And shee had d men lying in waite with her in the chamber.) Then shee said vnto him, The Philistims be vpon thee, Samson. And hee brake the coards, as a threed of tow is broken, when e it feeleth fire: so his strength was not known.

10 ¶ After Delilah sayde vnto Samson, See, thou hast mocked mee, and tolde me lies. I pray thee now, f tell mee wherewith thou mightest bee bound.

11 Then hee answered her, If they binde mee with new ropes that were neuer occupied, then shall I bee weake, and bee as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and saide vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tolde mee lies: tell mee how thou mightest bee bound, g And hee saide vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the || pinne of the webbe, and the woofe.

15 Againe shee said vnto him, How canst thou say, h I loue thee, when thine heart is not with mee? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his i heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from mee, and I shall bee weake, and bee like all other men.

18 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vponce againe: for he hath shewed mee all his heart. Then the Princes of the Philistims came vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shate off the seuen lockes of his head, and the began to vex him, and his strength was k gone from him.

20 Then shee said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grind in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

13 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

Certaine Philistims in a secret chamber.

When fire cometh neere it.

Though her falsehood tended to make him lose his lie, yet his affection to binde him, that he could not beate.

It is impossible for wee giue place to our wicked affections, but as length we shall be destroyed.

Or, beate.

For this Samson used to say, I loue thee.

Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, and become slaued vnto them whom he should haue ruled.

Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

Yet had hee not his strength againe, till hee had called vpon God, and receiued himselfe.

Thus they had rather betray their brother, then see the meane that God had giuen for their deliurance.

Thatis, of an iaw lately slaine.

Or, the kissing up of the iaw. K Whereby appeares, that hee did these things in faith, and so with true zeale to glorifie God, and deliuer his country.

Or, the fountain of him that prayed.

One of the chief cities of the Philistims. Or, vnto ailer. Thatis, hee lodged with her. Or, so the light of the morning.

Or, plains.

Of the value of a shekel reade Gen. 23. 15.

Or, new miste.

25 And when their hearts were merrie, they said, Call Samson that he may make vs pastime. So they called Samson out o. the prison house, and he^m was a laughing stocke vnto them, and they fet him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistins: also vpon the rooffe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called vnto the Lord, and said, O Lord God I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time onely, that I may be † at once auenged of the Philistims for my two eyes.

29 And Samson laid holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, ¶ Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fel vpon the princes, and vpon all the people that were therein: so the dead which he slewe at his death were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Iſrael twenty yeeres.

CHAP. XVII.

3 Michahs mother accusing to her vome, made her soune two idoles. 5 He made his sonne a Priest for his idoles, to end after hee hired a Leuite.

¶ Here a was a man of mount Ephraim, whose name was Michah.

2 And hee said vnto his mother, The elteen hundred shekels of siluer that were taken from thee, for the which thou cursedst, and spakest it euen in mine hearing, buy the siluer wth me, I tooke it. Then his mother said, Blessed be my ionne of the Lord.

3 And when he had restored the elteen hundred shekels of siluer to his mother, his mother sayde, I had dedicate the siluer to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the mony vnto his mother, his mother tooke two hundred shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had a house of gods, and made an * ephod, & * Teraphim, and † consecrated one of his sonnes who was his Priest.

6 * In those dayes there was no King in Iſrael, but every man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, † of the family of Iudah: who was a Leuite, and fouourred there,

8 And the man departed out of the city, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as hee iurneyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I came from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah sayd vnto him, Dwell with mee, and be vnto mee a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a sute of apparell, and thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with them, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then sayd Michah, Now I know that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan find men to search the land. 11 They come to the five haues which take the goat and the Preij of Michah away. 27 They destroy Laish. 38 They build a citie against, 39 And set up idolatry.

IN those dayes there was no King in Iſrael, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

2 Therefore the children of Dan sent of their familie, five men out of their coats, euen men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them, Goe and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knewe the voice of the yong man the Leuite: and being turned in thither, they sayd vnto him, who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with mee, and hath hired mee, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man had made any trouble in the land, or vlturped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 So they came againe vnto their brethren to Zorah and Eshtaol. and their brethren sayde vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and doe ye sit still? be not slothfull to goe and enter to possess the land.

10 (If ye will goe, ye shall come vnto a carelesse people, and the countrey large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then they departed thence of the familie

m Thus by Gods iust iudgements they are made slues to inferiours which ought their vocation in defending the faithfull.

¶ Or, was mocked.

¶ Ebr take one vengeance. n According to my vocation, whilist hee exerce Gods iudgements vpon the wicked. o Hee spakeh not this of dispair, but humbling himselfe for neglecting his office and the assistance thereby giuen.

a Some thinke this history was in the time of Orhinel, or of Iosephs writeth, immediately after Iosua.

b Contrary to the commendations of God and true religion praized vnder Iosua, they tooke the Lord, and sette idolatry.

c Chap 8. 27. c He would serue both Gods and idoles.

d Gen. 31. 19. Ioseph 24.

e By Teraphim some vnderstand certaine idoles, haing the likenes of a man: but others vnderstand thereby all manner of offerings and instruments belonging vnto those who sought for any answer at Gods hands, as Chap 8. 5. 6. f Ebr. Iud. the hand of one. * Chap 21. 25. g For where there is no Magistrate for ingo, there is no religion, nor order. f Which

g For in those dayes the enuie of God was corrupt in all places, and the Leuites were out locked vnto.

h Not considering that the fault of the true worshiping of God is to maintain his owne belly. i Thus the idollaters per uade themselves of Gods fauour, which is their doth deuil them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iosua gaue them, was no sufficient for all their tribe. c They knew him by his speech that he was a stranger there.

d Thus God graunted the idolaters sometime their requests to their detestations that de-light in errors.

¶ Ebr made them a citie.

e Iosephs good success through your faithfullnes.

milie of the Danites from Zorah and from Eſhtaol, fixe hundred men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-icarim in Iudah: wherefore they called that place || Mahaneh-Dan vnto this day: and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spie out the country of Laiſh, and said vnto their brethren, ¶ Know ye not, that there is in these houles an Ephod, and Teraphim, & a grauen and a molten image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Leuite, *then vnto* the house of Michah, and saluted him peaceably.

16 And the fixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spie out the land, went in thicher, and tooke the ^o grauen image, and the Ephod, and the Teraphim, and the molten image and the Priest stood in the entering of the gate with the fixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, & the molten image, Then said the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israell?

20 And the Priestes heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among the ^b people.

21 And they turned and departed, and put the children, and the cattell, and the substance ⁱ before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and sayd vnto Michah, What aileth thee, that thou makeſt an outerie?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs left [†] angry fellows runne vpon thee, and thou lose thy life with the lines of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe vnto his house,

27 And they tooke the ^l things which Michah had made, and the Priest which he had, and came vnto Laiſh, vnto a quiet people, and without mistrust, & smote them wth the edge of the sword, and burnt the city with fire.

28 And there was none to || helpe, because ^m Laiſh was farre from Zidon, and they had no businesse with other men: also it was in the valley

that lieth by Beth-rehob. After, they built the cite, and dwelt therein,

29 * And called the name of the cite Dan, after the name of Dan their father, which was borne vnto Israell: howbeit the name of the cite was Laiſh at the beginning.

30 Then the children of Dan fet them vp the ⁿ grauen image: and Ionathan the sonne of Gershom the sonne of Manasſeh, and his sonnes were the Priestes in the tribe of the Danites, vnto the day of the ^o captiuitie of the land.

31 So they fet them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuite vsiting an harlot forooke her husband, and hee tooke her againe. 25 A Cribah sic was mo: vnto the house of the Leuite. 29 The Leuite cut her in pices, and hee sent her to the Egiptian tribes.

Alſo in those daies, * when there was no king in Israell, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine plained the whore [†] there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake [†] friendly vnto her, and to bring her againe: *he had also his seruant with him, and a couple of asses:* and she brought him vnto her fathers house, and when the young womans father sawe him, he reioyced ^{||} of his comming.

4 And his father in law, the young womans father retained him: and he abode with him three daies: so they did eat & drinke and lodged there.

5 ¶ And when the fourth day came they arose early in the morning and [†] hee prepared to depart, then the young womans father sayd vnto his sonne in law, || Comfort thine heart with a morrell of bread, and then goe your way.

6 So they fate downe and did eat and drinke both of them together. And the ^yong womans father said vnto the man, Be content, I pray thee, and tarry all night: and let thine heart be merrie,

7 And when the man rose vp to depart, his father in law ^{||} was earnest: therefore hee returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the young womans father sayd, ^b Comfort thine heart: I pray thee: and they taried vnto after midday, and they both did eat.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the young womans father sayd vnto him, Behold now, the day [†] draweth toward euen: I pray you, tarry all night: behold, ^{||} the sunne goeth to rest: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to thy tent.

10 But the man would not tarry, but arose, and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine went with him.

11 When they were neere to Iebus, the day ^{||} was spent, and the seruant layd vnto his master, Come, I pray thee, and let vs turne into this cite of the Iebusites, and lodge all night there.

12 And his master answered him, ^d Wee will not turne into the cite of strangers that are not of

Or, the strike of Dan.

f Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

g So superstition blindeth them, that they thought Gods power was in these idoles, and that they should haue good success by them, though by violence and robbery they did take them away.

h With the fixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters haue of their idoles.

l Ebr, who haue their hearts bitter.

m Meaning, the idols, as verse 18.

n Or, deliues them, at which a certain was called Ceteran Philippi.

* Iob. 19. 47.

o Thusio fled of giving glory to God, they attributed the victory to their idoles, and honoured them therefore. p That is, till the Arke was taken, 1. Sam. 5. 1.

q Chap. 17. 6. and 18. 1.

r Gen. 25. 6.

s Ebr. besides him to wit, with others.

t Ebr. so hee bears.

u Or, as bus meeting.

v Ebr. rose up.

w Or, strengoew.

x That is, his concubines father.

y Or, compelled him.

b Meaning, that he should refresh himselfe with meat, as verse 9.

c Ebr, is weak.

d Or, the day lodged.

e To wit, to the towne or cite, where he dwelt.

f Or, went downe.

g Though in these daies there were most horrible corrections, yet necessity could not compell them to haue to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the Sunne went down vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he fate him down in a street of the city: for there was no man that } tooketh them into his house to lodge.

16 And behold, there came an olde man from his worke out of the field at euē, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Temin.

17 And when he had lift vp his eyes, hee saw a } wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the house of the Lord: and no man receiveth me to house.

19 Although we haue straw and prouender for our asses, and also bread & wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, } Peace be with thee: as for all that thou lackest, shalt thou find with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, } wicked men beset the house round about, and } smote at the doore, and spake to this old man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, do not thus villeny.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, } and humble them, and doe with them what seemeth you good: but to this man doe not this villeny.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and } fell downe at the doore of the mans house where her lord was, till the light day.

27 And her } lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beheld the woman his concubine was } dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man roe vp, and went vnto his k place.

29 And when hee was come to his house, hee cooke a knife, & laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no } such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites asseue in Mizpeh, to whom the Leuite declared his wrong. 2 They eni for them that did the villanie. 3 The fratricides are tauē's ouercome, 46 and at length get the villanie.

T Hen * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beerthiba, with the land of Gilead, vnto the } Lord in Mizpeh.

2 And the } chiefs of all the people, and all the tribes of Israel assembled in the Congregation of the people of God four hundredth thousand footmen that } drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel } said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was flaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the } men of Gibeah rose against me, and beset the house round about vpon mee by night, thinking to haue flaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine and cut her in pieces, and sent } her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his } house.

9 But now this is that thing which wee will doe to Gibeah: we will goe vp by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel: and an hundredth of the thousand, and a thousand of ten thousand to bring } vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the } tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therfore deliuer vs thofe wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seuen hundredth choen men.

16 Of all this people } were seuen hundredth chosen men, being } left handen: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundredth thousand men

1 For this was like the sin of Sodom, for the which God rained downe fire and brimstone from heauen.

2 Ilor. 10. 9.

a That is all with one consent. b To aske counsell.

1 Ebr. castare.

c Meaning men able to handle their weapons.

d To the Leuite.

1 Or, chiefs, or lords.

e That is, hee pieces, to euey tribes piece, chap. 15. 19.

f Before we haue strenged this wickednesse.

g These onely should haue the charge to provide for iudiciall for the theret.

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintain the same in their euill, and therfore were iudicially punished.

1 Chap. 5. 15.

1 Or, gathered it was.

e That is, of the tribe of Benjamin. 1 Or, a man walking.

f To Shiloh, or Mizpeh, where the Ark was.

1 Or, see of good confire.

1 Ebr. men of Belial, that is, giuen to all wickednesse. g To the intent they might breake it.

* Gene. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as vsic 27.

1 Or, husband.

1 Or, fallen.

k Meaning, home vnto mount Ephraim.

that drew sword,even all men of warre.

18 And the children of Israel arose, and went vp ^k to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shall be first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and flew down to the ground of the Israelites that day two and twenty thousand men.

22 And the people the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the evening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Go vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and flew down to the ground of the children of Israel againe eighteene thousand men: ¶ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the evening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^{there was} the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yett go any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were drawn from the city: and they began to smite of the people and kill as at other times, ^{even by} the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee, and pluck them away from the cite vnto the hie p wayes)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, ^{even} out of the medowes of Gibeah.

34 And they came ouer against Gibeah, tenne thou and chosen men of all Israel, and the battell was fore: for they knew not that the ^q euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the

Beniamites the same day siue and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hastened, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the city with the edge of the sword.

38 Also the men of Israel had appointed a certain time with the ambushments, that they should make a great flame, and smoke rise vp out of the cite.

39 And when the men of Israel retired in the battell, Beniamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken down before vs, as in the first battell.

40 But when the flame began to arise out of the cite, as a pillar of smoke, the Beniamites looked back, and beheld, the flame of the cite began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Beniamin were afonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertook them: also they which came out of the cities, slew them among them.

43 ^{Then} they compassed the Beniamites about, and chased them at ease, and ouerran them, euen ouer against Gibeah on the East side.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of war.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites gleaned of them by the way siue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin were vii siue and twenty thousand men that drew sword, which were all men of warre.

47 ¶ But six hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure months.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword, from the men of the cite vnto the beastes, and all that came to hand: also they set on fire all the cities that they could come by.

CHAPTER XXI.

1 The Israelites sware that they will not marry their daughters to the Beniamites. 2 They lay thens of Iabesh Gilead, and giue their virgines to the Beniamites. 3 The Beniamites take the daughters of Shiloh.

MOREouer, the men of Israel a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the mortow the people rose vp and made there an altar, and offered burnt offerings and peace offerings,

5 Then

k That is to the Arke which was in Shiloh. some thinke in Mizpeh, as verie 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

† Ebr all they draweing the sword.

in To wit, in Shiloh.

n Or seruiced in the Priests office at those dayes: for the lewes write, that he liued three hundred yeeres.

o By the policy of the children of Israel.

p Meaning croff-wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

Or, made a long sound with a trumpet.

† For they were waxes hardy by the two former victories.

o And withstood their enemies. b For they were compassed in on euery side.

† Or, drove them from strength.

x They flew them by one and one as they were scattered abroad.

y Besides eleven hundred that had bene slaine in the former battell. † Chap. 21. 53.

z If they belonged to the Beniamites.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeth, saying, Let him die the death.

6 And the children of Israel were sore for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we doe for wines to them that remaine, seeing we haue sworn by the Lord, that wee will not giue them of our daughters to wines?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeth to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 *And this is it that yee shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maides, Virgines that had knowne no man by lying with any male, and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation came and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines which they had saved all of the women of Iabesh Gilead: but they had not so for yongher for them.

15 And the people were sorie for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wines of our daughters: for the children of Israel had sworn, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euerie yeere in Shiloh, in a place, which is on the North side of Beth-el, and on the East-side of the way that goeth vp from Beth-el to Shechem, and on the South of Iebonah.

20 Therefore they commaunded the children of Benjamin, saying, Goe, and lie in waite in the Vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the Vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pittie on them for our sakes, because wee referred not each man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number, which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence euery man to his iurisdiction.

25 *In those daies there was no king in Israel, but euery man did that which was good in his eyes.

c O: repented that they had destroyed their brethren, as 22 pp. 15.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

f Ebr. children of strength.

g Num. 31. 19.

e To wit about foure monthes after the discomfiture, Chap. 20. 47. Or finally.

f For there lacked two hundred.

g Benjamin must be referred to be the twelfth portion in the inheritance of 120 kob.

h He describeth the place where the maides used ycerly to dance, as the manner then was, and to sing Psalms and songs of good works among them.

i Though they thought hereby to perfwade men that they kept their oath yet because God it was broken.

k Meaning two hundred.

* Chap. 17. 6. and 21. and 29. 2.

THE BOOKE OF RUTH.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this Treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet all length God giueth good and is full of grace: teaching vs to abide with patience till God deliuer vs out of our tribules. Her eiuall is described by IESUS CHRIST, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did wench safe to come, notwithstanding he was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one Sheepefold, and one Sheepeheard. And it teacheth this Historie appertaining to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 Hee and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem b Iudah went for to sojourn in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left desolate of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters

f Ebr. iudges.

g In the land of Canaan.

h In the tribe of Iudah, which was also called Beth-lehem Ephraim: hath, because there was another citie so called in the tribe of Zebulun.

i By this woman, full promise: use of God, hath become one of Gods howe: hold of womans Christ came.

d By feeding them plenty againe.

in law, Goe, retorne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yehaue done with the dead, and with me.

9 The Lord graunt you, that you may finde rest, eicher of you in the house of her husband. And when hee kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we will retorne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will you goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would yee tary for them, till they were of age? would yee be deferred from them from taking of husbands? nay my daughters: for it grieueth mee much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voice and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone back vnto her people, and vnto her gods: g retorne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord doe so to me and more also, if I should be death departed thee and me.

18 ¶ When she saw that she was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was boynd of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me ¶ Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to retorne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley haruest.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 8 The gentleness of Boaz toward her.

Then Naomies husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let mee goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then saide Boaz vnto his seruant: that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab.

7 And shee said vnto vs, I pray you, let mee glean and gather after the reapers ¶ among the sheaves: so they came, and hath continued from that time in the morning vnto now, saue that shee taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearst thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thurst, go vnto the vessels, and drinke of that which the seruants haue drawne.

10 Then shee fell on her face, and bowed herselfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou halt left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke: and a full reward bee giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let mee finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dippe thy morsell in the vineger. And shee sat beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather amongst the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, ¶ she may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill euening, and the threshed that shee had gathered, and it was about an Ephah of barley.

18 ¶ And sheeooke it vp, and went into the citie, & her mother in law law what shee had gathered: Also shee tooke sooth, and gaue to her that which shee had referred, when shee was sufficed.

19 Then her mother in law saide vnto her, Where halt thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be hee of the Lord: for hee ceaseeth not to doe good to the liuing and to the dead. Againe Naomi saide vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitess said, Hee said also certeinly vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

e Hereby it appeareth that Naomi by dwelling among the heathen, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

f Or, more then you.

f When shee took leaue and departed.

g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that she was of a great family, and of good reputation. Or, beautiful. Or, better.

i Which was in the month of Nisan, that continueth part of March, and part of April.

a Ruth for vertue, authoritie and riches. b This her humilitie declareth her great affection toward her mother in law, forasmuch as shee hath no painefull diligence to get both their living.

Or, certeinly beautiful.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that shee shall neuer want any thing, if the God her trust in be true, and shee vnder his protection.

f Which shee brought home to her mother in law.

g Exad. 16. 36.

h To wit, of her baggage, as is in the Chaldee text.

i To my husband, and children: when they were alive, and now to vs.

out with his maides, that they meeete thee nor in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley harvest, and of wheat harvest, & dwelt with her mother in law.

CHAP. III.

1 Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke a rit for thee, that thou mayest prosper?

2 Now also is not Boaz our kin man, with whose maids thou wast? Behold, hee winnoweth barley to night in the floore,

3 Wash thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee downe to the floore: let not the man know of thee, vntill hee haue left eating and drinking.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and cheered his heart, hee went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinman.

10 Then said hee, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the later end, then at the beginning, inasmuch as thou followedst not yong men, were they pore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the cite of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinman, howbeit there is a kinman neerer then I.

13 Tarie to night, and when morning is come, if hee will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord lieth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and she arose before one could know another: for he said, Let no man know that a woman came into the floore.

15 Also he said, Bring the shee that thou hast vpon thee, and hold it. And when shee held it, hee measured sixe measures of barley, and layed them on her, and she went into the cite.

16 And when she came to her mother in law, she said, Who art thou my daughter? And shee told her all that the man had done to her.

17 And sayd, These sixe measures of barley gaue he me for he said to me, thou shalt not come empty vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou knowe how the thing will fall: for the man

will not be rest, vntill hee haue finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruth next kinman touching her marriage. 2 For ancient custome as yet to buy marriage, of whom hee receiued it. 3 The generation of Pharez.

Then went Boaz vp to the gate, and sat there, and behold, the kinman, of whom Boaz had spoken, came by: and hee saide, Ho, such one, come, sit downe here. And hee turned, and saide downe.

2 Then hee tooke ten men of the Elders of the cite, and said, Sit yee downe here. And they late downe.

3 And hee said vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs,

4 And I thought to aduertise thee, saying, Buy it before the assistants, & before the Elders of my people. If thou wilt redeeme it, redeeme it. But if thou wilt not redeeme it, tel me for I know that there is none besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hard of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to stir vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now thus was the man before time in Israell, concerning redeeming and changing for to stablish all things: a man did plucke out his shoe, and gaue it his neighbour, and this was a sure witness in Israell.

8 Therefore the kinman said to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israell: and that thou mayest doe worthily in Ephraim, and be famous in Bethlehem.

12 And that thine house be like the house of Pharez (who Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of thine yong woman.

13 ¶ So Boaz tooke Ruth: and shee was his wife: and when hee went in vnto her, the Lord gaue that shee conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinman, and his name shall be continued in Israell.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in law, which loneth thee, hath borne vnto thee, and shee is better to thee then seven sonnes.

16 And Naomi tooke the child, and laide it in her lap, and became nurse vnto it.

Meaning, that she would provide her of an husband, with whom she might liue quietly. Or, in the same.

Boaz, nor yet any other.

That is, had re- ceiven him selfe among his ser- uants.

Or, turned him- selfe from one side to another.

Thou shewest thy selfe from time to time more vertuous.

If he will take thee to be his wife by the title of affi- nity, according to Gods law, Deut. 25. 5.

Or, manie.

Perceiving by her coining home, that she had not taken here on her wife she was ad- vanced.

Which was the place of flog- ging.

The Hebrews were vsed to here which haue to proper signifi- cation, but came to note a certain person: as the fise, Ho, first, or the such one.

Or, substance.

For thou art the next of the kin.

That his inheri- tance might bare his name that is dead.

That he had re- ceived his right, Deut. 25. 9.

Or of the cite where hee remain- ed.

Eache shal bring thine old age to be thine.

Gen. 28. 9.

He shall be a comfort to all posterity.

Meaning many sonnes.

^a Chron. 1. 9.
 ^b This genealogy is brought in, to prove that David by succession came of the house of Iudah.

17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed the same was the father of Iſhai, the father of Dauid.
 18 ¶ These now are the generations of *kPharez: Pharez begate Hezron,
 19 And Hezron begate Ram, and Ram begate

Amminadab,
 20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,
 21 And Salmon begate Boaz, and Boaz begate Obed,
 22 And Obed begate Iſhai, and Iſhai begate Dauid.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordered, Deut. 17. 14. that when the Israelites should be in the Land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safe-guard of him which did represent Iesus Christ the true deliverer, therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore hee punissheth the ingratitude of his people, and sendeth them continual waues both at home and abroad. And because Saul, whom of nothing God hath preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, hee was by the voyce of God put downe from his estate, and Dauid the true figure of Iesus Christ placed in his stead, whose patience, modestie, constancie, perfection by open enemies, fauored friends, and dissembling flatterers, are left to the Church and to every member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

¹ The genealogie of Elkanah father of Samuel. ² his two wiues ³ Hannah was barren, and prayed to the Lord. ⁴ Her answer to Eli. ⁵ Samuel is borne. ⁶ Shee doth dedicate him to the Lord.

THERE was a man of one of the two ^a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the ion of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

² And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

³ * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hostes in ^b Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priestes of the Lord.

⁴ And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

⁵ But vnto Hannah he gaue a worthy portion: for hee loued Hannah, and the Lord had made her barren.

⁶ ¶ And her aduersary vexed her sore, forasmuch as the vpbraided her, because the Lord had made her barren.

⁷ (And so did he yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her, that she wept and did not eate.

⁸ Then said Elkanah her husband to her, Hannah, why sleepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten ^d sonnes?

⁹ So Hannah arose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stoele by one of the postes of the ^e Temple of the Lord)

¹⁰ And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

¹¹ Also shee vowed a vow, and saide, O Lord

of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

¹² And as shee continued praying before the Lord, Eli marked her mouth.

¹³ For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

¹⁴ And Eli said vnto her, How long wilt thou be drunken? Put away ^f thy drunkenesse from thee.

¹⁵ Then Hannah answered, and said, Nay my lord, but I am a woman ^g troubled in spirit: I haue drunke neither wine nor strong drinke, but haue ^h powred out my soule before the Lord.

¹⁶ Count not thine handmaide for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

¹⁷ Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

¹⁸ She said againe, Let thine handmaide finde ⁱ grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

¹⁹ ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord ^j remembered her.

²⁰ For in proceſſe of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, ^k sayd she, I haue asked him of the Lord.

²¹ ¶ So the man ^l Elkanah and all his house, went vp to offer vnto the Lord the ycerely sacrifice and his vow:

²² But Hannah went not vp: for she said vnto her husband, I will ^m tarrie vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

²³ And Elkanah her husband saide vnto her,

* Num. 6. 2.
 i. i. g. 3. 5.

† Ebr. thy wine.

‡ Ebr. of an eard,
 firm.
 § Psal. 42. 5.

¶ Ebr. for a daughter of Belial.

‡ That is, pray vnto the Lord for mee.

g According to her petition.

h This Elkanah was a Lemite,
 1. Chron. 6. 27. and as some write: once a yeere they accustomed to appeare before the Lord with their families.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim, that is the learned men and Prophets.

b Deut. 16. 16.

c For the Arke was there at that time.

d Some read, a portion with an heauie cheere.

e Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.
 f That is, of the house wher the Arke was.

i Because her prayer took effect, & therefore it was called the Lords promise. * Exod. 16. 36.

† Ebr. a child.

k That is, most certainly.

† Ebr. leui. l Meaning, Eli gaue thanks to God for her.

a After that she had obtained a sonne by prayer, she gaue thanks. b I haue reconeered strength and glory by the benefite of the Lord. c I can answer when, that reprove my barrenesse. d In that ye condemn my barrenesse, ye shew your pride against God.

e They sell their labours for necessary foode. f Or, many. g Drus. 21. 39. wifd. 16. 13. Job. 23. 2.

h Psa. 113. 7. f He preferreth to honor, and lifteth downe according to his owne will, though mans iudgement be contrary. g Therefore he may dispose all things according to his will. h She grounded her prayer on Iesus Christ which was to come. i In all that Eli commaunded him.

k That is, they neglected his ordinance.

l Or, finnes.

l Transgressing the order appointed in the Law. Leuit. 7. 31. for their bellies sake.

Doe what semeth thee best: try vntill thou hast weined him: only Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an Ephah of flour and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was young.

25 And they slew a bullocke, and brought the child to Eli.

26 And he said, Oh my lord, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue trusted him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he worshipped the Lord there.

CHAP. II.

The song of Hannah. 12 The finnes of Eli, wicked. 13 The curse of the priests. 18 Samuel minister befoe the Lord. 20 Eli blest the child Elkanah and his wife. 23 Elies prayer for his sonne. 27 God teacheth a Prophet to Eli. 31 Eli is reuenged for not chastising his children.

And Hannah prayed, and said, Mine heart reioyceth in the Lord, mine borne is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioycen in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterpriees are established.

4 The bow and the mightie me are broken, and the weake haue girded themselues with strength.

5 They that were full, are hured foorth for bread, and the hungry are no more hired, so that the barren hath borne many: and shee that had many children is feeble.

6 The Lord killeth & maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp a begger from the dunghill, to set among princes, and to make them inherite the seat of glory: for the pillars of the earth are the Gods: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords aduerfaries shall be destroyed, and out of heauen shall be thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his King, and exalt the borne of his Anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ Now the finnes of Eli were wicked men, and he knew not the Lord.

13 For the Priests customs toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was seething, and a fleshhooke with threeteeth in his hand,

14 And thrust it into the kettie, or into the caldron, or into the panne, or into the pot: all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israhelites,

that came thither to Shiloh.

15 Yea, before they burnt the fat, the priests boy came & said vnto the man that offered, Giue me flesh to roast for the Priest: for he will not haue foddin flesh of thee, but raw.

16 And if any man said vnto him, I et them burne the fat according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the finne of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child ministered before the Lord, girded with a linnen Ephod,

19 And his mother made him a little coat, and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yere sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seed of this woman, for all the petition that thee asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceived and bare three finnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his finnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more, my finnes: for it is no good report that I heare, which, that yee make the Lords people to repute.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father, because the Lord would slay them.

26 ¶ (Now the child Samuel profited, and grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon my altar, & to burne incense, and to wear an Ephod before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commaunded in my Tabernacle, and honoured thy children aboue me, to make your selues first of the first fruits of all the offerings of Israel my people?

30 Therefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but now the Lord saith, It shall not be so: for thou that honour me, I will honour, and they that despise me, shall be despised.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an old man in thine house, the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an

m Which was commaunded first to haue been offered to God.

l Or, Law. n Not passing for their owne profit, so that God might be serued aright.

o Seeing the barrenesse aboute thereof.

* Exod. 18. 4.

l Or, for this thing that he hath sent to the Lord: to me, Samuel.

l Which was (as the Ebrues write) a terrible matter when they came to be purified, see Exod. 38. 8. Leuit. 12. 6.

q Because they contemne their duty to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust andgements for sinne.

l To wit, Aaron.

* Leuit. 14.

t Why haue you commened my sacrifice, and yett were not in them vnder looke?

u Gods promises are only effectuall to such as haue giuen euilliance vnto no feare and obey him.

v Thy power and authoritie. w Thy poweritie shall fee the glory in the chief Priest translated to another, whom thy King shall euey, King. 23. 7.

old man in thine house for ever.

33 Neuertheless, I will not destroy enery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall || die when they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bow downe to him for a piece of siluer and a morrell of bread, and shall say, Appoint me, I pray thee, to one of the priests offices, that I may eate a morrell of bread.

CHAP. III.

1 There was no manifest vision vnto Eli. 4 The Lord calleth Samuel thre times. 11 And sheweth what shall come vpon Eli and his house. 18 The Arke deliuered vnto Samuel to Eli.

NOW the child Samuel ministrv vnto the Lord: & before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dim that he could not see.

3 And yer the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was recalled vnto him.

8 And the Lord called Samuel againe the third time: and hee arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whoeuer shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquity which hee knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elies house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord sayd vnto thee? I pray thee hide it not from me. God dooeth to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, & let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by the word.

CHAP. IIIII.

1 Israelites come by the Philistims. 4 They doe seeke the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord taken. 11 Eli and his children die. 16 The carcass of the wife of Phinehas is the ioune of Eli.

AND Samuel pake vnto all Israel: and Israel went out against the Philistims to battell, and pitched beside Beth-ehzer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyred the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the arke of the couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, & brought from thence the arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sons of Eli, Hephni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they sayd, What meaneth the sound of this mighty shout in the host of the Ebrewees? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs who shall deliuer vs out of the hand of these mightie Gods? the'e are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistims, that ye be not seruantes vnto the Ebrewees, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great laughter: for there fell of Israel a thry thousand foormen.

11 And the Arke of the Lord was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of his army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, hee said, Eli fate vpon a

k God punish thee after this and that sort, except thou tell me truth, Reub. 1. 27.

l The Lord accomplished what hee had said.

m Or, as Samuel was the faithful Prophecie Lord. n hee hye word of the Lord.

o From the departure of the Israelites out of Egypt, vnto the time of Samuel, about 397 yeere. p Or, stone of helpes Chap. 7. 12.

q For it may seeme that this were that which was vnderaken by Samuels commandment.

b For hee would to appeare to the Israelites betwene the cherubims ouer the Arke of the couenant. Exod. 25. velle 17.

c Before we fought against men, and now God is come to fight against vs. d For in the wilderness the Egyptians were destroyed which was the last of his plagues. e Iudg. 13. 11.

e David alluding to this: see Psal. 78. 63. with they were consumed, with fire: meaning they were indubly destroyed. f Intoken of sorrow and mourning.

f Or when they come to message.

2 Meaning Zadok, who succeeded Abiathar, and was the figure of Christ.

a That it shall be in four vnto him.

a The Chaldees readeth, whiles Eli stood. b Because there were very few Prophets declare it. c In the court next to the tabernacle. d That is, the lamps which burnt in the night. e Iosephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstande the Lords appearing.

* 2. K. 22. 17. h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

g Left it should be taken of the enemies.

feat by the way side, waiting : for his heart s feared for the Arke of God:and when the man came into the citie to tell it, all the cite cried out.

14 And when Eli heard the noyse of the crying, hee said, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourecore and eyghtene yeere old, and * his eyes were dim that hee could not see.)

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the host: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and sayde, Israell is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover, thy two ionnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when hee had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had|| iudged Israell forty yerres.

19 And his daughter in law, Phinehas wife, was with childe, near || her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband Were dead, she bowed her selue, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou halt borne a sonne: but the answered not, nor regarded it.

21 And the named the child || Ichabod, saying, The glory is departed from Israell, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, k The glory is departed from Israell: for the Arke of God is taken.

h According as God had fore-said.

Or gauerd. Or, to arise out.

l And seled her body toward her trauell.

Or, No glory, or, where is the glory?

k Shee uttered her griefe: for by repeating her words.

a Which was one of the sixe principall cities of the Philistims.

b Which was their chiefe idole, and as some writ, from the ouall downward was like a fish, and upward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fell to a further superstition. * 2 Kings 6.6.

What shall wee doe with the Arke of the God of Israell? And they answered, Let the Arke of the God of Israell bee caried about vnto Gath: and they caried the Arke of the God of Israell about.

9 And when they had caried it about, the hand of the Lord was against the cite with a very great destruction, and hee smote the men of the cite, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and alsoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israell to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israell, and let it returne to his owne place, that it slay vs not and our people: for there was destruction and death, throughout all the cite, and the hand of God was very fore there.

12 And the men that died not, were smitten with the emerods: and the crye of the cite went vp to heauen.

d Though they had felt Gods power, and were afraid thereof, yet they would not cease to be in their rebellion, which thing God turned to their destruction and his glory.

e The wicked when they see the hand of God, iudge and reioyce in, where the fully humble humble, and cry for mercy.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a yoke. 12 It cometh to Bethshem. 13 The Philistims after golden emerods. 19 The men of Bethshemeth are taken for putting into the Arke.

S O the Arke of the Lord was in the country of the Philistims a iuen moneths,

2 And the Philistims called the Priestes and the Soothsayers, saying, What shall wee doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they saide, If you send away the Arke of the God of Israell, end it not away empie, but giue vnto it a sinne offering: then shall yee bee healed, and it shall be known to you, why his hand departed not from you.

4 Then saide they, What shall bee the sinne offering, which we shall giue vnto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israell, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom theer hath cometo yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the 4 iuwels of gold which ye giue it for a sinne offering in a collar by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe by the way of his owne coast to Bethshemeth, it is see that hee that did vs this great euill: but if not, wee shall knowe then that it is not his hand that mote vs, but it was a chance that happened vs.

f They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

g The idolaters said that there is a true God who punisheth sinners.

h This is Gods judgement vpon the idolaters, that knowinge the true God, they worship him not aright, 2. ad 13. 1.

i Meaning, the golden emerods and the golden mice.

k The God of Israel. f The wicked attribute sinfull things to the true God: as when hee is punishinge sinners, they saye there is nothinge done without Gods providence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they fet the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went & turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they awit.

14 ¶ And the cart came into the field of Iothua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it wherein the jewells of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mice, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnuallied vnto the great stone of Beth-shemesh, whereon they set the Arke of the Lord: which stone remaneth vnto this day in the field of Iothua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

22 And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-earim: 3 Samuel exhorteth the people to feare the Lord, 10 The Philistims fight against Israel, and are overcomen, 16 Samuel iudgeth Israel.

¶ Then the men of a Kiriath-earim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long, for it was twenty yeeres) and all the house of Israel lamented vnder the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him * only, and he

shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalam & Ashtaroth, and serued the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it al together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it between Mizpeh and Beth-shen, and called the name thereof Eben-Ezer, and he said, Hitherto hath the Lord holden vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the handes of the Philistims: and there was peace betweene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel wreth his sonnes in his own Israel, who followeth his peere, 3 The Israelites make a King, 11 Samuel declarib in what state they shal be vnder the king, 19 Now determining, they aske one fill, and the Lord maketh Samuel to graunt vnto them.

¶ When Samuel was now become olde, hee

made his sonnes Iudges over Israel. 2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And saide vnto him, Bethold, thou art olde, and

g For the trial of the matter.

h Towit, the men of Beth-shemesh, which were Israelites.

i These werethe five principall cities of the Philistims, which were not all conquered vnto the time of David.

j Or sheplains, or larationation.

k For it was not lawfull to any other to touch or to see it, save onely to Aaron and his sonnes, Numo 4. 15. 10.

a A citie in the tribe of Iudah, called also Kiriath-baal, 10th. 51. 10.

b Lamented for their sinnes, and followed the Lord.

* 10th. 24. 15. 26. In 19. 1. 12. Deut 6. 4. Mat 6. 9. 10.

* 10th. 1. 12. 26.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chaldees had that they drew water out of their heart: that is, were abundantly for their sinnes.

e Signifying, that in the prayers of the godly, there ought to be a vehementcale.

f According to the prophesie of Hannah, Samuels mother, Chap. 2. 10.

g Which was a great rocke on v against Mizpeh.

h Meaning the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called V. 10th. 1. Chron 6. 28.

* Deut 6. 19. c For there his house was, Chap. 7. 17.

• Hoſ. 1. 10. after 13. 21. d Becauſe they were not content with the God had appointed, but would be gourned as were the Gentiles.

and thy ſonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

6 But the thing displeaſed Samuel, when they ſaid, Gine vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord ſaid vnto Samuel, Hear the voyce of the people in all that they ſhall ſay vnto thee: for they haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

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

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

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And hee ſaid, This ſhall be the manner of the king that ſhall reigne ouer you: he will take your ſonnes, and appoint them to his charrets, and to bee his horſemen, and ſome ſhall ſumme before his charet.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fifties, and to care his ground, and to reape his haruelt, and to make inſtruments of warre, and the things that ſerue for his charrets.

13 He will alſo take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your beſt olieue trees, and giue them to his ſeruants.

15 And hee will take the tenth of your feed, and of your vineyards, and giue it to his Eunuches, and to his ſeruants.

16 And hee will take your men ſeruants, and your mayd ſeruants, and the chiefe of your young men, and your aſſes, and put them to his worke.

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

18 And ye ſhall cry out at that day, becauſe of your king whom ye haue choſen you, and the Lord will not heare you at that day.

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

20 And we alſo will bee like all other nations, and our king ſhall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ¶ Hearken vnto their voyce, and make them a king. And Samuel ſaid vnto the men of Iſrael, Goe eury man vnto his citie.

CHAP. IX.

3 Saul ſeeking his fathers aſſes, by the counſell of his ſeruants goeth to Samuel. 9 The Prophet called Seer, 13 The Lord reuealeth to Samuel Saule comming, commanding him to anoint him king. 22 Samuel bringeth Saule to the ſea.

Here was now a man of Benjamin, a mighty in power, named Kith, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Becborah, the ſonne of Aphiah, the ſonne of a man of Iemini.

2 And he had a ſonne called Saul, a goodly young man and a faire: ſo that among the children of Iſrael there was none goodlier then hee: from the ſhoulders vpwards, he was higher then any of the people.

4 And the aſſes of Kith, Sauls father, were loſt: therefore Kith ſaid to Saul his ſonne, Take now one of the ſeruants with thee, and ariſe, goe and ſeeke the aſſes.

5 So he paſſed through mount Ephraim, and went thorow the land of ſhalithah, but they found them not. Then they went thorow the land of ſhalim, & there they were not: he went alſo thorow the land of Iemini, but they found them not.

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

7 And he ſaid vnto him, Behold now, in this citie is a man of God, and hee is an honorable man: all that hee ſaith commeth to paſſe: let vs now goe thither, if ſo be that he can ſhew vs what way we may goe.

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

9 And the ſeruant answered Saul againe, and ſaid, Behold, I haue found about mee the fourth part of a ſhekel of flouer: that will I giue the man of God, to tell vs our way.

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

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

12 ¶ And as they were going vp the hie way to the citie, they found maids that came out to draw water, and ſaid vnto them, Is there here a Seer?

13 And they answered them, and ſaid, Yea, loe, he is before you: make haſte now, for hee camd this day to the citie: for there is an offering of the people this day in the high place.

14 ¶ When ye ſhall come into the citie, ye ſhall find him ſitting way ye he come vp to the high place to eate, for the people will not eate vntill he come, becauſe hee will bleſſe the ſacrifice: and then eate they that bee bidden to the feaſt: now therefore goe vp, for euen now ſhall ye finde him.

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

16 ¶ But the Lord had reuealed to Samuel ſecretly (a day before Saul came) ſaying,

17 ¶ To morrow about this time I will ſend thee a man out of the land of Benjamin, him ſhalt thou anoint to bee gouernour ouer my people Iſrael, that hee may I ſaue my people out of the hands of the Philiftims: for I haue looked vpon my people, and their criie is come vnto me.

18 ¶ When Samuel therefore ſaw Saul, the Lord answered him, See, this is the man, whom I ſpake to thee of, he ſhall rule my people.

19 ¶ Then went Saul to Samuel in the mids of the gate, and ſaid, Tell mee, I pray thee, whether the Seer ſeeth vs.

20 ¶ And Samuel answered Saul, and ſaid, I ſee the Seer: goe vp before me vnto the high place: for ye ſhall eat with mee to day, and to morrow I will let thee goe, and will tell thee all that is in thine heart.

e All theſe circumſtances were ſerues to ſerue vnto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Samath Zephim, the citie of Samuel.

10r, vnto h.

e Which is about ſeepence, ſeade Geo 23. 15.

f ſo called, becauſe hee ſeeth ſomethiſg to come.

g That is, feaſt alter the offering, which ſhould be kept in an high place of the citie appointed for that vſe.

h That is, pines, ſtrunks and diſtributing the meaſure according to their cuſtome.

* Chap. 15. 1. after 13. 21. ¶ Eſay 45. 1. 1.

i Notwithſtanding they were wicked, yet God will euer mind: and will his inheritance.

k Meaning all that ſhould be ſent to know.

e To prouoe if they will iorſake their wicked purpoſe.

f Not that kings haue this authority by their office, but that ſuch as reigne in Gods wrath ſhould vſurpe this once their brethren, contrary to the Law, Deu. 17. 10.

10r, chiefe officers.

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

10r, grant their request.

a That is, both valiant and rich. * Chap 24. 58. 1. Chron. 18. 33.

b So that it might ſeeme that God approved that requelt in appointing our ſuch a perſon.

1 Whom doth I Saul desire to be their king but thee?

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

21 ¶ But Saul answered, and said, Am not I, the sonne of Lemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to mee?

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

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

24 And the cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee, and eate: for hitherto hath it bene kept for thee, saying, Also I have called the people. So Saul did eate with Samuel that day.

25 And when they were come down from the high place into the cite, he communed with Saul vpon the top of the house.

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

27 And when they were come downe to the end of the cite, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

Saul is aointed: King is Samuel. God changeeth Sauls heart, and becometh. 17 Samuel is visible to the people, and sheweth them their finnes. 21 Saul is chosen King by ioy. 25 Samuel ariseth to be Kings officer.

Then Samuel tooke a viall of oyle, and powdered it vpon his head, and kissed him, and said, Hath not the Lord aointed thee to be gouernour ouer his inheritance?

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

3 Then shalt thou goe forth from thence, and shalt come to the plaine of Tabor, and there shalt meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaves of bread, and another carying a bottle of wine:

4 And they will aske thee if all be well, and will giue thee the two loaves of bread, which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garison of the Philistines: and when thou art come thither to the cite, thou shalt meete a company of Prophets comming downe from the high place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, & shalt be turned into another man.

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

to thee, doe as occasion shall serue; for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for mee seuen dayes, till I come to thee, and shew thee what thou shalt doe.

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

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

11 Therefore all the people that knew him before, when they saw that hee prophesied among the Prophets, said each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

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

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls vnkle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saw that they were nowhere, we came to Samuel.

15 And Sauls vnkle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vnkle, Hee told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

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

18 And hee layd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who only deliuereth you out of all your aduersities and tribulations: and yee said vnto him, No, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thow'ands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward hee assembled the tribe of Benjamin according to their families, and the family of Matti was taken. So Saul the sonne of Kish was taken, and when they sought him, hee could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he hath hid himselfe among the stufte.

23 And they ranne, and brought him thence: and when hee stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel said to all the people, See yee not him, whom the Lord hath chosen, that there is none like him among all the people: and all the people shouted, and said, ¶ God saue the King.

25 Then Samuel told the people the duetie of the kingdome; and wrote it in a booke, and layd

¶ Chap. 13. 8.

¶ Elr shoulder. ¶ He gaue him such vertues as were meet for a King.

¶ Or, sang praizer.

¶ Chap. 9. 14.

¶ Meaning, that prophetic cometh not by incelsion, but is giuen to whom it pleaseth God. ¶ Noting thereby that from low degree cometh high denly to honour.

¶ Both to declare vnto them their fault in asking a King, and also to shew Gods clemencie therein.

¶ That is, by casting of lot.

¶ As though he were vnworthy and vnwilling.

¶ Elr. Les the King line. ¶ As is written in Deut chap. 17. 15. &c.

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for them, thou mightest vnderstand that I knew of thy comming. P. To speake with him secretly: for eue houles were flat aboue.

q Gods commanding thee.

a In the law this aointing signified the gifts of the holy Ghost, which were necessary for them that should rule. ¶ Gen. 35. 10.

b Samuel confirmeth him by these signes, that God hath appointed him king.

¶ Or, sake.

† Elr. of peace.

c Which was an high place in the cite Kirath-iesim, where the Arkewas, Chap. 7. 28.

ayed it vp before the Lord, and Samuel sent all the people away every man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſaid, How ſhall he ſaue vs? So they deſiſed him, and brought him no preſents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth againſt Iabesh Gilead, who ſeeketh helpe of the Iſraelites. 2 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 He ſeeth the ſpirit of Beelzebub.

Then Nahash the Ammonite came vp, and beſieged Iabesh Gilead: and all the men of Iabesh ſaid vnto Nahash, Make a covenant with vs, and we will be thy ſeruants.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thruſt out all your bright eyes, and bring that ſhame vpon all Iſrael.

3 To whom the Elders of Iabesh ſaid, Giue vs ſeuen dayes reſpite, that we may ſend meſſengers vnto all the coaſts of Iſrael: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and tolde the e tidings in the eares of the people: and all the people lit vp their voices and wept.

5 And beholde, Saul came following the catel out of the field, and Saul ſaid, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard theſe tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, & hewed them in pieces, and ſent them throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Who ſoever commeth not forth after Saul, and after d Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out with one conſent.

8 And when hee numbred them in Bezek, the children of Iſrael were three hundred thouſand men: and the men of Iudah thirty thouſand.

9 Then e they ſaid vnto the meſſengers that came, So ſay vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh ſaid, To morrow we will come out vnto you, and yee ſhall doe with vs all that pleaſeth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the hoſt in the morning watch, and ſlew the Ammonites vntill the heat of the day: and they that remained were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid vnto Samuel, s Who is he that ſaid, Shall Saul reigne ouer vs? bring thoſe men that we may ſlay them.

13 But Saul ſaid, There ſhall no man die this day: for to day the Lord hath ſaued Iſrael.

14 ¶ Then ſaid Samuel vnto the people, Come that we may goe to Gilgal, and renew the kingdom there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, & there they offered peace offerings before the Lord: and

there Saul and all the men of Iſrael reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, & reproofe their ingratitude. 19 God by miracle cauſeth the people to ſurrender their ſiue. 20 Samuel ſalutes the people to Iudiths wife the Lord.

Samuel then ſaid vnto all Iſrael, Behold, I haue a ſhaken you your voice in all that yee ſaid vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my ionnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of me before the Lord, and before his appointed. e Whoſe oxen haue I taken? or whoſe aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe to blind mine eyes therewith, and I will reſtore it to you?

4 Then they ſaide, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſaid vnto them, The Lord is witneſſe againſt you, and his d Anointed is witneſſe this day, that yee haue found nought in mine hands. And they answered, He is witneſſe.

6 Then Samuel ſaid vnto the people, It is the Lord that made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore ſtand ſil, that I may reaſon with you before the Lord according to all the righteouſneſſe of the Lord, which hee ſhewed to you and to your fathers.

8 * After that Iſaakob was come into Egypt, and your fathers cied vnto the Lord, then the Lord ſent Moſes and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

9 * And when they forgot the Lord their God, hee hold them into the hands of Sifer a captain of the hoſte of Hazer, and into the hand of the Philiftims, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried vnto the Lord and ſaid, We haue ſinned, becauſe wee haue forſaken the Lord, and haue ſerued Bealim and Aſhtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will ſerue thee.

11 Therefore the Lord ſent Ierubbab and Bedan, and d Iphthah, and e Samuel, and deliuered you out of the hands of your enemies on euery ſide, and yee dwelt ſafe.

12 Notwithſtanding when you ſaw that Nahash the king of the children of Ammon came againſt you, yee ſaid vnto mee, No, but a king ſhall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom yee haue choſen, and whom yee haue deſired: loe therefore, the Lord hath ſerued you.

14 If yee will feare the Lord and ſerue him, and heare his voyce, and not diſobey the word of the Lord, both yee, and the King that reigneth ouer you, ſhall be followe the Lord your God.

15 But if yee wil not obey the voice of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, and on your fathers.

16 Now

I Boeth to avoid ſedition and alſo to winne them by patience.

a After that Saul was choſe King

b For feare of whom they asked a King as Chap. x. 13.

b This declareth, that the more necere elat tyrants are to their deſtruction, the more ſwelle they are.

e God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

d He addeth Samuel, becauſe Saul was not yet approved of all. 1 ſir. 1. 1. 1. 1.

e Meaning Saul and Samuel.

f That is, to the Ammonites diſſembling, that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul. h By ſhewing mercie hee thought to overcome their malice.

i In ſigne of thankſgiving for the victory.

a I haue granted your petition.

b To gouerne you in peace and war.

c Eccles 46 19. c God would that this confeſſion ſhould be a puniſhment for all them that haue any charge of office.

d Your King, who is anointed by the commandment of the Lord.

1 Or, ſaid.

1 Or, becauſe.

* Gen. 46. 16.

* Exod 4 16.

* In 1. 2. c. Capitaine of the hoſte, king of Hazer.

f That is, Samuel, Iudg. 13. 25. * Iudg 11. 1. * Chap. 9. 1.

g Meaning God to ſecke helpe of man, Chap. 9. 1.

h Ye ſhall be preferred as they that followe the Lords will.

i Meaning the hee gouernours.

16 Now alſo ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is it not now where harueſt ? I will call vnto the Lord, and he ſhall ſend thunder & raine, that ye may perceiue and ſee, how that your wickedneſſe is great, which yee haue done in the ſight of the Lord in aſking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day : and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that we die not : for we haue ſinned in aſking vs a King, beſide all our other ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (yee haue indeede done all this wickedneſſe, yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neiether turne ye backe : for that ſhould be after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake : becauſe it hath pleaed the Lord to make you a his people.

23 Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the truth with all your hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye, and your King.

CHAP. XIII.

3 The Philiftims are miſtles of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſtrucken of anuel. that hee ſhall not reigne. 19 The great floury, whereon the Philiftims kept the Iſraelites.

Saul now had bene king a one yeere, and hee reigned b two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael : and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Benjamin : and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the garifon of the Philiftims, that was in the c hill : and it came to the Philiftims eares : and Saul blew the d trumpet throughout all the land, ſaying, Heare, O yee E-brewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garifon of the Philiftims : wherefore Iſrael was had in abomination with the Philiftims : and the people gather together after Saul to Gilgal.

5 ¶ The Philiftims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charrets, and fixe thouſand horſemen : for the people was like the ſand which is by the Sea ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from e Beth-aun.

6 And when the men of Iſrael ſaw that they were in a ſtrait (for the people were in diſtreſſe) the people hid themſelues in caues, and in holds, and in rockes, and in towres and in pits.

7 And ſome of the Ebrewes went ouer Iorden vnto the land of f Gad and Gilead : and Saul was vnto in Gilgal, and all the people for feare followed him.

8 And he taried ſeven dayes, according vnto the time that Samuel had appointed : but Samuel

came not to Gilgal, therefore the people were g ſcattered from him.

9 And Saul ſaid, Bring a burnt offering to me and peace offerings : and hee offered a burnt offering.

10 And aſſoone as hee had made an end of offering the burnt offering, behold, Samuel came : and Saul went forth to meete him, to f ſalute him.

11 And Samuel ſaid, What haſt thou done ? Then Saul ſaid, Becauſe I ſaw that the people was h ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiftims gathered themſelues together to Michmaſh.

12 Therefore ſaid I, The Philiftims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly : thou haſt not kept the commandement of the Lord thy God, which hee commaunded thee : for the Lord had now ſtabliſhed thy kingdom vpon Iſrael for euer.

14 But now thy kingdom ſhall not continue : the Lord hath ſought him a k man after his owne hear, and the Lord hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

15 ¶ And Samuel aroſe and gate him vp from Gilgal in l Gibeah of Benjamin : and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Benjamin : but the Philiftims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiftims || three bands to deſtroy, one band turned into the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the m third band turned toward the way of the coaſt that looketh toward the valley of Zeboim toward the wilderneſſe.

19 Then there was no ſmith found throughout all the land of Iſrael : for the Philiftims ſaid, Left the Ebrewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiftims, to ſharpen euery mans his ſhære, his mattocke, and his axe, and his weeding hook.

21 Yet they had a file for the ſnares, and for the matrockes, and for the pike-forkes, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither n ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan : but o only with Saul and Ionathan his ſonne was there found.

23 ¶ And the garifon of the Philiftims came out to the paſſage of Michmaſh.

CHAP. XIIIII.

14 Ionathan and his armour beare up the Philiftims to fight. 24 Saul beheadeth the people by an oath, not to eaſe ill euening. 32 The people eaſe with the blood. 35 Saul would put Ionathan to death. 45 The people deliuer him.

T Hen on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, Come, and let vs go ouer toward the Philiftims garifon, that is vpon the other ſide, but hee told n not his father.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victorie.

h Ebr. bleſſe hym.

i Though theſe reaſons ſeeme ſufficient in mans iudgement, yet becauſe they had not the word of God, they turned to his deliuetion.

k Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

l That is, David.

m And went to his ſitie Ramah.

n Or, the deſtroiers to wit, the captiues came out with ſtrete bands.

o So that to mans iudgement theſe three armies would haue overrunne the whole countrey.

p To declare that the victorie onely came of God, and not by their force.

q By this example God would declare to Iſrael, that the victorie did not conſiſt in multitude or armory, but onely came of his grace.

k In that yee haue forſaken him, who hath all power in his hand, for a man.

l Not onely at other times, but now chiefly.

m Heſtewerth that there is no ſiſue to great, but it ſhall be forgiven, if the ſinner turne againe to God.

n Of his mercy, and not of your merits, and therefore he will not forſake you.

o Vnſubſtredly, and without hypocriſie.

a Whileſe theſe things were done, b Before he took vpon him the ſtate of a king.

c Of Kiriath-iacim, where the Arke was, Chap. 30.

d That euery one ſhould prepare the ſelfe to warre.

e Which was alſo called Beth-el, in the tribec of Benjamin.

f Where the two tribes and the halfe remained.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, * Iahabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and wore an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a || sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and name of the other Sench.

5 The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeah.

6 And Jonathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these vncircumcised: it may be that the Lord will worke with vs: for it is || not hard to the Lorde * to faue with many, or with few.

7 And hee that bare his armour, sayd vnto him Doe all that is in thine heart: goe where it pleaseth thee: behold, * I am with thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 ¶ If they say on this wise to vs, Tar e vntill we come to you, then wee will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then wee will go vp: for the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayd, See the Ebrewes come out of the c holes wherein they had hid themselues.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within half an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the felde, and among all the people: the garison also, and they that went out to spoyle were afraid themselues: and the earth trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, beholde, Jonathan and his armour-bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyfe that was in the hoste of the Philistims,

spread farther abroade, and increased: therefore Saul sayd vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, Cursed be the man that eateth f food till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and behold the honie dropped, and no man moued his hand to his mouth: for the people feared the m oathe.

27 But Jonathan heard not when his father charged the people with the oath: wherefore hee put forth the end of the rod that was in his hand, and dippe it in an hony comb, and put his hand to his mouth, and his eyes recieued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were || faint.

29 Then said Jonathan, My father hath troubled the sea: see now how mine eyes are made cleare, becau e I haue tasted a little of this honie.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoyle, andooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eate them * with the blood.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And hee said, Yee haue trespassed: p rouse a great stone vnto me this day.

34 Againe Saul sayd, Goe abroade among the people, and bid them bring me eue y man his oxe, and euey man his sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euey man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, ana that || was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs q drawe

i Let the Ephod alone: for these no leaue now to ake count of of God Num 17. 11. * Iudg. 7. 11. 12. 2 Chron 20. 23.

k Though before tate they of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocritic and arrogancie, that hee thought to attribute to a police that which God had given by the hand of Jonathan. † Ebrerud.

m That is, the punishment if they break their oathe.

n Which were dimme becau se they were forced with hunger.

o For weare. o By making this cruell law.

* Leuit. 7. 26. and 19. 26. deuter. 12. 16.

p That the blood of the beasts shall be flaine, may be pressed out vpon it.

q Or, what stone began he to build an altar.

r To strike countrell of him.

¶ Chap. 11.

¶ Or, like a tooth.

b To wit the Philistims. i Or, none can let the Lorde. * 2. Corin. 1. 4. 11.

a I will follow thee whither soeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as be they God gaue him assurance of the victory. * 1. Mac. 4. 30.

e Thus they spake contemptuously and by disson.

f That is, he crept vp, or went vp with all haste.

g The second was whethy they flew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

meere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe to the Philistims? wilt thou deliuer them into the hands of Israel? But hee answered him not at that time.

38 ¶ And Saul sayd, * All ye chiefe of the people, come ye hither, and know, and see by whom this shute is done this day.

39 For as the Lord Iudith, which saueh Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on the side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue me a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lots betwene mee and Ionathan my sonne, and Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell me what thou hast done? And Ionathan told him, & sayd, I tasted a little honey with the end of the rod that was in mine hand, and loe I must die.

44 Againe Saul answered, God doe so & more also, vnto the death, Ionathan.

45 And the people said vnto Saul, Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord Iudith, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdom ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom and against the Kings of Zobah, and against the Philistims: and whither soeuer he went, hee handled them as wicked men.

48 Hee gathered also an hoste, and smote Amalek, and deliuered Israel out of the handes of them that spoiled them.

49 Now the sonnes of Saul were Ionathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was force warre against the Philistims all the dayes of Saul: and whom soeuer Saul saw to bee a strong man, and meeete for the warre, he tooke him vnto him.

CHAP. XV.

3 Saule commended vnto the Amalek 9 Hee spareth Agag and the best things 19 Samuell reprooueth him 28 Saul is reuersed of the Lord and his kingdom giuen to another. 33 Samuell reuerti Agag in priest.

Afterward Samuell sayd vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore obey the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember what Amalek did to Israel, * how they laid wait

for them in the way, as they came vp from Egypt. Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both oxe and sheeps, both camel and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and set watch at the river.

6 And Saul sayd vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Haulah, as thou comest to Shur, that is before Egypt.

8 And tooke Agur the King of the Amalekites aliuie, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat calves, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuell, saying,

11 It repenteth mee that I haue made Saul king: for he is turned from me, and hath not preformed my commandemens. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, he told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commandement of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tel thee what the Lord hath sayd to me this night. And he sayd vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine own fight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefe of the things which should haue bene destroyed, to offer vnto the Lord.

b Thare this might be an example of Gods vengeance against them that deale cruelly with his people
c As they their number by the lambs which they brought
d For sinners in the valley
e Which were the posterity of Ietro Moses father in law
f For Ietro came to visit them and gaue them good counail, Exod. 18. 19.

e Gods his eternall counsell neuer chaengeeth nor repenteth, as verie
f Though he see need when any thing goeth contrary to his sempiternal election.

F This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselves.

g Meaning of base condition, as chap. 9. 21.

h He standeth most impudently in his owne defence both against God and his owne conscience.

Indy 10. 2. 1. Elor. corruis.

e Cause the force fall on him that hath broken the othe: but he doth not consider his profecion in commending the same othe.

f The people thought it their duty to rescue him, who of ignorance had but broken a rash law, and by whom they had received to great a benefit.

g For ouercame also.

e As the Lord had commanded, Deut. 25. 17.

n Call Adalfo Abinadab, chap. 3. 2.

z Which was the wisest David, chap. 18. 27. y whom Iob the captaine of David slew, 2. Sam. 3. 27

o As Samuell had fore warned, chap. 8. 11.

* Chap. 9. 16. a Because he hath preferred thee to this honon, thou art bound to obey him. * Exod. 17. 14. cants. 24. 30.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? * behold, * to obey is better then sacrifice, and to hearken *his voice* then the fat of Rammes.

23 For *rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatry.* Ecce thou hast cast away the word of the Lord, therefore hee hath cast away thee from being King.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my k sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

29 For indeede the strength of Israel will not longer repent: for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring mee hyther to mee Agag the king of the Amalekites: and Agag came vnto him *pleasantly*, and Agag said, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel bewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord *q* repented that hee made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproved of God, and is sent to anoynt David. 7 God purporeth the heart. 13 The spirit of the Lord commeth vpon David. 14 The wicked spirit is sent vpon Saul. 19 Sam is sent for David.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine horn with oyle and come, I will send thee to Ithai the Bethlehemit: for I haue prouided me a king among his sonnes.

2 And Samuel said, How can I goe for if Saul shall beare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne

were *astounded* at his coming, and said, Comest thou peaceably?

5 And hee answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your elues, and come with me to the sacrifice. And hee sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Iooke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And hee said, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come, and hee said, Neither yett hath the Lord chosen him.

10 Againe Ithai made his seuen sonnes to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, Are there no more children *but these*? And hee said, There remaineth yett a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ithai, Send and let him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and hee was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise and anoint him: for this is hee.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the spirit of the Lord came vpon David, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an euil spirit *sent of the Lord*, vexed him.

15 And Saul's seruants said vnto him, Beholde now, the cuill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euil spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, & said, Beholde, I haue seene a sonne of Ithai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ithai, and said, Send mee David thy sonne, which is with the sheepe.

20 And Ithai tooke an ass laden with bread, and a flagon of wine and a kid, and sent them by the hand of David his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and hee loued him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with mee: for hee hath found fauour in my sight.

23 And so when the euil spirit of God came vpon Saul, David tooke an harpe and played with

† Ezech. 4. 17. bse. 6. 5. 7. math. 9. 13. and 12. 7. i God hateth nothing more then the disobedience of his Commandement, though the latest forme neuer be good to man.

k This was not true repentance, but dissolution, fearing the losse of his kingdom.

l That is, to Dauid. m Meaning God, who maintaineth and preserveth his.

† In his bonds. n He suspected nothing lesse then death, as if some wicke hee should not for death. * Ezech. 17. 11. uer. 14. 5. o Where his house was. p Though Saul came where Samuel was, Chap. 19. 21. q As verbe 11.

† Signifying that we ought not to stiew our felices more pitifull then God, nor to lament them whom hee casteth off.

† Ezech. in thine hand. b That is, to make a peace offering, which might be done though the Ake was one there.

† Bearing. I some gracious soules had so committed because the Propet was not soot to Isaac. c

d Thinking that Eliab had beene appointed of God to be made king.

† 1 Chron 28. p. iere 11. 30. and 17. 10. and 7. 10. p. 1. 7. 11.

† Ele as the ship. ier. 17. 1. 6. and 13. 21. and 49. 24.

† A. 7. 1. 6. and 13. 21. 10. p. 1. 7. 11.

e The wicked spirits are at Gods commandment to exerce his will against the wicked.

f Though David was now anointed King by the Prophet, yet God would sacrifice him in sauidry for him before he had the vic of his kingdom.

Dr. Goodwin.

his hand, and Saul was g reſtreſhed and was eaſed: for the euill ſpirit departed from him.

that his condemnation might bee the more coident, for his

C A H P. XVII.

The Philiftims were againſt Iſrael. 10 Goliath deſeth Iſrael. 17 David iſcues to his brethren. 34 The ſtrength and boldneſſe of David. 47 The Lord ſaunt to ſword ſer ſpears. 50 David killeth Goliath and the Philiftims ſee.

Now the Philiftims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betwene Shochoh and Azekah, in the coaſt of Dammin.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley of Elah, and put themſelves in battell aray to meet the Philiftims.

3 And the Philiftims ſtood on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: o a valley was betwene them.

4 Then came a man betwene them: both out of the tents of the Philiftims, named Goliath of Gath: his height was fixe cubites and an hand breadth.

5 And had an helmet of braſſe vpon his head, and a ſhield of braſſe vpon him: and the weight of his brigandine was ſixe thouſand ſhekels of braſſe.

6 And he had ſhoote of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare was like a wea- uers beame: and his ſpeare head weighed fixe hundred ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſt of Iſrael, and ſaid vnto them, Why are ye come to ſet your battell in aray? am not I a Philiftim, and your ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ſl mee, then will we be your ſeruants: but if I overcome him and kill him, then ſhall yee be our ſeruants, and ſerue vs.

10 Alſo the Philiftim ſaid, Deſie the hoſt of Iſrael this day: giue me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe wordes of the Philiftim they were diſcouraged, and greatly afraid.

12 Now this David was the ſonne of an Ephraimite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and in this man was raken for an old man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell were Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So David was the leaſt: and the three eldeſt went after Saul.

15 Saul alſo went, but hee returned from Saul to feede his fathers ſheepe in Beth-lehem.

16 And the Philiftim drew nere in the morning, and evening, and continued ſorie dayes.

17 And Iſhai ſaid vnto David his ſon, Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and run to the hoſte to thy brethren.

18 Alſo carie theſe ten freſh cheefes vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 Then Saul and they, and all the men of

Iſrael were in the valley of Elah, fighting with the Philiftims)

20 So David roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commanded him, and came within the compaſſe of the hoſte: and the hoſte went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiftims had put themſelves in aray, armie againſt armie.

22 And David left the things, which he bare, vnder the hands of the keeper of the carriage, and ranne into the hoſte: and came and asked his brethren how they did.

23 And as he talked with them, behold, the man that was betwene the two armies, came vp, (whoſe name was Goliath the Philiftim o: Gath) out of the armie of the Philiftims, and ſpake ſuch wordes, and David heard them.

24 And all the men of Iſrael when they ſawe the man, ranne away from him, and were ſore afraid.

25 For every man of Iſrael ſaid, Saw yee not this man that commeth vp? euen to reuile Iſrael is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers houſe free in Iſrael.

26 Then David ſpake to the men that ſtood with him, and ſaid, What ſhalbe done to the man that killeth this Philiftim? and takeh away the ſhame from Iſrael? for who is this vncircumciſed Phil ſtim, that he ſhould reuile the hoſte of the liuing God?

27 And the people answered him after this manner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angry with David, and ſaid, Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wilderneſſe? I know thy pride and the malice of thine heart, that thou art come downe to ſee the battell.

29 Then David ſaid, What haue I now done? is there not a cauſe?

30 And hee departed from him into the preſence of another, and ſpake of the ſame manner, and the people answered him according to the former wordes.

31 And they that heard the wordes which David ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So David aid to Saul, Let no mans heart faile him, becauſe o: him: thy ſeruant will go, and fight with theſe Philiftim.

33 And Saul ſaid to David, Thou art not able to goe againſt this Philiftim to fight with him: for thou art a boy, and hee is a man of war from his youth.

34 And David answered vnto Saul, thy ſeruant kept his fathers ſheepe, and there came a lion, and likewiſe a beare, and tooke a ſheepe out of the ſtöcke.

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt mee I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlew both the lion, and the beare: therefore this vncircumciſed Philiftim ſhal bee as one of them, ſeeing he hath railed on the hoſte of the liuing God.

Or, in Ephraim. Or, of the coaſt.

a Betwene the two camps.

Or, ſonne of place. b That is, 156. lib 4. ounces after ſhal 4. ounces after th. kel. and 600. ſhekels weight amounteth to 18. lib. 3. quarters. Or, ounces.

Or, ſmite vs.

Or, hand to hand.

Chap. 17.

Or, he was counted among thoſe that bare office.

To ſerue Saul, as chap. 14. verſe 19.

d Though Iſhai meant one thing, yet Gods providence directed David to another ende. e If they haue laid any thing to gage for their needfull, redeme it out.

Or, of ſell.

Or, of peace.

Or, valde. f Aſare above 100. heales, verſe 8. and 9.

Or, 59. 10. g From canes, and paintings.

h This diſhonour that he doth to Iſrael.

i For his fathers ſending was a iuſt occaſion, and alſo he felt himſelfe inwardly moued by Gods ſpuit.

k Here Satan proueth Davids faith, by the induciue of Saul.

l David by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to overcome this danger, ſeeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

l r, assured.

n To the intent that by these weak means, God might only be known to be the author of this victory.

o Hee swore by his gods that he would destroy him.

p David being assured both of his cause, and of his calling, prophesied of the destruction of the Philistines.

q Being moved with a fervent zeale to be revenge upon this blasphemer of Gods Name.

*Eccles 47.4. 1. mac 4.30.

r, Goliath slain.

S, he was at Beth-lehem.

37 ¶ Moreover, David said, The Lord delivered me out of the paw of the lion, and out of the paw of the bear: he will deliver me out of the hand of this Philistin. Then Saul laid vnto David, m Goe, and the Lord e with thee.

38 And Saul put his rayment vpon David, and put a helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then giued David his sword vpon his raiment, and he began to go: for he neuer proued it: and David said vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or scripps, and his sling was in his hand, and hee drew neere to the Philistin.

41 ¶ And the Philistin came and drew neere vnto David, and the man that bare the shield went before him.

42 Now when the Philistin looked about and saw David, hee disdaind him: for hee was but yong, ruddy, and of a comely face.

43 And the Philistin sayd vnto David, Am I a dog that thou comest to me with staves? And the Philistin curst David by his gods.

44 And the Philistin sayd to David, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and vnto the beasts of the field.

45 Then sayd David to the Philistin, Thou comest to mee with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hostes of Israel, whom thou hast raild vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the host of the Philistins this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord sauteh not with sword nor with speare, (for the battell is the Lords) and hee will giue you into our hands.

48 And when the Philistin arose to come and draw neere vnto David, David q hastid and ranne to fight against the Philistin.

49 And David put his hand in his bagge, and tooke out a stone, and flang it, and smote the Philistin in his forehead, that the stone stuck in his forehead, and he fell groweling to the earth.

50 So David * ouercame the Philistin with a sling and with a stone, * and smote the Philistin, and slewe him, when David had no sword in his hand.

51 Then David ran, and stood vpon the Philistin, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistins saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistins, vntill they came to the valley, and vnto the gates of Ekron: and the Philistins fell downe wounded by the way of Shaaraim, euento Gath, and to Ekron.

53 And the children of Israel returned from pursuing the Philistins, and spoiled their tents.

54 And David tooke the head of the Philistin, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw David goe fourth against the Philistin, hee laid vnto Abner the captaine of his hoste, Abner, whose tonne is thy yong man? And Abner answered, As thy loue iudith, O King, I cannot tell.

56 Then the king said, Enquire thou whose sonne this yong man is.

57 And when Dau d was returned from the slaughter of the Philistin, then Abner tooke him, and brought him before Saul with the head of the Philistin in his hand.

58 And Saul said to him, Whose son art thou, thou yong man? And Dau d answered, I am the sonne of thy seruant Isha the Bethlehemitte.

CHAP. XVIII.

The civility of Iushab and David, & how Iushab saved David from the women that sought him. 1. Saul would slaine Isha the daughter of David. 2. Hee prooued to the king that he was the sonne of the Philistin. 3. Saul desired that he should be put to death.

And when hee had made an ende speaking vnto Saul, the foule of Ionathan was knit with the foule of Dau d, and Ionathan loued him as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dau d made a covenant: for hee loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it to Dau d, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dau d went out whither soeuer Saul sent him, and behaued himselfe b wisely: so that Saul let him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dau d returned: from the slaughter of the Philistin, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women f sang by course in their play, and said, * Saul hath slaine his thousand, and Dau d his ten thousand.

8 There ore Saul was exceeding wrath, and the saying displeasid him, and hee said, They haue ascribed vnto Dau d ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more, saue the kingdom?

9 Where ore Saul d had an eye on David from that day forward.

10 ¶ And on the morrowe the euill spirit of God came vpon Saul, and hee c prophesied in the middes of the house: and Dau d played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite David through the wall. But Dau d annoyed twice out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dau d behaued himselfe e wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, hee was afraid of him.

16 For all Israel and Iudah loued Dau d, because hee went out and in before them.

r That is, of what family and tribe is he: so as hee had forgotten David, albeit he had recourse to great cruelty by him.

a His affection was fully bent toward him.

b That is hee professed to all his doings.

c He was Goliath

d Hee answered, playing. Chap. 21. 11. and 2. sac. eccles. 47. 6. 7.

e Because hee bare him enemy, and hated.

f That is, spake as a man beside himselfe: to witte the people abused this word, when they could not see cause stand.

g Meaning hee was captaine ouer the people.

g Fight against them that warre against Gods people.

17 ¶ Then Saul said to Dauid, Beholde mine eld left daughter Merab, her I will give thee to wife: onely one of a valiant sonne vnto me, and 3 fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims sh all be vpon him.

h By whom he had five sonnes, which Dauid putt to death at the request of the Gibeonites, 2. Sam. 21. 6.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king? 19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, she was giuen vnto Adriel a Meholahite to wife.

i So his hypocritic appeareth: for vnder pretence of fauor he sought his destruction.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

k Meaning, that he was not able to endowe his wife with riches.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, thou shalt this day bee my sonne in law in the one of the twaines.

22 And Saul commanded his seruants, Speake with Dauid secretly & say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake the e words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a Kings sonne in law, seeing that I am a poore man & of small reputation?

l Because shee thought himselfe able to compare the Kings request.

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye say to Dauid, The king desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

m Meaning Dauid and his followers.

26 And when his seruants tolde Dauid these words, it pleased Dauid well, to be the Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went & slew of the Philistims two hundred men: and Dauid brought their foreskins, and m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

n To be deprived of his kingdom.

28 Then Saul saue, and vnderstood that the Lord w as with Dauid, & that Michal the daughter of Saul loued him.

o That is, Dauid had better success against the Philistims then Sauls men.

29 Then Saul was more and more afraid n of Dauid, and Saul became alway Dauids enemy.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much fey by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wilke purpose of Saul. 11 Michal his wife saegeth him. 18 Dauid cometh to Samuel. 22 The spirit of prophesie cometh on Saul.

a Before Saul sought Dauids life secretly, but now his hypocritic bur-eth forth to open enueltie.

T Hen Saul spake to Ionathan his sonne, and to all his seruants, that they should k kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

b That I may giue thee warning what to doe.

3 And I will goe out and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King

finne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he f did s put his life in danger, and slew the Philistin, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay D. mid without a cause?

6 Then Saul he rkened vnto the voice of Ionathan, and Saul c sware, As the Lord liueth, hee shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and Dauid went out & fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee late in his hou e hauing his speare in his hand, and Dauid e played with his hand.

10 And Saul intended to smite D. mid to the wall with a speare, but hee turned aside out of Sauls presence, and hee smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and I Michal Dauids wife told him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, hee said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to mee in the e bed, that I may slay him.

16 And when the messengers were come in, behold, an image w as in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escape? And Michal answered Saul, Hee said vnto me, Let me go, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in s Naioth.

19 But one tolde Saul, saying, Behold, Dauid u at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets, prophesying, and Samuel standing h as appointed o-uer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, & came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

23 And hee k went thither, enen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

f Ebr. he put his speare in his hand, 1. Sa. 17. 3. chap. 28. 1. sp. al. 119. 109.

o Who sooner he pretended outwardly yet his heart was full of malice.

d Hee played on his harp to mitigate the rage of the euill spirit, 28 Chap. 16. 23.

e This God smooched both the eionie and daughter of this trait to fauour Dauid against their fathers.

f Behold how the e wants to accomplish their rage, neither regardeth oche nor friendship. God not man.

g Naioth was a schoole where the word of God was studied, necre to Ramah.

h Being their chief intruder.

i Changed their minds and prayed God.

k With a minde to persecute them.

1 His kingly apparel. He humbled himselfe as others did. Chap. 1. v. 1.

24 And he strip of his l clothes, and he prophesied a l before S. saul, and fell downe naked all that day and all that night: thei therefore they say, * Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan conuinceth David. 2 They renew their league. 3 Saul would haue kil'd Ionathan. 38 Ionathan aduerteth Dauid by his arrowes. 49 vs. fathers curse.

And David fled from Naioth in Ramah, and came and laid before Ionathan, What haue I come? what mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will shew it me: and why should my father hide this thing from me? hee will not doe it.

3 And David sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thanketh, Ionathan shall not know it, lest he be fory: but in deede, as the Lord lieth, and as thy soule lieth, there is but a step betwene me and death.

4 Then sayd Ionathan vnto David, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And David said vnto Ionathan, Behold, to morrow is the first day of the month, and I should sit with the king at meat: but let mee goe, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of mee, then say, David asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a yere-ly sacrifice for all that family.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be iure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: for thou hast ioyned thy seruant into a couenant of the Lord with thee, and it there be in mee iniquitie, slay thou mee for, why shouldst thou bring me to thy father?

9 And Ionathan answered, God keep thee from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said David to Ionathan, Who shall tell me? how shall I know if thy father answer thee cruelly?

11 And Ionathan said to David, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to David, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, or within this three dayes, and if it be well with David, and I then send not vnto thee, and doe it thee,

13 The Lord do so, and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew mee the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercy from mine house for cuer, no, not when the Lord hath destroyed the enemies of David, eury one from the earth.

16 And Ionathan made a bend with the bowe of David, saying, Let the Lord require it at the hartes of Dauids enemies.

17 And againe Ionathan sware vnto David, because hee loued him, (for hee loued him as his owne soule)

18 Then said Ionathan to him, To morrow is the first day of the month: and thou shalt bee looked for, for thy place shall be enquire.

19 Therefore thou shalt haue thy lease three dayes, that thou shalt goe downe quickly and come to the place where thou dost hide thy selfe, when this matter was in hand, and shalt remaine by the stone of Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a mark.

21 And after I will send a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it shall well with thee, and no hurt, as the Lord lieth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and mee for cuer.

24 ¶ So David hid himselfe in the field: and when the first day of the month came, the king sate to eate meat.

25 And the king sate, as at other times, vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but David place was enptie.

26 And Saul said nothing that day: for hee thought, Some thing hath betallen him, though he were cleane, or else because he was not purified.

27 But on the morrow which was the second day of the month, Dauids place was emptie againe: and Saul said vnto Ionathan his ionne, Wherefore comest thou the ionne of Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, David required of me, that he might goe to Bethchem.

29 For he said, Let mee goe, I pray thee: for our family offereth a sacrifice in the city, and my brother hath sent mee: therefore now, if I haue found fauour in thine eyes, let mee go, I pray thee, and see my brethren: this is the cause that thee comest not vnto the Kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Ishai to thy confision, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai lieth vpon the earth, thou shalt not be stablished, nor thy kingdom: wherefore now I send and let him vnto mee, for he shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall hee die? what hath hee done?

33 And Saul cast a spear at him to hit him, whereby Ionathan knew that it was determined of his father to slay David.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the month: for he was sorry for David, and because his father had reuiled him.

35 On the next morning therefore Ionathan

2 For Saul was stayed, and prophesied a day and a night, by Gods providence, that David might haue time to escape.

† Ebr. ysaie it in thine ears.

b I am in great danger of death.

† Ebr. saib.

c At what time there should be a Iohenne sacrifice. Nam. 28. 11. to the which they added pease & offerings and feasts. d Reade Chap. 2. 11.

• Chap. 18. 3. and 23. 18.

e That he were lally determined. f If thy father do fauour me.

g The Lord pu- with me most grieuouly.

h I know that if thou werest now preferred to the kingdom, thou wouldst not destroy me, but shew thy selfe friendly to my posterity.

† Or, ysaie.

† Ebr. of the way, because it seemed as a figure from the way to them that pass by.

† Ebr. pease.

i The Lord is the author of thy depa-rture.

k Yet he might haue some busi-nesse to let him.

l That he spea-eth contemptuously of David.

m That it, a pease offering. n Meaning all his kindfolke.

o Thou art enuou-ous vnto mee as thy mother is.

† Ebr. ysaie of death.

p That hee too greaty trauy to put me to death and not to shew the cause why.

g For this was the third day, as it was agreed vpon, ver. 5.

th in went out into the field, at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, Make speedes, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his bow & arrowes vnto the boy that was with him, and said vnto him, Goe carry them into the cite.

41 ¶ Allsoone as the boy was gone, Dauid a-roof out a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue sworn both of vs in the Name of the Lord, saying, The Lord be betwene me and thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And he arose and departed, and Ionathan went into the cite.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He eateth of the shewbread to satiate his hunger. 7 Doeg Sauls seruants mispresents. 10 Dauid fleeth to king Achish, 13 and there fainteth himselfe mad.

When came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonish'd at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I fend thee, and what I haue commaunded thee: and I haue appointed my seruants to such and such places.

3 Now therefore, if thou hast ought vnder thine hand, giue mee hie cakes of bread, or what cometh to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept them selues, at least from euen.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the vessels of the young men were holy, though the way were profane, and how much more then shall every one be sanctified this day in the vessell?

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul: abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdmen.)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine

harnesse with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapt in the cloth beside the Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the king of the land? did they not sing vnto him in daunces, sayng, Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid considered these wordes, and was fore afraid of Achish the king of Gath.

13 And he changed his behauiour before them, and famed himselfe mad in their hands, and was troubled on the doores of the gate, and let his feettle fall vnder vpon his beard.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, where ore haue ye brought him to me?

15 Haue I neede of madde men, that ye haue brought this fellow so play the madde man in my presence? shall he come into mine house?

CHAP. XXII.

1 Dauid killeth himselfe in a cave. 2 Many that were in trouble, came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be staine. 20 Achish reprobeth.

Dauid therefore departed thence, and faued himselfe in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and said vnto the king of Moab, I pray thee let my father and my mother come and abide with you, till I know what God will doe for mee.

4 And he brought them before the king of Moab, and they dwelt with him all the while that Dauid, was in the hold.

5 And the Prophet Gad said vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hanging his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sons of Iemini, will the sonne of Ithai giue euery one of you fields and vineyards? will hee make you all captaines ouer thousands, and captaine ouer hundreds?

8 That all ye haue conspired against me, and there is none that telleth mee that my sonne hath made a covenant with the sonne of Ithai? and there is none of you that is fory for mee, or sheweth mee, that my sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who

6 Chap. 17. 2.

g Behind that place where the high Priests garment lay.

h This is out of Sauls dominion.

i Chap. 17. 9. Chap. 18. 7. and 19. 5. eccle. 47. 6.

j Ebr. pusied words in his heart.

k By making marks and toyces.

k Is he meet to be in a Kings house?

a Which was in the tribe of Iudah, and neere to Beth lehem.

l Or, captaine.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house. d That is, in Mizpeh, which was a strong holde.

e That a great broit went on him.

f Ye that are of my tribe and lineage.

g Hereby hee would perswade them that this conspiracie was most horrible, where the some conspired against the father, and the servant against his master.

r By these words he admonished Dauid what hee ought to doe.

† Ebr. infirmities.

f It seemeth that he had shot on the North side of the stone, left the boy should haue efpied Dauid.

t Which oath he called in the eighth v. c. the euacmant of the Leud.

a Where the arke then was to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his office in himselfe but receiuech it of Gods mercie.

¶ Exod. 25. 30. leuit. 24. 5. Mat. 12. 34.

c If they haue not companied with their wiles.

d That is, their bodies.

e Shall be more carefulle to keepe his vessell holy, when he shall haue eaten of this holy food.

f Taryng to worship before the Arke. Ver. number of them that kept Sauls estate.

was appointed over the servants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and hee gaue him also the sword of Goliath the Philistin.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *or* the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my Lord.

13 Then Saul said vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that he should rise against me, and lye in wait as appeareth this day?

14 ¶ And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as David, *or* any of the Kings owne in law, and together at thy commandment, and is honourable in thine house?

15 ¶ Hine I this day first begun to aske counsell of God for him? bee it fare from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King said vnto the // ergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and steeued it not to me. But the seruants of the King *k* would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day foure score and fise persons that did weare a linnen Ephod.

19 Also Nob the cite of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the *c* of the diabol of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for // he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chased the Philistines from Keilah. 12 David departed from Keilah, and remained in the wilderness of Ziph. 16 Iona- than comforted David. 28 Sauls enterprise is broken in pieces by David.

¶ Then they told David, saying, Beholde, the Philistines fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistines? And the Lord answered David, Goe, and smite the Philistines, and saue Keilah.

3 And Davids men said vnto him, See, wee be afraide here in b Judah, how much more if wee come to Keilah against the hoste of the Philistines?

4 ¶ Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistines into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistines, and brought away their cattell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 ¶ And when Abiathar the sonne of Ahimelech * fled to David to Keilah, hee brought an Ephod * with him)

7 ¶ And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is (hut in, seeing hee is come into a cite that hath gates and batties.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.

9 ¶ And David hauing knowledge that Saul imagined in his euele against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.

11 Will the lords of Keilah deliue mee vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the // lords of Keilah deliue mee vp and the men that are with me, into the hand of Saul? And the Lord said, They will deliue thee vp.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went // whither they could. And it was told Saul, that David was fled from Keilah; and he left off his journey.

14 And David abode in the wilderness in // holds, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life: and David *was* in the wilderness of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to David into the wood, and comforted him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be King over Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a covenante before the Lord: and David did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeath, saying, Doeth not David hide himselfe by vs in holds, in the wood in the hill of Hachilah, which is on the right side // of Ierimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, ¶ Peve blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see this place where he haunteth, and who

b That is, in the midde of Iudah, such were when we come to the borders against our enemies.

* Chap. 22. 20. c By Gods providence the Ephod was preserved and kept with David the true King

d To consult with the Lord by Urim and Thummim.

For governments

Or, to and for a being no certain place to go to.

For strong places.

e No power nor policie can prevail against Gods children, when he appointeth the time.

f Ebr. in hand.

g Ionathan comforted David, that God will accomplish his promise, and that hee shall triumph against his owne conscience.

Or, of the wilderness.

h The Lord recompenseth this friendship. i Ebr. who had for his bene.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Thus I met at other times also, when he had great afflictions, consulted with the Lord for him.

Or, footmen.

k For they knew that they ought not to obey the wicked commandment of the King in slaying the innocents.

l This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 22.

Or, he that telleth thy life, shall take mine also.

a Which was a cite in the side of Iudah, Iosh. 15.

who hee discerne him theret for it is said to me, hee is subtil, and craftie.

23 See therefore and know all the secret places where hee hideth himselfe, and come ye againe to me w^{ch} the certaintie, and I wil go with you: and if hee be in the ^bland, I wil search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after: David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and David and his men on the other side of the mountaine: and David made haste to get from the preiⁿce of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haile thee, and come: for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

C H A P. XXIII.

David hid in a cave parath Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth David to sweare vnto him to be his vncircumcised seruant.

And David went thence, and dwelt in a hold at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, David is in the wilderness of B Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men vpon the rockes among the wilde goats.

4 And he came to the sheepcotes by the way where there was a cave, and Saul went in to doe his exerc^{is}e: and David and his men fate in the inward partes of the cave.

5 And the men of David said vnto him, See, the day is come, whereof the Lord saide vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the Lp of Sauls garment priuily.

6 And afterward David was touched in his heart, because he had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So David ouercame his seruants with these words, & suffered them not to arise against Saul: so Saul rose vp out of the cave and went away.

9 And David arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed him selfe.

10 And David said to Saul, Wherefore giueth thou an eare to mens words that say, Behold, David seeketh to kill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the cave, and I might haue killed thee, but

I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords Anointed.

12 Moreouer my father, behold, behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euil nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auengeme of thee, and let not mine hand be vpon thee.

14 According as the olde Prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and deliuer me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voice, my sonne Daud? and Saul lift vp his voice, and wept.

18 And said to David, Thou art more righteous then I: for thou hast rendered me good, and I haue rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the Kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my Name out of my fathers house.

23 So David sware vnto Saul, and Saul went home: but David and his men went vp vnto the hold.

C H A P. XXV.

Sammeldith, 3. Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abimeas Dauids wives. 44 Michal is giuen to Paltie.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And David arose, and went downe to the wilderness of Paran.

Now in Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, a thousand, and goats: and he was shearing his sheepe in Carmel.

The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euil conditioned, and was of the family of Caleb.

And David heard in the wilderness, that Nabal did sheare his sheepe.

Therefore David senten yong men, and David said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

h Fayour countrey of Ziph, which is in Iudah.

W I h was also in the tribe of Iuda. Ioh. 15. 55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions thum.

l Thats, the flood of diuision, because there they diuided themselves one from another.

a That is in strong places, which were delenced by Nature.

b Aciy of Iudah Ioh. 15. 62.

z Ebr. to couer his feet.

z Ebr. in the feet.

a Here we see how ready we are to haue our goods, people, if the occasion serue neede to hie.

d For seeing it was his owne priuate cause, hee repented that he had touched his enemy.

e Contrary to the false report of them that said, Daud was Sauls enemy, hee prooueth in this, e. e. behis friend.

l Or, the Prouerbe of an ancient man.

z Ebr. iudge.

l Though he was a moult out enemy to David, yet by his great gentlenesse his conscience compelled him to yeeld.

z Ebr. a good way.

g Though this tyrant saw not confessed the fauour of God toward David, yet hee could not persecute him against his owne conscience.

z Chap. 28. 3. eccles. 46. 13. 10. a Thats, among his owne kindred.

b Maon and Carmel were ciues in the tribe of Iudah, Carmel the mountaine was in Galile.

z Ebr. of peace. e Some reade, for mayest thou live in pro peritie the next yeare, both thou, &c. z Ebr. for life.

d Whatsoever thou hast ready for vs.

e Thus the covetous wretches in stead of relieving the necessity of Gods children, wile to enuile their persons, and condemn their cause.

f Ebr. v. 10. 11.

g Ebr. drometis non asat. f When we kept our sheepe in the wilderness of Paran.

h Ebr. is accompt for food.

i Ebr. bread.

k Or, chaffers.

l Because shee knew his crooked nature, that hee would rather haue perished, then consented to her acceptance.

m Meaning by this power, that he would destroy both small and great.

n Ebr. in thine earer.

7 Behold, I have heard, that thou hast shea-
 rers: now thy shepherds were with vs, and we
 did them no hurt, neither did they misse any
 thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe
 thee. Wherefore let these young men finde fa-
 uour in thine eyes: (for we come in a good
 season) giue I pray thee, whatsoeuer cometh
 to thine hand vnto thy seruants, and to thy sonne
 Dauid.

9 And when Dauids young men came, they
 told Nabal all those words in the name of Dauid,
 and held their peace.

10 Then Nabal answered Dauids seruants,
 and sayde, Who is Dauid? and who is the
 sonne of Ihu? there bee many seruants now
 a dayes, that breake away euery man from his
 master.

11 Shall I then take my bread, and my water,
 and my flesh that I haue killed for my shea-
 pers, and giue it vnto men, whom I know not whence
 they be?

12 So Dauids seruants turned their way, and
 went againe, and came, and told him all those
 things.

13 And Dauid sayd vnto his men, Gird euery
 man his sword about him. And they girded euery
 man his sword: Dauid also girded his sword. And
 about ioure hundred men went vp after Dauid,
 and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail
 Nabals wife, saying, Behold, Dauid enticeth
 thy seruants out of the wilderness, to salute our
 master, and he hath railed on them.

15 Notwithstanding, the men were very good
 f vnto vs, and we had no displeasure neither mis-
 sed we any thing as long as we were conuer-
 sant with them, when we were in the fields.

16 They were as a wal vnto vs both by night
 and by day, all the while we were with them
 keeping sheepe.

17 Now therefore take heede, and see what
 thou shalt doe: for euill shall surely come vpon
 our master, and vpon all his familie: for he is so
 wicked, that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two
 hundred cakes, and two bottles of wine, and five
 sheepe ready dressed, and five measures of parched
 corne, and an hundred frailes of raisins, and two
 hundred of figs, and laded them on asses.

19 Then she sayd vnto her seruants, Go ye be-
 fore mee: behold, I will come after you: yet see
 that you tell not her husband Nabal.

20 And as shee rode on her asse, shee came
 downe by a secret place of the mountaine, and be-
 holde, Dauid and his men came downe against
 her, and she met them.

21 And Dauid saide, Indeed I haue kept all in-
 vaine that this fellow had in the wilderness, so
 that nothing was misfed of all that pertained
 vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the en-
 emies of Dauid: for surely I will not leaue of all
 that he hath, by the dawning of the day, any that
 he pisseth against the wall.

23 And when Abigail saw Dauid, shee hastned
 and lighted off her asse, and fell before Dauid
 on her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayde, Oh, my
 lord, I haue committed the iniquitie, and I pray
 thee, let thine handmaide speake to thee, and

heare thou the words of thine handmaide.

25 Let not my lord, I pray thee, regard this
 wicked man Nabal: for as his name is, so is hee:
 ¶ Nabal is his name, and foolly is with him: but
 thine handmaide awe not the young men of my
 lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth,
 and as thy soule liueth (the Lord, I say,) that hath
 withheld thee from comming to see blood,
 and that thine hand should not haue thee) so now
 thine enemies shall be as Nabal, and they that in-
 tend to doe me ill euill.

27 And now, thus blessing which thine hand-
 maide hath brought vnto my lord, let it be giuen
 vnto the young men that followe my lord.

28 I pray thee, forgie the trespass of thine
 handmaide: for the Lord will make my lord a
 keene houte, because my lord fighteth the battels
 of the Lord, and none euill hath beene found in
 thee in all thy life.

29 Yet a man hath risen vp to persecute thee,
 and to seek thy soule, but the soule of my lord a
 keene houte, because my lord fighteth the battels
 of the Lord, and none euill hath beene found in
 thee in all thy life.

30 And when the Lord shall haue done to my
 lord all the good that he hath promised thee, and
 shall haue made thee ruler ouer Israel,

31 Then shall it be no grieue vnto thee, nor
 offence of mind vnto my lord, that he hath not
 shed blood causelesse, nor that my lord hath not
 persecuted his selfe: and when the Lord shall haue
 dealt well with my lord, remember thine hand-
 maide.

32 Then Dauid said to Abigail, Blessed be the
 Lord God of Israel, which sent thee this day to
 meete mee.

33 And blessed be thy counsell, and blessed be
 thou which hast kept me this day from comming
 to shed blood, and that thine hand hath not fau-
 red mee.

34 For indeede, as the Lord God of Israel li-
 ueth, who hath kept mee backe from hunting
 thee, except thou haddest hastned and met mee,
 surely there had not beene left vnto Nabal by the
 dawning of the day, any that pisseth against the
 wall.

35 Then Dauid receiued of her hand that
 which she had brought him, and sayd to her, Goe
 vp in peace to thine house: behold, I haue heard
 thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and behold,
 hee made a feast in his house, like the feast of a
 king, and Nabals heart was merrie within him, for
 hee was very drunken: wherefore shee tolde him
 q nothing, neither lesse nor more, vntill the mor-
 ning arose.

37 Then in the morning, when the wine was
 gone out of Nabal, his wife tolde him those words,
 and his heart died within him, and he was like a
 stone.

38 And about ten dayes after, the Lord smote
 Nabal, that he died.

39 ¶ Now when Dauid heard that Nabal was
 dead, he said, Blessed be the Lord, that hath iud-
 ged the cause of my rebuke on the hand of Nabal,
 and hath kept his seruant from euill: for the Lord
 hath recompensed the wickednesse of Nabal vpon
 his owne head. Also Dauid sent to commune with
 Abigail, to take her to his wife.

40 And when the seruants of Dauid were come

10 r, felt.

That is, that thou shouldst not be enuied of thine enemies.

Or present.

Ebr. walke as the Gent.

Confirmeth his kingdome to his possessor.

Ebr. for from thy asse.

To wit, Saule, on whom shall preuile thee long in his seruice, and shew thine enemies.

That he hath not sinned against his selfe, his things would haue conuincd his conscience.

o Rede verse 26.

p He attributed it to the Lords mercie, as doe to his mercie, that hee was stayed.

q Ebr. receiued.

i fact.

q For he had no need: neither to consider, or to giue thanks for this great benefit of deliuerance from his great danger.

10 r, purged.

For he had experience of his great goodness, wisdom, and iustitie.

to Abigail to Carmel, they spake vnto her, saying, Dauid lent vs to thee, to take thee to his wife.

41 And he arose, and bowed her selfe on her face to the earth, and sayd, Behold, let thine handmaid be a seruante to wash the feet of the seruants of my Lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her five maides followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of Izreel, and they were both his wives.

44 Now Saul had giuen Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of Gallim.

CHAP. XXVI.

Dauid manifesteth his courage by the Ziphims, 12 Dauid taketh away Saules speare, and the pot of water that is on his head. 21 Saules confessions in priuie.

AGaine the Ziphims came vnto Saul to Gibeah, saying, Doe not Dauid hide himselfe in the hill of Hachilah before I Ieshimon?

2 Then Saule arose, and went downe to the wilderness of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vnderstood that Saul was come in) in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and Abner the sonne of Ner which was his cheife captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and sayd to Ahimelech the Hittite, and to Abishai the sonne of Zeruah, brother to Tobai, saying, Who will goe downe with me to Saul to the host? Then Abishai sayde, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 Then sayd Abishai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

9 And Dauid said to Abishai, Destroy him not, for who can lay his hand on the Lords anoynted, and be guiltlesse?

10 Moreover Dauid sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Saules head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had lent a dead sleepe vpon them.

13 Then Dauid went into the other side, and

stood on the top of an hill asfarre off, a great space being betwene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, Hearkest thou not, Abner? Then Abner answered and sayd, Who art thou that cryest to the king?

15 And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not will done of thee: as the Lord liueth, ye are worthy to die, because ye haue not kept your master the Lords anoynted: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and sayd, Is this thy voice, g my sonne Dauid? and Dauid sayd, It is my voyce, my lord, O king.

18 And he said, Wherefore doest my lord thus persecute his seruante? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king here the words of his seruant. If the Lord haue stirred thee vp against mee, let him smell the sauaour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day, to abide in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and sayd, Behold the kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward every man according to his righteouesnesse and faithfullnesse: for the Lord had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lords anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life bee set by in the eyes of the Lord, that hee may deliuer mee out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou hast doe great things, and also prouaile. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

Dauid fleeth to Achish king of Gath, who giueth him Zibah. 8 Dims despoyleth certayne of the Philistims, 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 Dauid therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And Dauid dwelt with Achish at Gath, he, and his men, every man with his household, Dauid

† Ebr. went at her feet.

† 10/11/15/56.

* 2. Sam. 9. 14. 15. † Which was a place bordering on the country of the Moabites.

* Chap 23. 19. † Or, in Gibeah. ‡ Write in wilderness. † That is, of the most skillfull and valiant soldiers.

† 9/11, a certaine place.

* Chap. 17. 50. and 17. 55.

b Who was a flatterer, and not a Hittite. c Who afterward was Dauids chief captaine.

† Or, soldier.

d Meaning, hee would make him sure: as one stroke. e To wit, in his owne priuie ear: for Iohn saw two kings at Gods appointment. 2 King. 9. 24.

† Why the hauntye speare of the Lord was fallen vpon 1600.

† Ebr. answered.

† Esteemed most valiant, and meet to saue the king.

† Ebr. sonnes of men.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

h Let his anger toward vs be punished by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou iudgedst his life this day.

l Thus he protesteth his innocencie toward Saul, not denending his iustice to the fight of God, in whose presence none is righteous. Psal. 143 and 139. 3.

m To Gibeath of Benjamin.

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people. b Thus God by his prouidence chaungeth the enemies hearts, and maketh them to fauour his in their necessitie.

Dauid with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy eunt dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudan vnto this day.

7 ¶ And at the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alieue, and tooke sheep and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ¶ Where haue yee benn a routing this day: and Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman alieue, to bring them to Gath, saying, Lett they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish blessed Dauid, saying, ¶ Hee hath made his people of Israel vtrly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII

Dauid hath the chiefe charge promised alou Achish 8 Saul consulted with a witch, and she caused him to create with Samuel, 18 ¶ Who declared his sin.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, a Beure, thou shalt go out with me to the battell, thou and thy men.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assent led themselves, and came and pitched in Shunem: and Saul assembled all Israel and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, & his heart was sore afontied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by ¶ Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and hee said, I pray thee, conuert vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare, to caue me out?

10 And Saul ware to her by the Lord, saying, As the Lord lieth, no ill harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp e Samuel.

12 And when the woman sawe Samuel, shee cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king sayd vnto her, Be not afraid, for what lawest thou? And the woman sayd vnto Saul, I saw gods ascending vp out of the earth.

14 Then he laid vnto her, what fashion is hee of? And shee answered, An old man cometh vp lapped in a mantel: and Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great dauntie: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then sayd Samuel, Where ore then doest thou aske of mee, seing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to g him, as hee spake by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Becau' thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done thus vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall giue thee the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid becaue of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, see, thine handmaid hath obeyed thy voyce, and I haue put my oule in thine hand and haue obeyed thy words which thou saydest vnto me.

22 Now therefore, I pray thee hearken thou al' vnto the voyce of thine handmaid, and let mee take a morsell of bread before thee that thou mayest eate and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and ate on the bed.

24 Now the woman had a fat calfe in the house, and shee killed it, and killed it, and tooke floure and kneaded it, and baked of it vnto leaued bread.

a Lett thine officers appoint me a place.

¶ For the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

¶ Or against them.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

¶ For hee doth surely abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not denie him.

¶ Chap. 35. 1.

b According to the commandment of God, Exod. 22. 18. deut. 18. 10. 11.

c Meaning the high Priest, Exod. 28. 30.

d Hee seeketh not to God in his misery, but is led by Satan to vnto will means, which in his conscience hee condemneth.

¶ Or punishment.

e Hee speaketh according to his grosse ignorance, not considering the fate of the Saints after this life, and how Satan hath a power ouer them. ¶ See an excellent person.

f To his imagination, when it was Satan who to blind his eyes to vnto him the forme of Samuel, who can doe as an Angel of light. ¶ See by the bands of Prophecy.

g That is, to Dauid. ¶ Chap. 15. 28. ¶ 10. 1. 10. 10.

h Yet hee be dead, chap. 31. 6.

i The wicked, when they heare Gods iudgements tremble and distrust: but cannot seeke for mercie by repentance.

k I haue ventured my life.

Because it required halfe.

25 Then he brought them before Saul, and before his servants: and when they had eaten, they floode vp, and went away the same night.

CHAP. XXIX.

¶ The princes of the Philistims came to Dauid to be taken backe from him, because they were displeas'd in him.

So the Philistims were gathered together with Saul their armies in Aphek: and the Iu alites pitched by the fountaine, which is in Izeel.

2 And the ¶ Princes of the Philistims went fourth by hundreds and thousands: but Dauid and his men came behind with Achish.

3 Then sayd the princes of the Philistims, What doe these Ebrewes here? And Achish sayd vnto the princes of the Philistims, Is not this Dauid the seruant of Saul? ¶ King of Irael, who hath bene with me these dayes, or these yeeres, and I haue found nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayd vnto him, * Send this fellowe backe that hee may goe againe to his place, which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battel hee be an aduersary to vs: for where with should hee obtaine the fauour of his master? should it not bee with the heads of these men?

5 Is not this Dauid, of whom they sing in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vp-right and good in my sight, when thou wert out and in with me in the hoste, neither haue I found euill with thee, since thou camest to mee vnto this day, but ¶ the princes doe not fauour thee.

7 Wherefore now returne and goe in peace, that thou displeasest not the princes of the Philistims.

8 ¶ And Dauid sayd vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my Lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest me as the Angel of God: but the princes of the Philistims haue sayd, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izeel.

CHAP. XXX.

¶ The Amalekites burnt Ziklag, 5 Dauid's two wives were taken prisoner. 6 The people would slay him. 8 Hee asketh counsaile of the Lord, and pursues his enemies: recovereth the prey. 24 Hee atchieueth his victory. 26 And findeth parts to his friends.

¶ Vt when Dauid and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag and burnt it with fire.

2 And had taken the women that were therein, priouers, both small and great, and slew not a

man, but caried them away, and went their waies.

3 ¶ So Dauid and his men came to the cite, and behold, it was burnt with fire, & their eies and their sonnes and their daughters were taken prisoners.

4 Then Dauid and the people that were with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauid's two wives were taken prisoners also, Ahinoam the Izeelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people of I intended to stone him, because the hearts of all the people were vexed, euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid said vnto Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Betor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to goe ouer the riuer Betor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whom belongeth thou? and whence art thou? And hee sayd, I am a yong man of Egypt, and seruant to an Amalekite, and my master left me three dayes agoe because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? And he said, I sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, behold, they lay scattered abroad vpon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid note them from the twilight euen vnto the euning of the next morning, so that there escaped not a man of them, save foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid recued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

For these only remained in the cite when the men were gone to warre.

Thus we see, that in troubles and other necessities doe not consider Gods providence, but let hee raging passions forget both our owne duty, and Gods appointment.

Though God beene cleaue for a time, yet if we trust in him we shall be succored and comforted.

God by his providence both provides for the necessity of his more stranger, and made him a guide to Dauid to accomplish his enterprise.

For others were in all ages had in most recurrence to a among the heathen.

The wicked in their pompe and pleasures consider not the iudgment of God which is hen a hand to smite them.

Some read, and vnto the morning of the two courses that is, three dayes.

39, in 1. a. Cor. cap. 10.

A According to their bands, or en signes.

b Meaning, a long time, that is, foure months and certaine dayes, Chap. 27. 25. 27. 28. 29. 30. 31. 12. 19.

c Would not Saul receive him to fauour if he could be trayed?

d That is, wold conuert with him.

e For, if an art not seen in the eyes of the prince.

f This dissimulation cannot be excused: for it grieved him to goe against the people of God.

g With them that fled vnto thee from Saul.

h After that hee departed from Achish. i That is, destroyed the cite.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cartell, and said, This is Dauids prey.

21 ¶ And Dauid came to the two hundred men that were too weary for to follow Dauid: whom they had made alio to abide at the riuer Besor: and they came to meet Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the cuill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them noie of the prey that we haue recovered, saue to euery man his wite and his children: therefore let them carry them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, w^{ch} that which the Lord hath giuen vs, who hath pre erued vs, and deliuered the company that came against vs, into our hands.

24 For who wil ouey you in this matter? but as his part w^{ch} that goeth downe to the battell, so shall his part be, that tarreth by the stuffe: they shall part alike.

25 ^m So from that day forward hee made it a statute and a Law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the prey vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Bethel, and to them of South Ramoth, and to them of Iattur,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshemoa,

29 And to them of Rachal, and to them of the cities of the Ierahielites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-athan, and to them of Athach,

31 And to them of Hebron, and ⁿ to all the places where Dauid and his men had hauntd,

C A H P. XXXI.

¶ Saul killeth himselfe. 6 His children are slaine in the battell. 12 The corn of Iabesh tooke downe his body, which was hangd on the wall.

NOW * the Philistims fought against Israel, and the men of Israel fledde away from the

Philistims, and they fell downe // wounded in mount Gilboa.

2 And the Philistims prested fore vpon Saul and his finnes, and slew Ionathian, and Abinadab, and Malchihua Sauls finnes.

3 And when the battell went fore against Saul, the archers and bowmen † hit him, and hee was fore // wounded of the archers.

4 Then sayd Saul vnto his armour bearer, Draw out thy sword, and thrust mee through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for he was fore airtide. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he tell likewise vpon his sword and died with him.

6 So Saul died and his three finnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his finnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three finnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-han.

11 ¶ When the inhabitants of e Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his finnes, from the wall of Beth-han, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and † fasted seuen dayes.

Or, slaine.
Eiv, found him.
Or, a pread.

a So wee see that his euill lie hath a desperate end: as is commonly scene in them that persecute the children of God.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies. Chap. iiii. vs.

* Iera. 24. 5.
* 2 Sam. 3. 4.
† According to the custome of mourners.

l Under these are comprehended the cartell and goods which appertained to euery man.

m Some referre these words to Dauid that he alledged an old custome and Law, as if it were written. It is both now and hath bene such.

n Shewing himselfe mindfull of their benefit towards him.

¶ 2 Chron. 10. 2.

THE SECOND BOOKE of Samuel.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saul and Dauid whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the government of Samuel and Saul: so this second booke declarer the noble actes of Dauid, after the death of Saul, when hee began to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrection, uprores, and treasons were wrought against him, partly by fals counsellers, saued friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance hee ouercame all difficulties, and enoyed his kingdome in rest and peace. In the person of Dauid the Scriptures setteth forth Christe Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members: but at length hee ouercometh all his enemies, and gaineth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for evermore.

CHAP. I.

It was told Dauid of Sauls death. 15 Hee causeth them to see Dauid that brings the sadings. 19 Hee lamenteth the death of Saul and Ionathan.



After the death of Saul, when Dauid was returned fro the slaughter of the Amalekites, and had bene two dayes in Ziklag, 2 Behold, a man came the thirde day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

3 Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowne, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the yong man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, As I came to mount Gilboa, behold, Saul leaped vpon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not lye, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward Dauid sayd vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne.

18 (Also he bade them teach the children of Iudah to sing shooro, as it is written in the booke of Iasher)

19 O noble Israel, hee is slaine vpon thy hie places: how are the mighty ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vn-

circumcised triumph.

21 Yemountaines of Gilboa, vpon you be neither dew nor raine, nor be there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were dearly and pleasant in their lues, and in their deaths they were not dauided: they were swifter then eagles, they were stronger then Lyons.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarde, with pleasures, & hanged ornaments of gold vpon your apparell.

25 How were the mighty slaine in the mids of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Wo e is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mighty ouerthrowen, and the weapons of warre destroyed.

CHAP. II.

Dauid is anoynted King in Hebron. 15 Abner watcheth Ithoboth king ouer Israel. 15 The ascent of the fruites of Dauid and Ithoboth. 32 The buriall of Achis.

After this, Dauid asked counsel of the Lords saying, Shall I go vnto any of the cities of Iudah? And the Lord said vnto him, goe vp. And Dauid said, Whither shall I goe? He then answered vnto hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Iisreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, every man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, * that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are ye of the Lord, that ye haue shewed such kinde-nesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and truth to you: and I will recompense you this benefite, because ye haue done this thng.

7 Therefore now let your hands be strong, and bee you valiant: albeit your master Saul bee dead, yet neuertheless the house of Iudah hath anointed me King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ithoboth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izeel, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.

10 Ithoboth Sauls sonne was foure yeere old when hee began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe moneths.)

12 ¶ And Abner the sonne of Ner, and the seruants of Ithoboth the sonne of Saul went

I Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

K They died both together in Gilboa.

L As rich garments and costly iewels.

m Either toward their husbands, or their children.

a By the meane of the Priest, as 1 Sam. 2:12. and 2 Sam. 5:29.

b Which cite was also called Kirath-arba, Iosh. 14:15.

c In the time of his persecution.

2 Sam. 3:12.

d According to his promise, which is to recompense them that are mercifull.

e So that you shall not want a Captaine and a defender.

f Ouer the cleuch cities.

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap. 5.

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in a chase.

c Or Captaines.

e He was an Amalekite borne, but renounced his country, and joyned with the Isreelites.

f Ibr. stand vpon, d I am forske because I am yet alive.

g Ibr. I stood vpon him.

* Chap. 3:31. and 1:3:31.

e After the lamentation, he examined him againe.

* Psal. 105:15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistims that are.

h Iosh. 10:13.

i Or righteous.

k M King Saul.

* Iosh. 1:10.

out of Mahanaim to Gibeon.

13 And Ioab the ſonne of Zeruiah, and the ſeruants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſaid to Ioab, Let the young men now ariſe, and ^h play before vs. And Ioab ſaid, Let them ariſe.

15 Then there aroſe and went ouer twelue of Benjamin by number, which pertained to Iſh-boſeth the ſonne of Saul, and twelue of the ſeruants of Dauid,

16 And euery one caught his ⁱ fellow by the head, and *thruſt* his ſword in his fellowes ſide, fo they fell downe together: wherefore the place was called **||** Hekath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that ſame day: for Abner and the men of Iſrael ^k fell before the ſeruants of Dauid.

18 And there were three ſonnes of Zeruiah there, Ioab, and Abiſhail, and Aſahel. And Aſahel was as light on foot as a wilde roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſayd, Art thou Aſahel? and he answered, Yea.

21 Then Abner ſaid, Turne thee either to the right hand or to the left, & take one of the yong men, and take thee his ^l weapons: but Aſahel would not depart from him,

22 And Abner ſaid to Aſahel, Depart from mee: I wherefore ſhould I ſmite thee to the ground? how then ſhould I be able to holde vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the ſpeare ſmote him vnder the ^m ſift rib, that the ſpeare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Aſahel fell downe and died, ſtood ſtill.

24 Ioab alſo and Abiſhail purſued after Abner: and the ſunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderneſſe of Gibeon.

25 And the children of Benjamin gathered themſelues together after Abner, and were on an heape, and ſtood on the top of an hill.

26 Then Abner called to Ioab, and ſaid, Shall the ⁿ ſword deuoure for euer? knoweſt thou not, that it will be bitterneſſe in the latter end? how long then ſhall it bee, or thou bid the people returne from following their brethren?

27 And Ioab ſaid, As God liueth, If thou haſteſt not ^o ſpoken, ſurely euery enen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the **||** plaine, and went ouer Iorden, and paſt through all Bithron till they came **||** to Mahanaim.

30 Ioab alſo returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids ſeruants nineteene men, and Aſahel.

31 But the ſeruants of Dauid had ſmitten of

Benjamin, and of Abners men, ^p ſo that three þ hundred and threſcore men died.

32 And they tooke vp Aſahel, and buried him in the ſepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day aroſe.

CHAP. III.

1 Long warre betwene the houſes of Saul and Dauid. 2 The chaire of Dauid in Hebron. 12 Abner ſueth to Dauid. 27 Ioab killeth him.

THere was then a long warre betwene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, and the houſe of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Izreelite:

3 And his ſecond, was ^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maachah the daughter of Talmai the king of Geſhur,

4 And the fourth, Adoniah the ſonne of Haggith, and the fifth, Shephatiah the ſonne of Abital,

5 And the ſixt Ithream by Eglah Dauids wife: theſe were borne to Dauid in Hebron.

6 ¶ Now while there was warre betweene the houſe of Saul & the houſe of Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And *Iſh-boſeth* ſayde to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſeth, and ſaid, Am I a ^d dogges head, which againſt Iudah do ſhew mercy this day vnto the houſe of Saul thy father, to his brethren, and to his neighbours, & haue not deliuered thee into the hand of Dauid, that thou chargeſt mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more alſo, except as the Lord hath ſworne to Dauid, euen fo I doeto him,

10 To remooue the kingdome from the houſe of Saul, that the throne of Dauid may be ſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer-ſheba.

11 And hee durſt no more anſwere to Abner: for hee heard him.

12 ¶ Then Abner ſent meſſengers to Dauid **||** on his behalfe, ſaying, Whoſe is the land? who ſhould *alſo* ſay, Make couenant with me, and behold, mine hand *ſhall* be with thee, to bring all Iſrael vnto thee.

13 Who ſayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face except thou bring Michal Sauts daughter when thou commeſt to ſee me.

14 ¶ Then Dauid ſent meſſengers to Iſh-boſeth Sauts ſonne, ſaying, Deliuer mee my wife Michal, which I married for * an hundred foreſkins of the Philiftines.

15 And Iſh-boſeth ſent, and tooke her from her husband * Phaltiel the ſonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then ſaid Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had ⁱ communication with the Elders of Iſrael, ſaying, Ye fought for Dauid

p This God would confirme Dauid in his kingdome by the deſtruction of his aduerſaries.

a That is, without intermiſſion during twetyeeres, which was the whole reigne of Iſh-boſeth.

b Who is called alſo Daniel, Chro. 3 i.

c Within ſeuere yeres and fixe moneths.

d Doeſt thou eſteeme mee oore more then a dog, for all my ſeruants done to thy fathers houſe?

e We ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſparages, which goe about to bring them from their wickedneſſe.

Or ſecretly.

* 1. Sam. 18. 25, 27

* 1. Sam. 29. 44. ¶ Rather for malice that he bare toward Iſh-boſeth, then for loue hee barretted Dauid.

h Let vs ſee how they can handle their weapons.

i Meaning, his aduerſarie.

k Or, the field of ſtrugle.

l After that theſe foure and twentye were ſlaine.

Or ſpoil.

l Why doeſt thou prouoke me to kill thee?

m Some reade, in thoſe parts, where as the liuely parts lie: as the heart, the lungs the liuer, the miſt, and the gall.

n Shall we not make an end of murdering?

o If thou haſt not prouoked them to battell, as verſe 14.

Or, wilderneſſe.

Or, ſo be it.

in times past, that he might be your King.

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Al's Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and goe gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went in peace.

22 ¶ And behold, the servants of David and Joab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Joab and all the hoste that was with him were come, men told Joab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Joab came to the King, and sayde, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and in-going, and to know all that thou doest.

26 ¶ And when Joab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah vnto knowing to David.

27 And when Abner was come againe to Hebron, * Joab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ribbe, that hee died, for the blood of * Afahel his brother.

28 ¶ And when afterward it came to Davids eare, he sayd, I and my kingdome are * guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Icab, and on all his fathers house, that the house of Joab be neuer without some that have running soyles, or leper, or the leanch on a staffe, or that doth fall on the sword, or that lacketh bread.

30 (So Joab and I Abishai his brother slew Abner, because he had slaine their brother Afahel at Gibeon in battell)

31 And David said to Joab, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne * before Abner: and King David himselfe followed the bier.

32 And when they had buried Abner in Hebron, the King lift vp his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented over Abner, and said, Died Abner as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brass: but as a man falleth be-

fore wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause David eate & meate while it was yet day, but David iware, saying, So doe God to mee and more also, if I taste bread or ought else till the sunne be downe.

36 And all the people knew it, and it pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his servants, Know yee not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the ionnes of Zeruiah be too hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Rechab slay Ith-boseth: the ionnes of Saul, & David commandeth them to be slaine.

And when Sauls sonne heard that Abner was dead in Hebron, then his handes were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to Gittaim, and returned there, vnto this day)

4 And Jonathan Sauls sonne had a sonne, that was lame on his fete: he was five yeres old when the tidings came of Saul and Jonathan out of Israel: then his nurie tooke him, and fledde away. And as she made haste to flee, the child fell and began to halt, and his name was Melchipheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ith-boseth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they were wald wheat, and they smote him vnder the fifth ribb, and hee died.

7 For when they came into the house, hee slept on his bed in his bedchamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gat them away through the plaine all the night.

8 And they brought the head of Ith-boseth vnto David to Hebron, and said to the king, Behold the head of Ith-boseth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul, and of his seede.

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie.

10 When one * tolde mee, and sayd that Saul was dead; (I thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and

o According to their custome, which was to banquet at burials.

p It is expedient sometime not only to conuince inward forrewe, but also that it may appeare to others, to the intent that they may be satisfied.

l Or, vnto.

CHAP. IIII.

5 Baanah and Rechab slay Ith-boseth: the ionnes of Saul, & David commandeth them to be slaine.

a That is, Ith-boseth. b Meaning that he was dicitious.

c This citie Beeroth was in the tribe of Benjamin. Ioh. 18. 35. d After the death of Saul, for feare of the Philistines.

e They disguise themselves as meechants, which came to buy wheat.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and ialousy.

Or, wilderness.

* Chap. 1. 5. g For as much as either the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserved most pitious punishment.

f Or, in the care of Benjamin.

g Who challenged the kingdom, because of his fathers Saul.

l Or, without borne.

h From warte against the Philistines.

i Here appeareth the malicious mind of Joab, who would haue had the king to slay Abner for his private grudge.

* 1. King 2. 5. Joab, secretly.

* Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Joab, because hee consented to the murder.

m Meaning, before the corpe.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being truly deuiet by the wicked.

upon his bed? ſhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they ſlew them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ithiſobeth, and buried it in the ſepulchre of * Abner in Hebron.

C H A P. V.

3 Dauid made king ouer all Iſrael. 7 He taketh the ſort of Zion. 19 He aſſeth counſell of the Lord, 20 And our counſell the Philiftims wiſe.

Then * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Behold, wee are thy a bones and thy fiſh.

2 And in time paſt when Saul was our king, thou ledeſt Iſrael in and out: and the Lord hath ſaid to thee, * Thou ſhalt feede my people Iſrael, and thou ſhalt be a captain ouer Iſrael.

3 So all the Elders of Iſrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron ^b before the Lord: and they anointed Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yeere old when he began to reigne: and hereigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere, and fixe moneths: and in Ieruſalem he reigned thirtie and three yeeres ouer all Iſrael and Iudah.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuthites, the inhabitants of the land: who ſpake vnto Dauid, ſaying, Except thou take away the c blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſaid the ſame day, Whoſoever ſmiteth the Iebuthites, and getteth vp to the gutters, and ſmiteth the lame and blinde which Dauids ſoule hateth, I will preferre him: * therefore they ſaid, The blind and the lame ſhal not ^d come into that houſe.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from ^e Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of Iſrael was with him.

11 ¶ Hiram alſo of ^f Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and mafons for walles: and they built Dauid an houſe.

12 Then Dauid knew that the Lord had ſtabliſhed him king ouer Iſrael, and that he had exalted his kingdome for his people Iſraels ſake.

13 * And Dauid tooke him moe * concubines, and wites ouer of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

14 * And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhaz, and Eliſhua, and Nepheg, and Iaphia,

16 And Eliſhama, and Eliada, and Eliphaet.

17 ¶ But when the Philiftims heard, that they had anoynted Dauid king ouer Iſrael, all the Philiftims came vp to ſeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philiftims came, and ſpread them-

ſelues in the valley of Rephaim.

19 Then Dauid ¶ asked counſell of the Lord, ſaying, Shall I go vp to the Philiftims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubleſe deliuer the Philiftims into thine hands.

20 ¶ Then Dauid came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath diuided mine enemies aſunder before mee, as waters bee diuided aſunder: therefore hee called the name of that place, ¶ Baal perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philiftims came vp, and ſpread themſelues in the valley of Rephaim.

23 And when Dauid asked counſell of the Lord, hee answered, Thou ſhalt not goe vp, but turne about behinde them, and come vp on them ouer againſt the mulberry trees.

24 And when thou heareſt the noyſe of one going in the tops of the mulberry trees, then remoue: for then ſhall the Lord go out before thee, to ſmite the hoſte of the Philiftims.

25 Then Dauid did fo as the Lord had commanded him, and ſmote the Philiftims from Geba, vntill thou come to ^h Gazer.

C H A P. VI.

3 The Arke brought forth of the houſe of Ainadab, 7 Vzzah is ſtricken, and dieth. 14 Dauid dance before the Lord, 16 And ſu is reſtorate ſiſed of him with Aſicah.

Gaino Dauid gathered together all the ¶ choſen men of Iſrael, ⁱ enen thirtie thouſand.

2 * And Dauid aroſe, and went with all the people that were with him from ^j Baale of Iudah, to bring vp from thence the Arke of God, whoſe Name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the houſe of Abinadab, that was in ^k Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the houſe of Iſrael play'd before the Lord on all ^l inſtruments made of ſire, and on harpes, and on plalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did ſhake it.

7 And the Lord was very wroth with Vzzah, and God ^m ſmote him in the ſame place for his fault, and there he died by the Arke of God.

8 And Dauid was diſpleaſed becauſe the Lord had ¶ ſmitten Vzzah: and hee called the name of the place, ¶ Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to mee?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed-edom ⁿ a Gittite.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one tolde King Dauid, ſaying, * The Lord hath bleſſed the houſe of Obed-Edom, and all that hee hath, becauſe of the Arke of God: therefore

By Abiathar the Prieſt.

1ſa. 38, 31.

For the plains of dimonſons.

1 Chron. 14, 13.

Meaning the valley of Gyzans, which Dauid called Baal perazim, becauſe of his victory.

Which was in the tribe of Benjamin, but the Philiftims did poſſeſſe it.

Or, chief.

1 Chron. 13, 5, 6.

This was a city in Iudah called Aſicah: ſee Iſaiah 38, 14, 15, 16.

Which was an high place of the citie of Baale.

1 Sam. 7, 7.

Prayed for, and ſung Pſalmes.

1 Chron. 13, 10.

Here we ſee what danger it is to follow good intentions, or to doe any thing in Gods ſeruiſe without his expreſſe word. ¶ Ebr. made a braue.

Or, the diſpoſe of ¶ Vzzah.

Who was a Gittite, and had dwelt in Gittaim, 1 Chron. 15, 21.

1 Chron. 15, 25.

1 Chron. 11, 1.

We are of thy kinred, and molt neere ioynd vnto thee. ¶ Pſal. 78, 71.

That is, taking the Lord to witneſſe: for the Arke was as yet in Abinadabs houſe. ¶ 1 Chron. 11, 1.

The children of God called idoles blind and lame guides: therefore the Iebuthites meant that they ſhould proue that their gods were neither blind nor lame.

1 Chron. 11, 6. ¶ The idoles ſhould enter more into that place. ¶ He built from the towne houſe round about to his owne houſe, 1 Chron. 11, 8. ¶ Ebr. Zor.

1 Chron. 13, 9.

1 Chron. 13, 3.

1 Chron. 14, 8. and 15, 16.

f Meaning, he caused the Levites to bear it according to the law.

therefore Dauid went and brought the Arke of God from the house of Obed-Edom, into the city of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone fixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linnen Ephod.

15 So Dauid and all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape and dance before the Lord, and shee despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, hee blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euem* among the whole multitude of Israel, afevvell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to blesse his house, and Michal the daughter of Saul came out to meeete Dauid, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouereth himselfe!

21 Then Dauid said vnto Michal, *k* *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, *euem* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child vnto the day of her death.

C H A P. VII.

a *Dauid would build God an house, but is forbidden by the Prophet Nathan. b* *God purrith Dauid in mind of his benefits. c* *Hee promitteth continuance of his longdome and posteritie.*

AFTERWARD *k* when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the *a* curtains.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, *b* shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and

Tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, I spake I one word with any of the tribes of Israel, when I commanded the *iudges* to teed my people Israel? or said I, why build ye not me an house of cedar trees?

8 Now therefore I say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee where soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 (Allo I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue *n* no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people Israel) and I will giue thee rest from all thine enemies. also the Lord telleth thee, that he will make thee an house,

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feed after thee, which shall proceed out of thy body, and will establish his kingdom.

13 * Hee shall bulde an house for my Name, and I will establish the throne of his kingdom for euer.

14 * I will be his father, and hee shall bee my sonne: and * if hee finne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be established, and thy kingdom for euer before thee, *euem* thy throne shall be established for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken alio of thy seruants house for a great while: but I doeth this appertaine to *b* mee, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might bee his people, and that he might make him a name, and doe for *i* you great things, and terrible for thy *k* land, O Lord, *euem* for thy people, whom thou redeemedst to thee out of Egypt, from the *l* nations and their gods?

24 For thou hast *m* ordained to thy selfe thy people

f As concerning the building of an house meanings, that without Gods expresse word, nothing is to be attempted. *1. Sam. 13. 12. 14. 1. 7. 70.*

d I bene made the famous through all the world.

e Hee promitteth them quietnesse if they will walke in his feare and obedience.

* *2. King. 8. 29.*

* *1. King. 5. 5. and 6. 12. 1. Chron. 22. 10.*

* *1. Chron. 1. 5. 2. Chron. 1. 3. 2. f* That is, gently, as fathers vie to chastise their children.

g This was begun in Solomon as a figure, but accomplished in Christ.

† *For is this the law of man? h* Cometh not this rather of thy free mercy, then of any worthinesse that can be in a man?

* *Deut. 4. 7. i* O Israel.

k And inheritance which is israel.

l From the Egyptians and their idoles.

m Hee sheweth that Gods free election is the only cause, why the Israelites were chosen to be his people.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all manner of musics.

* *1. Chron. 16. 2.*

i That is, to pray for his house, as he had done for the people.

k *Or, vaine man.* k It was for no worldly affection, but only for that zeale that is bare to Gods glory.

l Which was a punishment because shee mocked the seruice of God.

* *1. Chron. 17. 2.*

a Within the Tabernacle covered with kinnes, *Exod. 26. 7.*

b Meaning, hee should see: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy seruant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hast thy seruant trusted bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 Dauid commeth to the Philistines, and other strange nations and maketh them tributaries to Israel.

After * this now Dauid smote the Philistims and subdued them, and Dauid tooke || the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a coard, & cast them downe to the ground: he measured them with two cords, to put them to death, and with one full cord to keepe them aliuie: so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadazer the sonne of Rehob king of Zobah, as he went to|| recouer his border at the riuier † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundred horsemen, and twentie thousand footemen, and Dauid || destroyed all the charrets, but he reserued an hundred charets of them.

5 Then came the || Aramites of || Dammesek to || scour Hadadazer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid where ouer he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadazer, and brought them to c Ierusalem.

8 And out of Bethai, and Berothai (cities of Hadadazer) king Dauid brought exceeding much brasse.

9 Then Toi king of || Hamath heard how Dauid had smitten all the host of Hadadazer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † reioice with him because hee had fought against Hadadazer, and beaten him (for Hadadazer had war e with Toi) who † brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of || Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadazer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had fame of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid || whither soeuer he went.

15 Thus Dauid reigned ouer all Israel & executed iudgement and iustice vnto all his people. 16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud was || Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada || and the Cherethites and the Pelethites, and Dauids sounes were chiefe rulers.

CHAP. IX.

1 Dauid restoroth all the lands of Saul to Mephiboseth the sonne of Ionathan. 2 He appointeth Ziba to be the profice of his lands.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for Ionathans sake?

2 And there was of the household of Saul a seruant who's name was Ziba, & when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lame of his feete.

4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 Then King Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lodebar.

6 Now when Mephiboseth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephiboseth? And hee answered, Beholde thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindest for Ionathan thy fathers sake, and will restore thee all the || fieldes of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thy masters || son all that pertained to Saul and to all his house.

10 Thou therefore and c thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eat. And Mephiboseth thy masters sonne shall eate bread alway at my Table (now Ziba had fiftene bondes, and twentie seruants.)

11 Then said Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, † that Mephiboseth may eat at my table as one of the kings sons

12 Mephiboseth also had a yong sonne named Micha, and all that dwelled in the house of Ziba were || servants vnto Mephiboseth.

13 And Mephiboseth dwelt in Ierusalem: for

27. in Genes.

Or, in all his enterprises. He gaue iudgement to controuerfies and was mercifull toward the people. Or, writer of chronicles. Or, as ouer the Cherethites. The Cherethites & Pelethites were as the kings guard and had charge of his person.

a Because of mine oath and promise made to Ionathan. 2. Sam. 1. 5.

b Such mercy as shall be acceptable to God. c Chap. 4. 4.

e Who was also called Elim the father of Bath sheba Dauids wife.

Or, lands.

d Meaning a despised person. Or, seruant.

e Be responsible one for and another: uo of his lands that they may by profits be.

f That Mephiboseth may haue all things as commandment as become a kings sonne.

This prayer is most effectuall, when we chiefly seeke Gods glory and the accomplishment of his promise. † Ebr. found his ears disposed.

Therefore I firmly beleue it shall come to passe.

1. Chron. 8. 1. 2. 2. 2. Or, Mesopotamiah. a So that they payd: no more tribute. b He slew two part as it pleased him and referred the third.

Or, enlarge. † Ebr. Perah.

Or, bought the horses of the conuoy. Or, the Syrians. Or, of Dammesek: that is, which dwelt in Dammesek. e In that part of Syria, where Dammesek was. d They payd yearly tribute.

e For the sake of the Temple.

Or, Antiochia.

† Ebr. to enter peace. † Ebr. life. a. m. For seeing Dauid victorious, he was glad to interce of peace. † Ebr. in his hand.

Or, Syria, or Cherethites.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

The messenger of Dauid ar withouth out of the king of Ammon. 7 Toab is sent against the Ammonites.

After this the King of the children of Ammon died, and Hanun his sonne reigned in his stead.

Then sayde Dauid, I wil shew kindnesse vnto Hanun the sonne of Nabash, as his father a shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

And the princes of the children of Ammon sayd vnto Hanun their lord, Thinkst thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spie it out, and to ouerthrow it?

Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and lent them away.

¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill your beards be grown, then returne.

¶ And when the children of Ammon sawe that theye stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zobab, twentie thousand iootmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

¶ And when Dauid heard of it, he sent Toab, and all the hoste of the strong men.

¶ And the children of Ammon came out and put their armie in aray at the entering in of the gate, and the Aramites of Zobab, and of Rehob, and of Ish-tob, & of Maacah were by them clues in the field.

¶ When Toab saw that the front of the battell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

¶ And therest of the people, hee deliuered into the hand of Alisahai his brother, that hee might put them in aray against the children of Ammon.

¶ And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be tooo strong for thee, I will come and succour thee.

¶ Be strong and let vs be valiant for our people, and for the ciues of our God, and let the Lord doe that which is good in his eyes.

¶ Then Toab, and the people that was with him, joyned in battell with the Aramites, who fled before him.

¶ And when the children of Ammon saw that the Aramites fled, they fled also before Alisahai, and entred into the cite. So Toab returned from the children of Ammon, and came to Ierusalem.

¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

¶ And Hadazer sent, and brought out the Aramites that were beyond the Riuer: and they came to Helam, and Shobach the captaine of the

hoste of Hadazer were before them.

¶ When it was shewed Dauid, then he gathered all Israel together, and passed ouer Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, & fought with him:

¶ And the Aramites fled before Israel: and Dauid destroyed seuen hundred charots of the Aramites: and fourtie thou and horsemen, and smote Shobach the captaine of his hoste who died there.

¶ And when all the kings that were seruants to Hadazer, saw that they fell before Israel, they made peace with Israel, and serued them, and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

The cite Rabath is beseged. 4 Dauid committeth adultery. 17 Uriah is slain. 27 Dauid marrieth Bath-sheba.

¶ And when the yeere was expired in the time when kings goe forth to battell, Dauid sent Toab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and beseged Rabath: but Dauid remained in Ierusalem.

¶ And when it was enening tide, Dauid arose out of his bed, and walked vpon the roofof the kings palace: and from the roofof hee sawe a woman washing herselfe: and the woman was very beautifull to looke vpon.

¶ And Dauid ent and enquired what woman it was: and she said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hitrite?

¶ Then Dauid sent messengers, and tooke her away: and she came vnto him & he lay with her: (now hee was purified from her vncleannesse) and she returned vnto her house.

¶ And the woman conceived: therefore shee fell and told Dauid, and said, I am with child.

¶ Then Dauid sent to Toab, saying, Send mee Vriah the Hitrite. And Toab sent Vriah to Dauid.

¶ And when Vriah came vnto him, Dauid demanded him how Iob had did, and how the people fared, and how the warre prospered.

¶ Afterward Dauid said to Vriah, Go downe to thine house, and wash thy feete. So Vriah departed out of the kings palace, and the king sent a present after him.

¶ But Vriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

¶ Then they told Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Committ thou not from thy iourney? why didst thou not goe downe to thine house?

¶ Then Vriah answered Dauid, The Arke & Israel, and Iudah dwell in tents: and my lord Toab and the seruants of my lord abide in the open fields: shall I then go into mine house to eate, and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

¶ Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

¶ Then Dauid called him, and hee did eate and drinke before him, & he made him drunk and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

¶ And on the morow Dauid wrote a letter to Toab, and sent it by the hand of Vriah.

f Meaning the greatest part.

g Which were the chiefest and most principall: for in all hee destroyed 700000: 400000: charots, 100000: horsemen, and 100000: chariots.

2 The yeere following, about the spring time, 1650. 20. 1.

b Whereupon hee wrote, & sent it as was read of Ithobeth, Chap. 4. 7.

c Who was not an Israelite borne, but converted to the true religion. 2 Sam. 5. 19. and 18. 19.

d Fearing lest he should be hoored according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloaked.

f Herely God would touch Dauids conscience, that seeing the fidelitie & religion of his servant, he would declare himselfe so forgetful of God, and inhumane to his servant.

g He made him drinke more liberally, then hee was wont to doe, thinking hereby he would haue licen by his wife.

• Cora. 19. 30.

a The children of God are not vnto God all of a benefit received.

† Else in thine eyes doth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their consciences turned to the destruction of their country.

c That they had detested Dauids displeasure, for the iniurie done to his ambassadors.

l Or, Syrians. d These were diuers parts of the country of Syria, whereby appeareth that the Syrians feared where they might haue enterainment, as now the Swissers doe.

e Here is declared wherefore warde ought to be undertaken: for the defence of true religion and Gods people.

g Or, Halahai. 17. Or, Ephraim.

† *Ebr. saying.*
 b Except God
 continually vp-
 hold vs with his
 mighty spirit, the
 most part of all
 heading into all
 vice and abomi-
 nation.

15 And he wrote thus in the letter, b Put ye Vriah in the forefront of the strength of the battell, and reule ye backe from him, that he may be smitten and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also dead.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20 ¶ And if the kings anger arise, so that he lay vnto thee, Wherefore approached ye vnto the citie to fight? knewe ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went ye nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came & shewed Dauid all that Ioab had sent him for.

23 And the messenger saide vnto Dauid, Certainly the men prevailed against vs, and came out vnto vs into the field, but we † pursued them vnto the entering of the gate.

24 But the shooters shot from the wal against thy seruants, & some of the kings seruants be dead and thy seruant Vriah the Hittite is also dead.

25 Then Dauid saide vnto the messenger, Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the morning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, † did please the Lord,

CHAP. XII.

1 Dauid reproued by Nathan, confesseth his sinne. 18 The child conceived in adultery, dieth. 24 Salomon is borne. 29 Nababab is taken. 31 The seruants are generally punished.

¶ Then the Lord sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which hee had bought, and nourished vp, and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and drested it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth

the man that hath done this thing, † shall surely die.

6 And hee shall restore the lambe * foure fold, because hee did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I appointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and thy lords wives into thy boosome, and gaue thee the house of Israel, and of Iudah, and would moreover (if that had bene too little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will take thy wives before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wives in the sight of this sunne.

12 For thou didst it secretly: but I wil doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I have sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath put away thy sin, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to be blasphemers, the childe that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did hee eate a meate with them.

18 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they saide, Behold, while the child was aliuie, we spake vnto him, and he would not hearken vnto our voyce: how then shall we say vnto him, The childe is dead, † to vex him more?

19 But when Dauid saw that his seruants whipered, Dauid perceived that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, & afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

21 Then saide he to his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the child while it was aliuie, but when the child was dead, thou didst rise vp, and eate meate.

† *Ebr. is the child of death.*
 Exod. 22. 1.

* 1 Sam. 16. 13.

b For Dauid succeeded Saul in his kingdom.

c The Jews understand this of Ephraim and Michah, or of Riezah and Michah.

d That is, greete things then these: For Gods lone and benefits increase toward his, if by their ingratitude they fly him not. e Thou shalt more cruelly giue him into the hands of Gods enemies.

* Deut. 18. 30.

f Chap. 10. 27.

g Meaning openly, as at noone dayes.

* Ecclij. 47. 11.

h For the Lord seeth but that the fencer would turne to him.

i In saying that the Lord hath appointed a wicked man to reigne ouer his people.

† To wit, to his priuie chambers.

k Thinking by his sin that hee had pleased God, hee would haue comforted his child, but God had otherwise determined.

† *Ebr. and he will doe him the euill.*

l Shewing that our lamentations ought not to be excessive, but moderate, and that we must praise God in all his doings. m As they which consider not that God groweth many things to the fals and to the glory of the world.

† *Or thou shalt doe this.*

i Meaning, Gideon, iudg. 9. 53, 54.

† *Ebr. were against them.*

k Hee disembled with the messenger, to the intent that neither his cruell commandment, nor ioabs wicked obedience might be espied.

† *Job. 30. 10.*

† *Ebr. was euill in the eyes of the Lord.*

a Because Dauid lay now drowned in sinne, the louing mercie of God, which sufficeth not his to perish, wretch his conscience by this similitude, and bringeth him to repentance.

† *Or, washing man.*
 † *Or, pared.*

† *Ebr. the anger of Dauid was kindled.*

22 And he said, While the child was ye alive, I fasted, and wept: for I said who can tell whether God will have mercy on mee, that the child may live?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent ¶ by Nathan the p Prophet, therefore ¶ hee called his name Iedihai: becau the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the cite of the kingdome.

27 Therefore Ioab sent messengers to David, saying, I haue fought against Rabbah, and haue taken the cite of waters.

28 Now therefore, gather the rest of the people together, and besiege the city, that thou maiest take it, lest ¶ the victorie be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 ¶ And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Davids head: and hee brought away the spoile of the cite in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cit'es of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Davids soune defileth his sister Tamar. 20 Tamar is cast away by her brother Absalon. 29 Absalom sterueth his selfe.

Now after this, so it was, that Absalom the sonne of David hauing a faire sister, whose name was Tamar: Amnon the sonne of David loued her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come and giue me meat, and let her dresse me in my sight, that I may see it, and eat of her hand.

6 ¶ So Amnon lay down, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of cakes: my sight, that I may receiue meate at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar Went to her brother Ammons house, and he lay downe: and shee tooke flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powred them out before him, but he would not eat. Then Amnon said, Cae yee eury man to goe out from mee: so eury man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which he had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing ought to be done in Israel: commit not this folly,

13 And I, whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith hee hated her, was greater then the loue wherewith hee had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And the answered him, ¶ There is no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her,

17 But called his seruant that serued him; and said, Put this woman now out from mee, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Amnon put ashes on her head, and rent the garments of diuers colours which was on her and laid her hand on her head, and went her way, crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother beene with thee? Now yet bee still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king David heard all these things, hee was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon because hee had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepehearers, I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but thanked him.

26 Then said Absalom, But, I pray thee, shall

By this confession he appeales his forrow.

Math. 18. 0 To wit, the Lord. i. Chron. 22. 9. ¶ E. r. by the hand of p. To call him Salomon. q Meaning, David. i. Chron. 22. 9. ¶ For the chiefe cite.

T that is, the chiefe cite and where all the condunits are. i. 23 good attacks. ¶ E. r. my name be called vpon it.

1 Chron. 20. 2. f That is, three- scoe pound ssee the weight of the common talent.

Signifying, that as they were malicious enemies of God, so he put them to cruell death.

Tamar was Absaloms sister both by father and mother, and Ammons onely by father. b And therefore keeps in her fathers house, as virgins were accustomed.

Here we see that there is no enterprise to wicked, that can lacke comfort to satisfaction.

d Meaning some delicate and daintie meate.

Or, p. 4/1e.

c That is, shee feared them on a diu.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

2 Zewi. 18. 9.

Or, how shall I put away my sinne? g As a lewd and wicked person.

Or, for this cause.

Or, boy.

h For that which was of diuers colours or pieces in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

i For though hee conceived iudgement in his heart, yet the dissembled it, or caused him to be comforted his sister.

Or, in the plaine of Hazor. k To wit, to a banquet, thinking thereby to satisfy his wicked purpose.

¶ Abs. his fad.

1 Pretending to the king that Amnon was most deare unto him.

not my brother Amnon goe with vs? And the King answered him, why should hee goe with thee?

27 But Abfalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I lye vnto you, smite Amnon, kil him, feare not, for haue not I commanded you to be bold therfore and play the men.

29 And the seruants of Abfalom did vnto Amnon, as Abfalom had commaunded: and all the Kings sonnes arose, and euery man gule him vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Abfalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, & all his seruants stood by him with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, because Abfalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the Kings sonnes are dead: for Amnon only is dead.

34 ¶ Then Abfalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side: || behnd him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And as soone as he had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the King also and all his seruants wept exceedingly sore.

37 But Abfalom fled away, and went to Paltai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne eury day.

38 So Abfalom fled, and went to Geshur, and was there three yeeres.

39 And King Dauid desired to goe forth vnto Abfalom, because hee was pacified concerning Amnon, seeing hee was dead.

CHAP. XIII.

2 Abfalom is reconciled to his father by the subtilty of Ioab. 24 Abfalom may no see the Kings face. 25 The seruants of Abfalom. 30 Her cankers teares come to be burnt, and are brought to his fathers sepulchre.

Then Ioab the sonne of Zeruah perceived, that the kings heart was toward Abfalom,

2 And Ioab sent to Tekoah, and brought thence a subtil woman, and said vnto her, I pray thee, saie thy selfe to mourne, and now put on mourning apparell, and annoynt not thy selfe with oyle, but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner vnto him (for Ioab taught her what shee should say)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obsecrate, and said, I Helpe O King.

5 Then the King said vnto her, What ayleth thee? and she answered, I am indeed a widow, and mine husband is dead:

6 And thine handmaid had two c sonnes, and

they two stroue together in the field: (and there was none to part them) so the one smote the other, and flew him.

7 And beholde, the whole familie is risen against thine handmaide, and they sayd, Deliuer him for the soule of his brother whom he flew, that we may destroy the here also: if they shall quench my sparckle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the King said vnto the woman, Go to thine houle, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O king, this crespasse be on mee, and on my fathers houle, and the King and his throne be guiltlesse.

10 And the king said, Bring him to mee that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord lieth, there shall not one haire of thy loe fall to the earth.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my Lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doth the king, as one which is faultie, speake this thing, that hee wil not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doth God spare any person, yet doth he appoint means, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is that the people haue made afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my Lord the king shall now be comfortable: for my Lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the king said, Is not I the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule lieth, my Lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath spoken: for euen thy seruant Ioab bade me, and hee put these words in the mouth of thine handmaid.

20 For to the intent that I should m change the forme of speech, thy seruant Ioab hath done this thing, but my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold,

d Because he hath slaine his brother, he sought to be slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let mee beare the blame, I innocents.

f Swear that they shall not reuenge the blood which are in my number.

g Why dost thou giue contrary sentence by thine Abfalom?

h God hath preiudged wayes as Sanctuarie: so (saie them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mee beire.

k Is of great wickedness to dicterne right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable then plainly (for, none can hide ought from the King.

m Such is the pride of the wicked masters, that in all their wicked commandments they thinke to be obeyed.

n I aming as hee that felt the wrath of God vpon his house, Chap 18. 10.

o Elr because he was put in Abfaloms mouth.

p Or, take it to beare.

q Or, one after another.

r For Maachah his mother was the daughter of Talmai, Chap. 3. 3.

s Or, asaid.

a That the king favoured him.

b In token of mourning; for they used anointing to seeme cheerefull.

c Elr. put words in her mouth.

d Elr. Saue.

e Under this parable he describeth the death of Amnon by Abfalom.

o I have grauted thy request.

now, I haue done this thing: go then, and bring the yong man Abalom againe.

† Abr. blessed.

22 And Ioab fell to the ground on his face, and bowed himselfe, & thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the King hath fulfilled the request of his seruant.

o Covering hereby his affection, & the winning some part of his grace to please the people.

23 ¶ And Ioab arose, and went to Gezur, and brought Abalom to Ierusalem.

24 And the king said, Let him come to his owne house, and see his face. So Abalom turned to his owne house, & saw not the kings face.

25 Now in all Israel there was none to bee so much praised for beaurie as Abalom: from the sole of his foote euen to the top of his head there was no blemish in him.

p Which weyed 6 li 4 ounces after halfe an ounce the shekel.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heavy for him, therefore hee polled it) hee weighed the haire of his head at two hundred shekels by the kings weight.

27 And Abalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

¶ Or possessor. 9 The wicked are impatient in their affections, & spare no lawfull means to compass their ends.

28 ¶ So Abalom dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Abalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore hee sayd vnto his seruants, Behold, Ioab hath a flde by my place, and hath barley therein: goe, and let it fire on fire: and Abaloms seruants set the field on fire.

31 Then Ioab arose, and came to Abalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King, for to say, Wherefore am I come from Gezur? It had bene better for me to haue bene there still: now, therefore let mee see the kings face: and if there bee any trespass in me, let him kill me.

¶ If I haue offended, by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

33 Then Ioab came to the King, & told him, and he called for Abalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abalom.

CHAP. XV.

2 The praeser of Abalom to a curse to the kingdom. 14 David and his first 21 Davids prayer. 34 Hishai went to Achish to discourse his counsel.

† By made him.

AFTER this, Abalom prepared him charrets, and horses, and sitted me to a run before him.

2 Which were as a gard to set forth his estate.

2 And Abalom rose vp early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for iudgement, him did Abalom call vnto him, and said, Of what city art thou? And he answered, Thy seruant is of one of the tribes of Israel.

¶ Or, controuerser.

3 Then Abalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

b That is, nothing of what citie or place he was.

4 Abalom said moreover, c Oh that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to me, that I might do him iustice.

u Thus by flattery, flattery, and faire promise, the wicked feoke preferment.

5 And when any man came neere to him, and did him obeysance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abalom to all Isra-

el, that came to the king for iudgement: so Abalom stole the hearts of the men of Israel.

7 ¶ And after fourtie yeeres, Abalom said vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

d By offering them from his lauer to himselfe. Counting from the time that the Israelites had asked a king of Samucl.

8 For thy seruant vowed a vow when I remained in Gezur, in Aram, saying, If the Lord shall bring me againe in deed to Ierusalem, I will I serue the Lord.

f By offering a peace offering, which was lawfull to do in any place.

9 And the king said vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abalom sent spies throughout all the tribes of Israel, saying, when ye heare the found of the trumpet, yee shall say, Abalom reigneth in Hebron.

g And bid to his scall in Hebron.

11 ¶ And with Abalom went two hundred men out of Ierusalem, that were scalled: and they went in their simplicitie, knowing nothing.

12 Also Abalom sent for Ahithophel the Gilonite, Dauid's Counsellor, from his citie Giloh, while he offered sacrifices: & the treason was great for the people: it increased full with Abalom.

h And bid to his scall in Hebron.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abalom.

† Abr. went and increased.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from h Abalom: make speeche to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

h Whose heart he saw that Satan had to possed, that he would leave no mischief vnattempted.

15 And the kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

† Abr. shuffe.

16 So the king departed and all his household: after him, and the King left ten concubines to keepe the house.

† Abr. as his wife.

17 And the king went forth and all the people after him, and taried in a place farre off.

¶ Or, house. 10 To wit, from Ierusalem. k The few were as the kings gard, as some write, his countelless.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites, and all the Gittites, euen five hundred men which were come after him from Gath, went before the king.

l Who as some write was the kings sonne of Gath.

19 Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne, and abide with the king, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day, and go with vs? I will go whither I can: therefore returne thou, and carrie againe thy brethren: mercy and truth bee with thee.

m Meaning, them of his family. n God requite thee thy friendship and iustice.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall bee, whether in death or liue, euen there surely will thy seruant bee.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and all the people went forward, but the king passed over the brooke Kidron: and all the people went our toward the way of the wilderness.

o To wit, the five hundred men.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, bearing the Arke of the Couenant of God: and they set downe the Arke of God, and Abiathar went vp vntill the people were all come out of the citie.

p Which was the charge of the Kohathites, Num. 4. 9. q To Rand by the A. he.

25 Then the king ſaid vnto Zadok, Cary the Arke of God againe into the citie: it I ſhall find fauour in the eyes of the Lord, hee will bring mee againe, and ſhew me both it, and the || Tabernacle thereof.

26 But if he thus ſay, I haue no delight in thee, behold, there am I, let him doe to me as ſeemeth good in his eyes.

27 The king ſaid againe vnto Zadok the Prieſt, Art not thou a* Seer? returne into the citie in peace, and your two ſonnes with you, to wit, Ahumaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Behold, I will tary in the fields of the wilderneſſe, vntill there come ſome word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head covered, and went barefooted, and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, O Lord, I pray thee, turne the counſell of Ahithophel into fooliſhneſſe.

32 ¶ Then Dauid came to the top of the mount where he worſhipped God: and behold, Huſhai the Archite came againſt him with his coat torne, and hauing earth vpon his head,

33 Vnto whom Dauid ſayd, If thou goe with me, thou ſhalt be a burden vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy ſeruant, O king, (as I haue been in time paſt thy fathers ſeruant, ſo will I now be thy ſeruant) then thou mayeſt bring me the counſell of Ahithophel to nought.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoever thou ſhalt heare out of the kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes: Ahimaz Zadoks ſonne, and Ionathan Abiathars ſonne: by them alſo ſhall yee ſend mee euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The inſults of Ziba. 5 Shimei curfeth Dauid. 16 Huſhai cometh to Abſalom. 21 The counſell of Ahithophel for the concubines.

WHEN Dauid was a little paſt the top of the hill, behold, Ziba the ſeruant of Mephiboſeth met him with a couple of aſſes ſaddled, and vpon them two hundred cakes of bread, and an hundred bunches of ſtra ſins, and an hundred of || dried figges, and a bottle of wine.

2 And the king ſaid vnto Ziba, What meaneth thou by theſe? And Ziba ſaid, They be baſſes for the kings houſhold to ride on, and bread and dried figs for the young men to eate, and wine that the ſaint may drinke in the wilderneſſe.

3 And the king ſaid, But where is thy maſters ſonne? Then Ziba answered the king, Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thiſe

are all that pertained vnto Mephiboſeth. And Ziba ſaid, ¶ I beſeech thee, let me finde grace in thy ſight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei, the ſonne of Gera: and he came out and curſed.

6 And he caſt ſtones at Dauid, and at all the ſeruants of king Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus ſaid Shimei when hee curſed, Come fourth, come fourth thou ¶ murderer, and ¶ wicked man.

8 The Lord hath brought vpon thee all the blood of the houſe of Saul, in whole ſtead thou haſt reigned: and the Lord hath deliuered thy kingdom into the hand of Abſalom thy ſonne: and behold, thou art taken in thy wickedneſſe, becauſe thou art a murderer.

9 Then ſaid Abſhai the ſonne of Zeruiah vnto the king, Why doeth * this dead dog curſe my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king ſayd, What haue I to doe with you, yee ſonnes of Zeruiah? for hee curfeth euen becauſe the Lord hath ¶ bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

11 And Dauid ſayd to Abſhai, and to all his ſeruants, Behold, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Teruiah ſuffer him to curſe: for the Lord hath bidden him.

12 It may bee that the Lord will looke on || mine affliction, and ſo do me good for his curſing this day.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as hee went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him weary, and reſrefhed themſelues there.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Dauids friend was come vnto Abſalom, Huſhai ſaid vnto Abſalom, ¶ God ſaue the king, God ſaue the King.

17 Then Abſalom ſayd to Huſhai, Is this thy kindneſſe to thy friend? Why wenteſt thou not with thy friend?

18 Huſhai then answered vnto Abſalom, Nay, but whom the Lord and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And ¶ moreouer, vnto whom ſhall I doe ſeruiſe? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhal doe.

21 And Ahithophel ſayd vnto Abſalom, Goe in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhal heare that thou art abhorred of thy father, the haſſes of all that are with thee, ſhall be ſtrong.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

1 Cr. his tabernacle.
2 The faithful in all their afflictions ſhew themſelves obedient to Gods will.
3 1 Sam. 5. 9.

4 With aſhes and duſt in ſign of ſorrow.

5 The counſell of the crafty worldlings doth more harme then the open force of the enemie.

6 Though Huſhai diſabled here at the kings request, yet may we note this example to excuſe our diſſimulation.

7 Which was the hill of oliues, Chap. 15. 30.

8 Or, fig cakes.

9 Commonly there are no victuals there, therefore they which vnderſtand the ſervice of friendſhip accuſe others.

† Ebr. I worſhip.
c Which was a citie in the tribe of Benjamin.
d That is, round about him.

† Ebr. man of blood.
† Ebr. man of Benjamin.
e Reproaching him although by his meaneſſe: becauſe hee ſlew and Abner were ſlaine.
f 1 Sam. 14. 15.
g 2 Sam. 3. 8.

f Dauid felt that this was the Iudgement of God for his ſinne, therefore humbly he ſubielle to his rod.

g Or, my traue.
h Meaning that the Lord will lend comfort to his, when they are oppreſſed.

h To wit, at Baſtim.

† Ebr. let us ſing ſue.

i Meaning Dauid.

† Ebr. the ſecond time.

k Suſpecting the change of ſhipping done, and to his owne overthrow, hee giueth ſuch counſell, as might moſt hurt his fathers reconciliation: and alſo declare to the people that Abſalom was in highſt authority.

1 It was so effected for the success thereof.

23 And the counsell of Ahithophel which hee counsellled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Abfalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord was for Dauid. 19 The Priests fauour was hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himself. 27 They bring victuals to Dauid.

Moreouer, Ahithophel said to Abfalom, a Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will care him, and all the people that are with him shall flee, and I will imite the king onely.

3 And I will bring againe all the people vnto thee, and when all shall returne (the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying pleased Abfalom well, and all the Elders of Israel.

5 Then said Abfalom, Call now Hushai the Archite also, and let vs heare likewise what hee saith.

6 So when Hushai came to Abfalom, Abfalom spake vnto him, saying, Ahithophel hath spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Abfalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chained in minde as a beare robbed of her whelps in the field: also thy father is a valiant warrior, and will not follow with the people.

9 Behold, hee shid now in some caue, or in some place: and though some of them be ouerthrown at the first, yet the people shall heare, and say, The people that follow Abfalom, are ouerthrown.

10 The he also that is valiant, whose heart is as the heart of a Lion, shall shrinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men,

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the find of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and if we will vpon him as the deaw falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuier, vntill there be not one small stone found there.

14 ¶ Then Abfalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Abfalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that mender did Ahithophel and the Elders of Israel counsell Abfalom: and thus and thus haue I counsellled:

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fields of the wilderness, but rather get thee ouer, left the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by Beth-rogel: (for they might not be seene to come into the citie) and a maid went, and told them, and they went and shewed King Dauid.

18 Neuertheless, a yong man saw them, and told it to Abfalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke & spread a conering ouer the wells mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Abfaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathaz? And the woman answered them, They be gone ouer the brooke of water, and when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the ocher came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for k such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

23 ¶ Now when Ahithophel saw that his counsell was not followed, hee sadded his asse, and arose, and he went home vnto his citie, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abfalom passed ouer Iordan, hee, and all the rean of Israel with him.

25 And Abfalom made Amasa captaine of the hoste in the stead of Toab: which Amasa was a mansfome named Israh, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Toabs mother.

26 So Israel and Abfalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel.

28 ¶ Brought beds, and Basins, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentils, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him to eate: for they said, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuideth his arme into three parts. 9 Abfalom is hangd. 14 He is cast in a pit. 33 Dauid lamenteth the death of Abfalom.

Then Dauid numbered the people that were with him, and fet ouer them captaines of thousands, and captaines of hundreds.

2. And Dauid sent forth the third part of the people vnder the hand of Toab, and the third part

f That is, ouer Iordan.

17 The mess of Rogel. Meaning, the message from their fathers.

h Thus God scattered in cour to his in their great dangers.

i The Chaldee text readeth, Now they haue passed the Iordan.

k To wit, to pursue thee with all haste.

l They traualled all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberal to his, when they seeme to be vicerely delicate.

a The wicked are to greedie to execute their malice, that they leaue none occasion, that may further the iaine.

b Meaning, Dauid.

f Ebr was right in the eyes of Abfalom.

g Hushai is in his mouth.

h Or, giuen such counsell.

e Hushai sheweth himselfe faithfull to Dauid, in that he reprooeth this wicked counsell and purpose.

i Or, say all night.

f Ebr, haue a breach, orruist.

g Ebr, ouer.

h Or, we will campe againe by him.

i Or, commended. That counsell which seemed good at the first to Abfalom, verily.

e For by the counsell of Hushai, he went to the battell, where he was destroyed.

a For certaine of the Reubenites, Gadites, and of the halfe tribe could not beare the infolenie of the sonne against the father, and therefore they went with Dauid.

part vnder the hand of Abiſhai Ioaabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King ſayd vnto the people, I will go with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaue: but thou art now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the cite.

4 Then the King ſayd vnto them, What ſeemeth you beſt, that I will doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Ioaab and Abiſhai, and Ittai, ſaying, Intreat the yong man Abſalom gently for my ſake. And all the people heard when the king gaue al the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the wood of Ephraim:

7 Where the people of Iſrael were ſlaue before the ſeruants of Dauid: ſo there was a great ſlaughter that day, euen of twenty thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: & his head caught hold of the oke, and he was taken vp || betwene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, told Ioaab, ſaying, Behold, I ſaw Abſalom hanged in an oke.

11 Then Ioaab ſayd vnto the man that tolde him, And haſt thou indeed ſene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee ten ſhekels of ſiluer, and a girdle?

12 Then the man ſayd vnto Ioaab, Though I ſhould receive a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware left any touch the yong man Abſalom.

13 If I had done it, it had beene the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue been againſt me.

14 Then ſayd Ioaab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them through Abſalom, while he was yet aliue in the middes of the oke.

15 And ten ſeruants that bare Ioaabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioaab blew the trumpet, and the people returned from purſuing after Iſrael: for Ioaab held backe the people.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and layd a mightie great heape of ſtones vpon him: and all Iſrael ſid euerie one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he ſayd, I haue no ſonne to keepe my name in remembrance: and hee called the pillar after his owne name, and it is called vnto this day Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath done vnto thee out of the hand of his enemies.

20 And Ioaab ſayd vnto him, Thou ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſayd Ioaab to Cuſhi, Go tell the king, what thou haſt ſene. And Cuſhi bowed himſelfe vnto Ioaab, and ranne.

22 Then ſaid Ahimaaz the ſonne Zadok againe to Ioaab, What, I pray thee, if I alſo run after Cuſhi? and Ioaab ſayd, Wherefore now wilt thou runne nry ſonne, ſeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betwene the two gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and behold a man came running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he be alone, I ſee bringeth tidings. And he came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, behold, another man runneth alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, I methinke the running of the foremoſt ſlike the running of Ahimaaz the ſonne of Zadok. Then the king ſayd, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and ſayd vnto the king, Peace be with thee: and hee fell downe to the earth vpon his face before the king and ſaid, Bleſſed be the Lord thy God, who hath ſhut vp the men that liſt vp their hands againſt my lord the king.

29 And the king ſaid, Is the yong man Abſalom ſafe? And Ahimaaz answered, When Ioaab ſent the Kings ſeruant, and me thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the king ſayd vnto him, Turne aſide, and ſtand here: ſo hee turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſayd vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi answered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, bee as that yong man is.

33 And the king was moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

C H A P. XIX.

7 Ioaab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephoſebeth meeteth the king. 36 Barzilai perſwades. 41 Iſrael ſtriveth with Iuda.

And it was tolde Ioaab, Behold the king weepeth and mourneth for Abſalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the yong man heard ſay that day, The king ſeeketh for my ſonne.

b Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then what ought ſhould ſeeme vnto him.

c So called, becauſe the Ephraimites (as ſome ſay) ſed their cattell beyond Iordain in this wood.

|| This is a terrible example of Gods vengeance againſt them that are rebels, or diſobedient to their parents.

+ Gen. 23. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the bears of Abſalom.

d For he had pity of the people which was ſeduced by Abſaloms flatterie.

e Thus God turned his vaine glory to ſhame.

+ Gen. 14. 17. f It ſeemeth that God had puniſhed him in taking a way his children, Chap. 14. 27.

† Ebr. iudged.

g For Ioaab bare good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

h He ſate in the gate of the city of Mahanaim.

† Ebr. ſid me ar in le moue.

† Ebr. 7 ſerke raching.

i Hee had had experience of his fidelitie, Chap. 17. 26.

|| Or, deliured vp.

k Towit, Cuſhi, who was an Ethiopian.

† Ebr. ſid 223 from 61.

l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not therewith ſide his fathers affection toward his ioune.

† Ebr. ſaluation of deliuerance.

Dr Israbb.

As they doe that mourne.

b At Mahanaim.

3 And the people went that day into the city **||** secretly, as people confounded hide themselves when they flee in battell.
4 So the King ^a hid his face, and the King cried with a loud voice, My sonne Abialom, Abialom my sonne my ionne.

Dr captiuitie.

f Ebr. been right in thine eyes
f Ebr. to the ears of thy seruants.

5 ¶ Then Ioab came into the **b** house of the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saved thy life, and the liues of thy ionnes, and of thy daughters, and the liues of thy wiuces, and the liues of thy concubines,
6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day that thou regardest neither thy **||** princes nor seruants: therefore this day I perceiue, that if Abialom had liued, and we all had died this day, that then it would haue **†** pleased thee well.

c Where the most resort of the people haunted.

7 Nowe therefore vp, come out, and speake **†** comfortably vnto thy seruants: for I fweare by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worfe vnto thee then all the euill that tell on thee from thy youth hitherto.

d Euerie one blamed another, and those who should first bring him home.

8 Then the king arose, and sate in the **c** gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

9 ¶ Then all the people were at **d** strife throughout all the tribes of Israel, saying, The king faued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Abialom.

f By this policie David thought that by winning the captiue hee should haue the hearts of all the people.

10 And Abialom, whom we anointed ouer vs is dead in battell: therefore why are ye slow to bring the king againe?
11 But King Dauid sent to Zadok and to Abiathar the **e** Priests, saying, Speake vnto the Elders of Iudah, & say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, **||** *uero* to his house.)

g Who had before reuiled him, Chap. 16. 13.

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?
13 Also say ye to Ama'a, Art thou not my bone and my flesh? God doo so to me and more also, if thou be not captaine of the host to me for euer in the **f** roume of Ioab.

h Chap. 16. 2.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

i Ebr. in his aduersitie hee was his most cruell enemye, and now in his prosperitie, seeketh by flatterie to creepe into fauour.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meet the king, and to conduct him ouer Iorden.

16 ¶ And **g** Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurin, halted and came downe with the men of Iudah to meeete King Dauid,

17 And a thousand men of Benjamin with him, and **h** Ziba the seruant of the house of Saul, and his fiftene sonnes and twenty seruants with him and they went ouer Iorden before the king.

18 And there went ouer a boate to carrie ouer the Kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute **i** wickednesse vnto me, nor remember the thing that thy seruant did **||** wickedly when my lord the king departed out of Ierusalem, that

the king (should take it to his heart,

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of **||** Ioseph that am come to, goe downe to meeete my lord the king.

21 But Aioith that the ionne of Zeruah answered and said, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And Dauid said what haue I to doe with you, ye ionnes of Zeruah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am thus day king ouer Israel?

23 Therefore the king sayd vnto Shimei, Thou shalt not **k** die, and the king sware vnto him.

24 ¶ And Mephoboth the sonne of Saul came downe to meeete the king, and had neither washed his feete, nor dressed his head, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when **l** he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest thou nor with me, Mephobotheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine affe failed to ride thereon, for to goe with the king, because thy seruant **||** lame.

27 And he hath **k** accused thy seruant vnto my lord the king: but my lord the king **||** as an **||** Angel of God: doe therefore thy pleasure.

28 For all my fathers house were **n** but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba denie the **o** lands.

30 And Mephobotheth sayde vnto the king Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, **||** euen fourescore yeere old, and he had prouided the king of sustenance, while he lay at Mahanaim, for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, **†** How long haue I to liue, that I should goe vp with the king to Ierusalem.

35 I am this day fourescore yeere olde: and can I discern betwene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant bee any more a **p** burthen vnto my lord the king?

36 Thy seruant will goe a litle way ouer Iorden with the king, and why will the king recompense it me with **||** such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citee, and be **||** buried in the graue of my father and of my mother: but behold thy seruant **q** Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shal go

i By Ioseph hee meaneth Ephraim, Nansifeth and Benjamin (whereof the was) because the three were vnder one theodard, Numb. 1. 18.

k By my hands, or during my life, as read, 1 King. 2. 8, 9.

l When Mephobotheth being at Ierusalem had met the king.

m Able for his wisdom to iudge in all matters.

n Worthy to die for Sauls cruelty toward thee.

o David did enuill in taking his land from him because he knew the cause, but much worse, that knowing the truth he did not rectiforem.

† Ebr. how many daies are the eyes of my life.

p Hethought it not meeete to receive benefits of him to whom he was not able to do seruice againe.

q My sonne.

Or, slafe.

with me, and I will doe to him that thou shalt bee content with: and what euer thou shalt require of me, that will I doe for thee.

He made him fire wea.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzilai, and blessed him, and hee returned vnto his owne place.

Where the tribes of Iudah carried to receiue him.

40 ¶ Then the king went to Gilgal, & Chimmam went with him, and all the people of Iudah conducted the king, and also halfe the people of I Israel.

Which had raken part with the king.

41 And behold, all the men of I rael came to the king, and said vnto the king, Why haue our brechren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauid's men with him ouer Iorden?

Toward Ierusalem.

42 And all the men of Iudah answered the men of I rael, because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings eate, or haue wee taken any bribes?

Ioab, haue not wee first spoken to bring home the king, we are vs.

43 And the men of I rael answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then yee: Why then did ye despise vs, that our aduice should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the wordes of the men of I rael.

CHAP. XX.

1 Sheba raiseth I rael against Dauid. 2 Ioab killeth Amasa traierously. 3 The head of Sheba was slaine: vnto Ioab. 4 Dauid cometh to Ierusalem.

Where the ten tribes contended against Iudah.

Then there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in b Dauid, neither haue wee inheritance in the sonne of I shai: every man to his tents, O I rael.

As they of Iudah say.

2 So euery man of I rael went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from d Iorden euen to Ierusalem.

He thought by speaking contempuously of the king, to stirre the people rather to sedition, or else by causing I rael to depart, thought that they of Iudah would haue left eued him.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

From Gilgal, which was neere Ieruca.

4 ¶ Then said the king to Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

Who was his chief captain in Iobabs come, Chap. 19. 13.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

Either them which had bene vnder Ioab, or Dauid's men.

6 Then Dauid said to Abishai, Now shal Sheba the sonne of Bichri doe vs more harme then did Abisalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities and escape vs.

Chap. 8. 18.

7 And there went out after him Iobabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

Which was his coat, that hee used to wear in the warres.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobabs garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Ioab saide to Amasa, Art thou in

health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Iobabs hand: for therewith he smote him in the bely, and fled out his bowels to the ground, and f smote him not the second time: so hee died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs men flood by him, and said, He that fauoureth Ioab, and he that is of Dauid's part, let him goe after Ioab.

12 And Ama wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because hee sawe that euery one that came by him, flood fill.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of I rael vnto Abel, and Bethmaachah, and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the city, and the people therof stood on the rampet, and all the people that was with Ioab, k deloyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, Thy spake in the old time, saying, They should aske of Abel: and so haue they continued.

19 I am one of them that are peaceable, and faithful in I rael: and thou goest about to destroy a citie and a mother in I rael: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid mee, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, and against Dauid: del uer vs h m onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shalbe thrown to thee ouer the wall.

22 Then the woman went vnto all the people with her wiledome, and they cut off the head of Sheba the sonne of Bichri, & cast it to Ioab: then hee blew the trumpet, and they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ Then Iobab was ouer all the hoste of I rael, and Benaiah the sonne of Iehoiada ouer the Gherethites, and ouer the Pelethites,

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abiathar the Priests.

26 And also Irath the Iairite was chiefe about Dauid.

CHAP. XXI.

1 Three deare yeres. 2 The vengeance of the finnes of Saul is brought on his four sons, which are hanged. 3 Four great battels, which Dauid had against the Gihonites.

Hee peace.

Hee troubled not his stroke.

Hee flood by. Amasa at Iobabs appointment.

Vnto the citie Abel, which was neere to Bethmaachah.

That is, he went about to ouerthrow it.

She sheweth that the olde custome was not to destroy a citie before peace was offered, Dent. 20. 10, 11.

She speaketh in the name of the citie.

Hearing his fault told him, hee gaue place to reason, and requir'd onely him that was author of the creation.

They were cast out.

Chap. 8. 16.

Either in dignity, or familiarity.

Then

† *Elor. yeere after yeere.*
 † *Elor fought the face of the Lord*

a Thinking to gratifie the people, because thier were wont of the feed of Abraham.
 * *10. In. 3. 16. 17.*

b Where with may your wrath be appeased that you may pray to God to remouee this plague from his people?

c Saue onely of Sauls flocke.

d Of Sauls kinemen.
 e To pacifethe Lord.

* *1. Sam. 18. 3. and 20. 8. 42.*

f Here Michal is named for Merab, Adrielis wife, as appereth 1. Sam. 18. 19. for Michal was the wife of Paltiel. 1. Sam. 25. 44. and neuer had child, 1. Sam. 6. 13.
 † *Elor fili.*
 g Which was in the moneth Aihb or Nisan, which containeth part of March, and part of April.
 h To make her this prey wherein she prayed to God to turne away his wrath.

i Because thought was the cause of this famine, God by sending of raine sheweth that hee was pacified.
 † *Or. 10. 18.*
 * *1. Sam. 31. 10.*

k For where the multitude suffereth lacke unpunished, there the plague of God lieth vpon the land.

Then there was a famine in the dayes of Dauid three yeeres together: and Dauid † asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 Then the king called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the childre of Israel had sworn: but Saul sought to slay them, by his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may bleste the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no filter nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Irael. And hee said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that continued vs, and that imagined euill against vs, so that wee are destroyed from remaining in any coast of Israel,

6 Let seuen men of his d fountes bee deliuered vnto vs, & we will hang them vp vnto the Lord in Gibeah of Saul the Lords chofen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan, the sonne of Saul, because of the * Lordes oath that was betweene them, *men* betweene Dauid and Ionathan the son of Saul.

8 But the king tooke the two fonges of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *emen* Armoni and Mephibosheth, and the fise fonges of f Michal the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Melohathite.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died all seuen together, and they were slaine in the time of haruest. in the 8 first dayes, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah tooke b sackcloth, and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill i water dropped vpon them from the heauen, and suffered neither the b rdes of the ayre to || light on them by day, nor beades of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne from the citzens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his son, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Benjamin, in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then * appeaced with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid slaid them.

16 Then Ishi-benob which was of the fonges of l Haraphah (*the head of whoe speare weighed three hundred m shekels of braffe*) *emen* hee being girded with a new sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quitch the a light of Israel.

18 ¶ And after this also there was a battell with the Philistims at o Goben, then Sibbechai the Hushathite slew Saph, which was one of the fons of Haraphah.

19 And there was yet another battell in Goben, with the Philistims, where Elhanan the sonne of Iaere-oregim, a Bethlehemitte slew p Goliath the Gittite: the staffe of whose speare was like a weavers beame.

20 Afterward there was also a battell in Gath, where was aman of a great stature, and had on euery hand fixe fingers, and on euery foote fixe toes, *oure* and *twentie* in number: who was also the sonne of Haraphah.

21 And when hee reuled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

2 *Dauid after his victories praiseeth God, & the anger of God toward the wicked. 44 His prophesies of the restitucion of the Iewes, and vocacion of the Gentiles.*

And Dauid spake the words of this a song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And hee said, The Lord is my b rocke and my fortress, and hee that deliuereth me.

3 God * my || strength, in him will I trust my shield, & the horne of my saluation, my lie tower and my refuge: my Saviour, thou hast saued mee from violence.

4 I will call on the Lord, who is worthy to be prayed: so shall I be safe from mine enemies.

5 For the c panges of death haue compassed mee: the floods of vngodlinesse haue made mee afraid.

6 The furrowes of the graue compassed me about: the snares of death ouertooke me.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked, the foundations of the heauens moued and shooke, because hee was angry.

9 d Smoke went out at his nostrils, and consuming e fire out of his mouth: colcs were kindled thereat.

10 Hee † bowed the heauens also, and came downe, and darknesse was vnder his feete.

11 And hee rode vpon g Cherub and did flie, and hee was seene vpon the wings of the wind.

12 And hee made darkenes a Tabernacle round about him, *emen* the gathering of waters, and the cloudes of the ayre.

l That is, of the race of giants. m Which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preservation of the godly magistrat.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4
 p That is, 18 cubits the brother of Goliath whom Dauid slew, 1. Chro. 20. 5.

* *1. Sam. 16. 9.*

a In token of the wonderful benefite that hee receiued of God.

* *Psal. 8. 3.*
 b By the diuersity of these comfortable names, hee sheweth how his faith was strengthened in all tentations. [Or. rocke.]

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: for Christ and his Church shall ouercome most grieuous dangers, tyranny and death.

d That is clouds and vapours.
 e Lightning and thundring.
 f So it seemeth when the ayre is darke.
 g To lie in a moment thorow the world.

h By this description of a tempest, he declareth the power of God against his enemies.

13 At the brightness of his presence the coles of fire were kindled.

14 The Lord thundered from heaven, and the most High gaue his voyce.

15 Hee shot arrows also, and scattered them: to wit, lightning, and destroyed them.

16 The channels also of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from above, and tooke mee: hee drew me out of many waters.

18 Hee deliuered mee from my strong enemy, and from them that hated mee: for they were too strong for mee.

19 They prevented mee in the day of my calamitie, but the Lord was my stay,

20 And brought mee forth into a large place: he deliuered me because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed mee.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his Lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughtie, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darknesse.

30 For by thee I haue broken thorow an host, and by my God haue I leaped ouer a wall.

31 The way of God is vn corrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 Hee maketh my feet like hindes feet, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increas'e.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them, and thrust them thorow: and they shall not arise, but shall fall vnder my feet.

40 For thou hast girded mee with power to battell, and them that arose against mee, hast thou subdued vnder mee.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but hee answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the freete, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my people: thou hast preferred mee to bee the head ouer nations: the people which I knew not, doe serue me.

45 Strangers shall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lord liue, and blessed bee my strength: and God, euen the forcer of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift me vp from those that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his King, and sheweth mercy to his anointed, euen to Dauid, and to his seed for euer.

CHAP. XXIII.

1 The last words of Dauid. 6 The wicked shall be pluckt vp as thornes. 8 The names and fits of his mightie men. 15 Hee desired water, and would not drinke it.

These also be the last words of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on high, the Anointed of the God of Iaakob, and the sweet singer of Israel saith,

The Spirit of the Lord spake by me, and his word was in my tongue.

The God of Israel spake to me, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

Euen as the morning light, when the Sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the grass of the earth which by the bright raine.

For so shall not mine house be with God: for he hath made with mee an euerlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it grow so.

But the wicked shall be euery one as thornes thrust away, because they cannot be taken with hands.

But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

These be the names of the mighty men whom Dauid had. Hee that sat in the seat of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

And after him was Eleazar the sonne of Dodo, the sonne of Ahoi, one of the three worthies with Dauid, when they defied the Philistims gathered there to battell, when the men of Israel were gone vp.

He arose and smote the Philistims, vntill his hand was weary, and his hand clave vnto the sword: and the Lord gaue great victory the same day, and the people returned after him

The wicked in their necessitie are compelled to flee to God, but it is too late.

Meaning, of the Iewes, who conspired against mo.

Not willingly obeying me, but dissemblingly.

Let him shew his power, that he is the gouernour of all the world.

* Rom. 15. 6.

* Chap. 7. 13.

Which he spake after that he had made the Psalmes.

Meaning, hee spake nothing but of the motion of Gods Spirit.

Which groweth quickly, and fasteth soene.

But that my kingdom may continue for euer according to his promise.

As one of the kings counsell.

* 1 Chron. 11. 2.

Or, assailed with danger of their host.

Meaning fled from the battell.

By a crane which came of wearinesse and straining.

It was so beset, that all means seemed to faile.

Toward Saul and miso enemies.

I attempted nothing without his commendement.

Their wickednesse is cause that thou seemest to forget thy wonted mercy.

The manner that God vseth to succour his, neuer faileth.

He vseth extraordinary means to make me winne most strong holds.

Hee acknowledged that God was the author of his victories, who gaue him strength.

him only to spoyle.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gaue h great victory.

13 ¶ Afterward three of the thirty captaines, went downe, and came to Dauid in the harueit tme vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the threemighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powered it for an offering vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in iopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundred, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabzed, slew two strong men of Moab: he went downe also, and slew a Lyon in the mids of a pit in the time of snow.

21 And he slew an Egyptian a || man of great stature, & the Egyptian had a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among m thirty: but he attained not to the first three: and Dauid made him of his counsell.

24 ¶ * Ahal the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * || Palitite: Ira the sonne of Ikkezh the Tekoite:

27 Abiezer the Anethothite: * Mebunnai the Hu'athite:

28 Zalmon an Ahothite: Maharai the Netophachite:

29 Heleb the sonne of Baamah a Netophachite: Irtai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai the riuier of Gaath:

31 Abi-albon the Arshathite: Azmaueh the Barhumite:

32 Elhaba the Shaalbonite: of the sonnes of Iafhen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelct the sonne of Ahasbai, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite: 36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruiah.

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, ° thirty and seuen in all.

CHAP. XXIII.

1 Dauid censured the people to be numbered. 10 He repenteth, and chaufeth to fall into Gaths bands. 15 Senoie sboujand persis with the p'sonice.

AND the wrath of the Lord was againe kindled against Israel, and he moued Dauid against him, in that hee said, Goe, number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increa'e the people an hundred fold more then they be, and that the eyes of my Lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word pretailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the mids of the || valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to || Tahim-hodshi, so they came to Dan Iaan, and io about to Zidon,

7 And came to the forresse of || Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel 4 eight hundred thousand strong men that drew swords, and the men of Iudah were 6 five hundred thousand men.

10 Then Dauid heart smote him, after that he had numbered the people, and Dauid said vnto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I have done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids' Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that g seuen yeeres famine come vpon thee in thy land, or wilt thou

These came to Dauid, and helped to refresh him to his kingdom.

Before they were plagued with famine, Chap. 21. 1. The Lord permitted Sathan, as Chron. 21. 1.

Because he did this to trie his power, and to test therein, it offended God. Ife it was lawfull to number the people. Exod. 30. 12, Num. 1. 2.

Or, river. Or, to be washed and newly inhabited.

Or, Zor.

d According to Iobabs count: for in all there were eleven hundred thousand, 1. Chron. 21. 5.

e Concluding vnder the name of Beniaminites: for e they had but foure hundred and seuen thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time. f Forthre yeeres of famine were sent for the Gilonites waters: this was the fourth yeere to the which hitherto had bene added other three yeeres more, 1. Chron. 21. 12.

* 1. Chron. 11. 27.

h Whobath neither respect to man nor fear, when he will shew his power. Or, giues.

i Being overcome with wearie and had thirst.

k Redeling his affection, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11. 20.

l For haue.

Or, 120. hai.

Or, a comely man. i Which was as big as a weasener became. 1. Chron. 11. 23.

m He was more valiant then the 30 that follow, and not so valiant as the six before. Or, Chap. 9. 8.

* 1. Chron. 11. 27. Or, Pelensie.

n Dicers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.

thou see three months before thine enemies, they following thee, or that there be three daies pestilence in thy land? now aduise thee, and see, what answer I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when hee saw the Angel that mote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheep, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his seruants? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: behold the oxen for the burnt offerings, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauorable vnto thee)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for a fiftie shekels of silver.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land and the plague ceased from Israel.

1 Called also Ornan. Chron. 21.20.

m That is, abundantly: for as some write, he was King of Ierusalem before Dauid won the towre.

n Some write that eacety tribe gaue 50, which make 500, or that afterward he bought as much as came to 550 shekels, 1 Chron. 21.5.

h From the one side of the countrey to the other.

¶ 2 Sam. 15.11.

l The Lord spared this place, because here had Abimelech build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offered himselfe to Gods corrections as the onely cause of this euill.

THE FIRST BOOKE OF the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie & change of things which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings: vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then saweureth them when his word is truly set forth, & true esteemed, & well punished, and concedes maintained) fall to decay and come to nought: as appeareth by the diuision of the kingdom of Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudab and Benjamin came to Roboam, and this was called the kingdom of Iudab: and the other ten tribes held with Ieroboam, and this was called the kingdom of Israel. The King of Iudab had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudab here is deuised, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudab in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

1 *Michas keepeth Dauid in his extreme age. 5 Adonijah usurpeth the kingdom. 30 Salomon is anointed king. 50 Adonijah's death to the altar.*

Now when King Dauid was a old and stricken in yeeres, they covered him with clothes, but no heat came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King a young virgin, & let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire young maid throughout all the coasts of Israel, and found one Abishag a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministered to him, but the King knew her not.

5 ¶ Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate

him charrets and horsemen, and a fiftie men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Abialom.

7 And he tooke countsell of Iobab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Euaiah the son of Ichoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattell by the stone of Zohelech, which is by En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudab the Kings seruants.

10 Eut Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother, hee called not.

d Reade 1 Sam. 15.11.

¶ Eutr. depts

¶ Eutr. his words were with Iobab. e They tooke his part and followed him.

Or, sic fontaine.

f As the Cherethites and Pelethites,

h He was about 70. yeeres old, 2 Sam. 5.4. b. For his natural away with crooked

Or, seru his.

c Which citie was in the tribe of Issachar, as Iosh. 19.18.

* 9. Sam 3 4

For Adoniah will deliroy thee and thy sonne, if he reigne.

By declaring such things, as may further the same.

The king being worne with age, could not attend to the affaires of the realme, and Adoniah had many flatterers which kept it from the king.

And so put to death as wicked transgressors, † Ebr. sinners.

Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the King Adoniah live.

Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

Moved by the Spirit of God to doe, because he foresaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adoniah the sonne of Haggith doth reigne, and Dauid our Lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddst not thou my lord, O King, sweare vnto thine handmaide, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniah King?

14 Beholde, while thou yet talkest there with the king, I also will come in aiter thee, and confirm thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Ab-sag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeifance vnto the king. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adoniah King, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeifance before the king vpon his face to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adoniah shall reigne after me, and hee shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue King Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Call mee Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king saue, saying, As the Lord Iudith who hath redeemed my soule out of all aduersitie,

30 That as I swaue vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call mee Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came take with the King.

33 Then the King saide vnto them, Take with you the seruants of your lord, and caue Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him their King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, and the Lord God of my lord the King ratifi it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelchites went downe and caued Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of poyl out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the found of them.

41 ¶ And Adoniah and all the ghesetes that were with him heard it: (and they had made an end of eating) and when Ioab heard the found of the trumpet, he said, What meaneth this noise and vprore in the cite?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adoniah said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Ionathan answered, and said to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelchites, and they haue caued him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon, and they are gone vp from thence with ioy, and the cite is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover the kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the Lord.

48 And thus said the King also, Blessed bee the Lord God of Israel, who hath made one to

Meaning, the Kings seruants and such as were of his guard,

† Ebr. commanded.

† Ebr. say so.

Where with they accustomed to anoint the Priests, and the holy instruments, Exod. 30. 23.

† Ebr. brake.

† Ebr. a man of power.

He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

To salute him, and to pray and praise God for him.

† Ebr. gaue God thanks for the good success.

fit

fit on my Throne this day, euen in my sight.

49 Then all the ghesets that were with Adonijah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the pre'ence of Salomon, arose and went, and tooke hold on the hornes of the Altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, hee hath caught hold on the hornes of the Altar, saying, I et King Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse bee found in him, hee shall die.

53 Then King Salomon sent, and they brought him from the Altar, and he came and did obedience vnto King Salomon, And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorted Salomon, and giueth charge concerning Ioab, Berythai, and Shimei. 2 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 Hee deceiues. 35 Zadok was placed in Abisba's roomes.

Then the dayes of Dauid drew neere that hee should die, and he charged Salomon his son, saying,

1 I goe the way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his Commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before me in truethe, with all their hearts, and with all their soules: ¶ thou shalt not (said hee) want one of thy possesities vpon the Throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto Amner the sonne of Ner, and vnto Amasai the sonne of Iether: whom hee slew, and shed blood of battell in peace, and cut the blood of warre vpon his girdle that was about his loines, & in his shooes that were on his feet.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnes vnto the sonnes of Barzilai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Absalom thy brother.

8 ¶ And beholde, with thee is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I swore to him by the Lord, saying, I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the daies which Dauid reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirte and three yeeres reigned he in Ierusalem.

12 ¶ Then fate Salomon vpon the throne of Dauid his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Haggith came to Beth-sheba the mother of Salomon: and hee said, Commet thou peaceably? and hee said, Yea.

14 Hee said moreover, I haue a sute vnto thee. And hee said, Say on.

15 Then hee said, Thou knowest that the kingdom was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, refuse me not. And hee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adonijah: and the King rose to meete her, and bowed himselfe vnto her, and fate downe on his Throne: and hee caused a seate to be set for the Kings mother, and she fate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King saide vnto her, Aske on, my mother: for I will not say thee nay.

21 Shee said then, I et Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the Kingdom also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon swore by the Lord, saying, God doe I to mee and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, and set mee on the Throne of Dauid my father, who also hath made mee an house, as he promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Ichoiada, and hee smote him that hee died.

26 ¶ Then the King saide vnto Abiathar the Priest, Goe to Anathoth vnto thine owne houses: for thou art worthy of death: but I wil not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

Which Dauid his father had built in the floore of Arathanah, 1. 2. Sam. 7. 4. 5.

1. I am ready to die as all men must. 2. He sheweth how hard a thing it is to gouerne, and that one can doe it well, except he obey God. 3. Deut. 29. 9. 10. 1. 7. 4. Or, doe wisely.

c And without hypocricie. 1. 2. Sam. 7. 12. 2. Ebr. a man shall not be cut off: so shewes from off the throne.

1. 2. Sam. 7. 27. 2. 2. Sam. 10. 10. d He shed his blood in time of peace, as if there had bene warre. e He put the bloody sword into his sheath.

3. 2. Sam. 19. 31.

f That is, they deal mercifully with me. 2. 2. Sam. 16. 5.

3. 2. Sam. 19. 33.

g Let him be punished with death, looke verse 46.

h For hee feared lest hee would worke treason against the King.

i In signe of their fauour and content.

1. Ebr. cause not my face to see away.

k In token of respectance, and that others by his example might haue her in greater honour.

l Meaning, that if hee should haue granted Abishag, which was to decree to his father, hee would afterward haue a spere to the Kingdom.

2. 2. Sam. 7. 12. 13.

m Or, set upon him.

n Or, poss. shew. 1. Ebr. a man of death.

o When hee fled before Absalom, 2. Sam. 15. 24.

1. 2. Sam. 2. 31. 35.

p Hee tooke Adonijahs part when hee would haue vsed to the kingdom, Chap. 1. 7.

de of the Lord, and caught hold on the hornes of the Altar.

29 And it was told King Salomon, that Joab was fled vnto the Tabernacle of the Lord, and behold, he is by the Altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Joab, and thus he answered me.

31 And the King said vnto him, Do as he hath said, and smite him, & bury him, that thou maiest take away the blood, which Joab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then he, & slew them with the sword, and my father Dauid knew not: to wit, Abner the sonne of Ner, captaine of the hoste of Israel, and Amafa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Joab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his Throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vpon, and smote him and slew him, and hee was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rounge ouer the hoste: and the King fet Zadok the Priest in the rounge of Abiathar.

36 ¶ Afterward the King sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuier of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the king hath said, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish, sonne of Maachab king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidst vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oath of the Lord, and the commandment wherewith I charged thee?

44 The King saide also to Shimei, Thou knowest all the wickednesse wherunto thine heart is prouide, that thou diddest to Dauid my fa-

ther: the Lord therefore hath bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the Throne of Dauid established before the Lord for euer.

46 And the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdom was established in the hand of Salomon.

C A H P. III.

1 Salomon saith Pharaohs daughter to wisfe. 2 The Lord appeared to him, and queth him wisdom. 3 The pleading of the two harlots, and a s omous iudicium ibidem.

Salomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the City of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in b the hie places, becaufe there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loved the Lord, walking in the ordinance of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the King went to Gibeon to sacrifice there, for that was the chief hie place: a thousand burnt offerings did Salomon offer vpon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truth, and in righteousness, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, & hast giuen him a sonne, to sit on his Throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father, and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbered for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Becaufe thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgements,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings thereof shall bee none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine Ordinances and my Commandements, as thy father Dauid did walke, I will prolong thy dayes.

b Thinking to be fobd by the holiness of the place.

p For it was lawfull to the willfull murderer from the Altar. Exod. 21.14.

* 1. Sam. 3. 17. * 2. Sam. 20. 10.

q Joab shalbe awfully punished for the blood that he hath cruelly shed.

r And soooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

f Thus God appointeth the waves and meanes to bring his iust iudgements vpon the wicked.

s His conserous mind moued him rather to venture his life, then to lose his worldly profit, which he had by his seruants.

n For though thou wouldest denie, y a thine owne conscience would accuse thee, for reuelling and doing wrong to my Father, 3. Sam. 16. 5.

* 2. Chron. 1. 1. r Becaufe all his seruants were destroyed.

* Chap. 7. 8.

a Which was Beth-lehem.

b Where Akasa were appointed before the Temple was built, to offer vnto the Lord. c For his father had commaunded him to obey the Lord and walke in his wayes, Chap. 25. d For there the Tabernacle was, 2. Chron. 1. 2.

l Or, as he walked.

e Thou hast performed thy promise.

f That is, to becaue my selfe in executing this charge of ruling.

* 2. Chron. 1. 10. r, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

* Matt. 6. 33. r wif. 7. 11. Or, shall bee none.

* Chap. 15. 5.

He knew that God had appeared vnto him in a dreame.

Or, vnto smaller. k B) this example it appeareth that God kept promise with Salomoo in granting him wisdome.

She stole the quicke child away, because these might be sold asid the shame and punishment.

Except God giue iudges vnderstanding the impudencie of the trespasser that overthrew the iust cause of the innocent.

Hee motherly affection herein appeareth, but she had rather indueine rigour of the Law then see her child cruelly slaine.

That is, his chief officers. b He was the sonne of Achimais and Zadoks nephew.

Not Abiathar whom Salomoo had pur from his office. Chap. 2. 27 but another of that name. c Chap. 5. 14.

15 And when Salomon awoke, beholde it was i a dreame, and he came to Ieruſalem, and stood before the Arke of the couenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two || harlots vnto the king, and k stood before him.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house e, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered al o, and we were in the house together: no stranger was with vs in the house, as we twaine.

19 And this woman sonnedied in the night: for she ouerlay him.

20 And he arose at midnight, and l tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliueth: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne; and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, m Bring mee a sword: and they brought out a sword before the king.

25 And the king said, diuide yee the liuing child in twaine, and giuee the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she saide, Oh my lord, giue her the liuing child, and n flay him not: but the other saide, Let it bee neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdome of God was in him to doe iustice.

CHAP. IIII.

3 The principles and rulers vnder Salomoo. 22 The punishment for his wordes. 26 The number of his horses. 32 His lookes and writings.

And king Salomon was king ouer all Israel.

2 And these were o his princes, b Azariah the sonne of Zadok the Priest,

3 Eliphoreph and Ahiah the sonnes of Shifha, Scribes, Tehoshaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Tehoiada was ouer the hoste, and Zadok and e Abiathar, Priests,

5 And Azariah the sonne of Nachan was ouer the officers, and Zabab the son of Nathan, Priest, was the kings friend,

6 And Abiathar was ouer the household, and * Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer al Israel, which provided victuals for the king and

his household, each man had a moneth in the yeere to provide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shalbin and Beth-hemeh, and || Elon and Beth-hanan.

10 The sonne of Heled in Aruboth, to whom pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Bana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-bean, which is by Zartanah beneath Izreel, from Beth-bean || to Abelmeholah, euen till beyond ouer against Iokhamaim:

13 The sonne of Geber in Ramoth Gilead, and his wereth the towne of d Iair, the sonne of Manasseh which are in Gilead, & vnder him was the region of Argob, which is in Bashan: threecore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Tehoshaphat the sonne of Paruah in e Issachar:

18 Shimei the sonne of Elsh in Benjamin.

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdoms, from the Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirty † measures of fine flour, and threecore measures of meale.

23 Ten fat oxen, and twenty oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule,

24 For hee ruled in all the region on the other side of the riuer, from Tiphah euen vnto || Azzah, ouer all the b kings on the other side the Riuer: and he had peace round about him on euerie side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his figtree, from i Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets: and twelue thousand horsemen.

27 And the e officers provided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth and they suffered to lacke nothing.

28 Barley also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdome and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.

Or, Elon in Beth-hanan.

Or, to the plains.

d Which towne bare lairs name, because hee tooke thome the Canaanites, Num. 32. 41.

e Salomon obserued not the dissolution that Ioshua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie. * Eccles. 47. 15. g Which is Euphrata.

† Ebr. Corin.

|| Or, Gaza. b For they were all tributaries vnto him.

i Throughout all Israel. * 2. Cron. 9. 19.

* Eccles. 47. 14. 15. 6.

k Meaning great vnderstanding and able to comprehend all things.

1 To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the small part are thought to haue perished in the captivity of Babylon. From the highest to the lowest.

Or, Zor. * 2. Chron. 2. 3.

Or, his enemies. He declareth that he was bannd to see forth Gods glory, inasmuch as the Lord had sent him self and peace.

b This was his epistle, that he would not receive a benefit without some recompence. c in Hiram is prefigurative of the Gentles, who should heare to build the spirituall Temple.

Or Notes.

d While my seruants are occupied about thy business.

f Or, Corin. g Or, pure.

* Chap. 2. 12. e Attouching the furniture of wood and vituall.

30 And Solomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For he was wiser then any man: yet, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand w proverbs: and his songs were a thousand and siue.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all kinges of the earth, which had heard of his wisdom.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build a temple of God. 6 Hee prepareth stuffe for the building. 13 The number of workmen.

And Hiram king of Tyrus sent his seruants vnto Salomon, (for he had heard that they had appointed him king in the roome of his father) because Hiram had euer loued Dauid.

2 * Also Salomon sent to Hiram, saying, 3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntil the Lord had put them vnder the soles of his feete.

4 But now the Lord my God hath giuen mee a rest on euery side, so that there is neither aduersary, nor euill to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore commaund, that they hewe mee cedar trees out of Lebanon, and my seruants shall bee with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among us, and that can hewe timber like vnto the Sidonians.

7 ¶ And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wife sonne our this mighty people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea in rafes vnto the place that thou shalt shewe mee, and will cause them to bee discharged there, and thou shalt receive them: now thou shalt doe mee a pleasure to minister foode for my family.

10 So Hiram gaue Salomon Cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twenty measures of oil bearen oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisdom as hee promised him. And there was peace betwene Hiram and Salomon, and they were two

made a coudenant.

13 ¶ And king Salomon rayfed a summe out of all Israel, and the summe was thirty thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine.

16 Besides the princes, whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the king commaunded them, and they brought great itones and costly itones to make the foundation of the house, euen hewed itones.

18 And Salomons workemen, and the workemen of Hiram, and the masons hewed and prepared timber and itones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.

And in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the month Zif, (which is the second moneth) he built the house of the Lord.

2 * And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the porch before the Temple of the house was twenty cubites long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house he made windowes, broad without, and narrow within.

5 And by the wall of the house he made galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about.

6 The nethermost gallerie was five cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for hee made e rests round about without the house, that the beames should not bee fastened in the walles of the house.

7 And when the house was built, it was built of stone perite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, and seled the house, being vaulted with sieing of Cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keep all my commaundements,

C 2ep. 4. 6

Or masters of the worke.

The Ebrew word is Gblim, which some say were excellent masons.

* 2 Chron. 3. 1. Which moneth containeth part of April and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

Or, open audito.

Or, list.

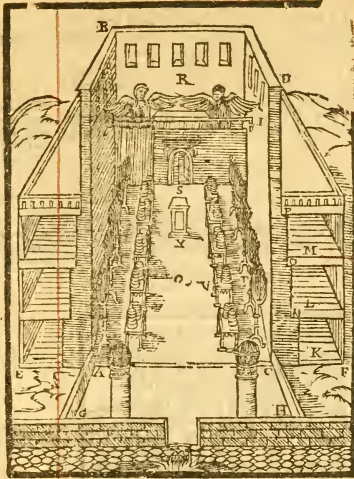
d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine itones running out of the wall, as flayes for the beames to rest vpon.

Or, Gallerie.

In Exodus it is called the Tabernacle; and the Temple is there called the Sanctuary, and the Oracle the most holy place.

THE TEMPLE UNCOVERED.



The cause why we uncoverd and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within might be more lively. A B The length of the Temple of thre score cubites. A C The breadth of twenty cubites within, and not measuring the thickness of the walls. This also was the length of the porch without the Temple C D The height of thirty cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of threer degrees G H The breadth of the porch ten cubites. I The windows of the Temple. K The first chamber was five cubites broad. L The second five. M The third seven. N O P The rest of the wall, which bare up the roofes that did separate chamber from chamber. Q The hole place. R The hole place, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five small flutes on euen sides of the Temple. U The seven tables on both sides for the shew bread. X Threincen altar.

21 So Salomon covered the house within with pure golde: and hee þ shut the place of the oracle with chaines of golde, and covered it with golde.

† Ebr he drew through chaines of gold before.

22 And hee overlaid all the house with golde, vnull all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

1 Meaning, the altar of incense, Exod. 30. 1.

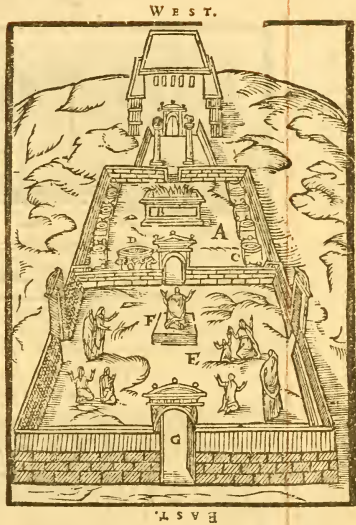
23 And within the oracle hee made two Cherubims of Olive tree ten cubit high.

1 Or, 7 mss. 1000.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the vntermost part of one of his wings vnto the vntermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one cise.

THE TEMPLE COVERED.



SOUTH.

NORTH.

to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pavement of the house vnto the walles of the ceiling, and within hee covered them with wood, and covered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boards of Cedar, from the floore of the walles, and hee prepared a place within it for the oracle, *that is* the most holy place.

17 But the house, that is, the Temple before it, was fortie cubits long.

18 And the Cedar of the house within was carved with knops, and graven with flowers: all was Cedar, so that no stone was seene.

19 Also hee prepared the place of the oracle in the mids of the house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad and twentie cubites high: and hee covered it with pure gold, and covered the altar with Cedar.

* 2 Sam. 7. 13.

According as he promised vnto Moses, Exo. 25. 22.

h Meaning vnto the roofe, which was also gilded.

i For when hee spake of the house in the first verse, he meant both the oracle and the Temple. For, while cucumers

k That is, in the most inward place of the house.

The figure representeth the great court separated into thre parts, whose separation was made of thre orders of heaven floor, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was never the Temple when was the people. B The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was svenne cubites, and the breadth as much, and seene in height. C Ten tables 2 Chron. 4. 6. D The sea, 2 Chron. 4. 2. E The court of the people. F Chron. 3. 9. and 6. 12. which is called the Scripture of the New Testament for the Temple, Matth. 21. 23. Aites 2. 23. for the people did not seee up further, but did worship in this court. This is the place where Christ and his Apostles used to se each, and wher Christ did call the buyers & sellers. F A Stage of brass wher Salomon prayed, that he might be better seene and heard of the people. It was five cubites long, five broad, and in height three. 2 Chron. 6. 13. G A gate on the East called the gate of Sw. or Str. 2 King. 11. 2. called the gate of the foundation 2 Chron. 23. 5. It is also called beautiful, Aites 3. 2. for the prince did onely enter w cheras, and not the people, Eze. 44. 3. for the people entered by the North gate and the South, Eze. 45. 9.

26 For the height of the one Cherub, was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* Exod. 27. 20.

^m For the other which Moses made of beaten golde, were taken away with the other Jewels by their enemies, whom God permitted divers times to overcome them for their great finnes.

ⁿ So that the fashion of the carved worke might fill appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And hee ^m overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: and the vpper post and side postes were fine square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims and Palme trees, and grauen floures, and covered them with golde, and layd thinne gold vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And he graued Cherubims, & Palme trees, and carved floures, & covered the carved worke with golde, finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

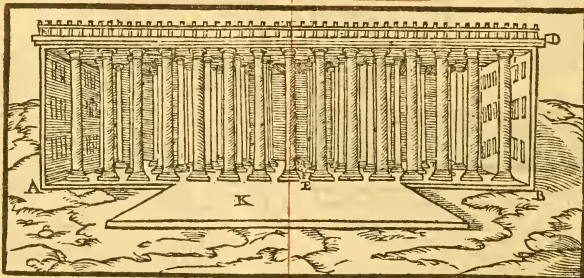
37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eicenth yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

Or folding.

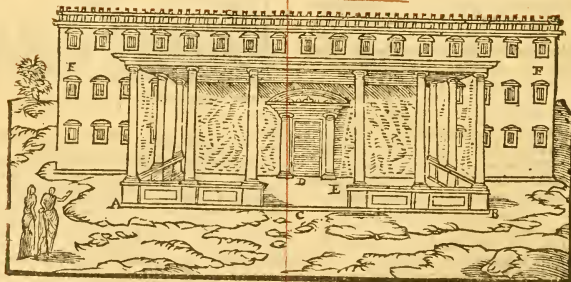
^o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vied to pray.
^p Which concealeth part of October and part of Nouember.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E P G H The foure rowes of pillars. I The three rowes of windows. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOUSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubites long. A B and thirtie broad, C D The pavement, E The windows, F

CHAP. VII.

¹ The building of the house of Salomon. 15 The excellent workman of firre in the pieces which be made for the Temple.

B Vt Salomon was building his owne house thirteene yeeres, and ^a finished all his house,

2 Hee built also an house ^b called the forest of Lebanon, an hundred cubites long, and fifty cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars: and Cedar beames were laide vpon the pillars.

3 And it was covered about with Cedar vpon in Syria: this house he used in summer for pleasure and recreation.

^b For the beautie of the place, and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon.

^c Chap. 9. 10.
^a After he had built the Temple,

the

the beams: that lay on the fourie and five pillars, fiftene in a row.

4 And the windowes were in three rows, & window was against window in three ranks.

5 And all the doores, and the side posts with the windowes were fouresquare, and window was ouer against window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirtie cubites broad, and the porch was before them, *even* before them were thirtie pillars.

7 Then he made a porch: for the throne, where he iudged, *even* a porch of iudgement, and it was filed with cedar from pavement to pavement.

8 And in his house where hee dwelt was another hall more inward then the porch which was of the fame worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the *stones* of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, *even* of stones of ten cubites, and stones of eight cubites.

11 Above also were costly stones squared by rule, and boards of cedar.

12 And the great court round about was with three rows of hewed stones, and a rowe of cedar beams: *so* was it to the inner court of the house of the Lord, and to the porch of the house.

13 Then king Salomon sent, and set one Hiram out of Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eightene cubites, and a threed of twelue cubites did compass *either* of the pillars.

16 And he made two chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubites.

17 He made grates like networke and wrethen worke like chaines for the chapters that were on the top of the pillars, *even* seven for the one chapter, and seven for the other chapter.

18 So he made the pillars, and two rows of pomegranates round about in the one grate to cover the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after *like* lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also about, *||* ouer against the belly *||* within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon *either* of the chapters.

21 And hee set vpon the pillars in the porch of the Temple, and when hee had set vpon the right pillar, hee called the name thereof *Iachin*: and when hee had set vpon the left pillar, hee called the name thereof *Boaz*.

22 And vpon the top of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 And hee made a molten sea ten cubites wide from brim to brim, round in compass, and five cubites high, and a line of thirty cubites did compass it about.

Or, gossuills.

Or, cords like chaires.

As was seene commonly wrought in costly porches. Or, round about the midst. Or, beyond. Or, the second. Which was in the inner court betweene the Temple and the temple.

That is, he will stablish, to wit, his promise toward this house.

That is, in strength: meaning the power thereof shall continue. So called for the height of the vessel.

There were as many, and like proportion on the one side as on the other, and in euen rowe one above another. Before the pillars of the house. For his house, which was at Ierusalem.

Chap. 3. 1.

Or, precious.

Which were nets and staves for the beams to lie vpon. Or, panne.

From the foundation vward.

As the Lords house was built, so was chitionally the great court of Salomons house was vncouered.

Or, cov.

Thus when God will haue his glory set forth hee raiseth vp men, and giveth them excellent gifts for the accomplishment of the same. Exod. 31. 2. 7. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

THE FORME OF THE PILLAR.



A B The height of a pillar eightene cubites: the compass of a pillar was twelue cubites. D E The height of the chapter or round ball vpon the pillar of five cubites height. F In the midst were two rows of pomegranates: the networke and flowered like, or so.

THE SEA OR GREAT CAULDRON.



A B Ten cubites from one side to the other. C D The height of five cubites. E F The vessel was in compass thirtie cubites. G The two rows which compassed the vessel about, and were garnished with loads, wherein were pipes to auoid the water.

14 And vnder the brim of it were knops like wild cucumers compassing it round about, tenne in one cubite, compassing the sea: *so* round about: and the two rows of knops were cast, when it was molten.

15 It stood on twelue buls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood about vpon them, and all their hinder parts were inward.

16 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup.

Or, a panne.

2 Bath and Ephah seeme to be both one measure. Exe. 25. 11. every Bath contained about 20 pottels.

† Ebr. 7. ouliders.

4 The mouth of the great bafe or frame entered into the chapter, or pillar that bare vp the caldron.

3 Or, rings.

2 Which was called the pillar, chapter, or small bafe, wherein the caldron stood.

† To keepe waters for the vse of the sacrifices.

1 To wit, of the Temple or Sanctuary.

4 By this name also Hiram the king of Tyrus was called.

cup with floures of lilies: it contained two thousand 7 Baths.

27 ¶ And hee made ten bafes of brasse, on bafe was foure cubits long, & foure cubits broad, and three cubits high.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a bafe about: and beneath the lions and bulles, were additions made of thin worke.

30 And every bafe had foure braen wheeles and plates of brasse: and the foure corners had 7 vnderfeters: vnder the caldron were vnderfeters molten at the side of every addition.

31 And 9 the mouth of it was within the chapter and about 10 masure by the cubite: for the mouth thereof was round, made like a bafe, and it was a cubit and halfe a cubit: and also vpon the mouth thereof were grauen works, who e borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioynted to the bafe: and the height of a wheele was a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their 11 feloes, and their ipokes were all molten.

34 And foure vnderfeters were vpon the foure corners of one bafe: and the vnderfeters thereof were of the bafe it selfe.

35 And in the toppe of the bafe was a round 7 compasse of halfe a cubit high round about: & vpon the toppe of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof and on the borders thereof hee did graue Cherubims, lions and palme trees, on the side of every one, and additions round about.

37 Thus made hee the ten bafes. They had all one casting, one measure, and onefile.

38 ¶ Then made hee ten caldrons of brasse, one caldron contained fourty Baths: and every caldron was foure cubites, one caldron was vpon one bafe throughout the ten bafes:

39 And he set the bafes, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and beoms, and basins, and Hiram finished all the worke that hee made to king Salomon for the house of the Lord.

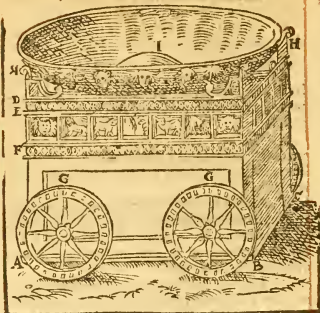
41 To wit, two pillars, and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for every grate to couer the two bowles of the chapters, that were vpon the pillars.

43 And the ten bafes, and ten caldrons vpon the bafes,

44 And the sea, and twelue buls vnder the sea, 45 And pots, and beoms, and basins: and all these vessels which Hiram made to king Salomon for the house of the Lord, were of shining brasse.

THE FORME OF THE CALDRONS.



A & B The bafe whereupon stood the Caldrons, which was foure cubits long. BC Foure cubits broad. AD Three cubits. E The massiment and figure of Lions, bulles, Cherubims. F The border of workmanship seling 100 and fro. G The foure wheeles which had a cubit and an halfe of height. H The foure staves or vpholders, which were vpon the bafe whereupon the Caldrons stood. 1 The Caldron.

46 In the plaine of Iorden did the King cast them in 11 clay betwene Succoth and Zartan.

47 And Salomon lett 10 weigh all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that perteyned vnto the house of the Lord, the golden altar and the golden table, whereon the shewbread was,

49 And the candlestickes, five at the right side, and five at the left before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowles, and the hookes, and the basins, and the spoones, and the aspans of pure gold, and the hingdes of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that king Salomon brought for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth of the Temple 14 The king of Iphis the people.

Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the city of David, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the month of Bethaniam, which is the feuenth month.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

1 Or, sticke cards.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

Some take this for some instrument of musike.

22 Chron. 5. 5.

* 1 Chron 5. 5. 1 For David brought it from Obed edom, and placed it in the Tabernacle which he had made for it. 2 Sam. 6. 17. 3 Containing part of September, & part of October, in the month which they held the solemne feast, Num. 10. 1.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not bee told, nor numbered for multitude.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without, and there they are vnto this day.

9 Nothing was in the Arke saine the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he sayd, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father: and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I choe no cite of all the tribes of Israel, to build an house that my Name might bee there: but I haue choen * Dauid to bee ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house, vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sone that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Ark, wherein is the couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, * O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepst couenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my fight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my fight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true indeede that God will dwell on the earth? behold, the heauens, and the heavens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the crye and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house night and day, vnto the place where thou hast said, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confess thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gavest vnto thy fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherit.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemies shall buffet them in the cities of their land, or any plague, or any sickness,

38 Then what prayer, and supplication shouldest thou heare

b Vnfinely and without all hypocric.

* Chap. 2.4.

He is iustified with the admition of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

* Deut. 12. 11.

¶ Or, from.

k To wit, the iudge or neighbour, † Euen, becaus † That is, make it known.

m Acknowledged thy iust judgement, and praise thee.

n So that there be a drought, or destroy the fruits of the land

¶ Ebr. in the land of their gates.

e That is the Kohathites, Num. 4. 5.

d They drew them easily out so far as they might be seene: for they might not pull them altogether out, Exod. 2. 1. 5. e For it is like that the enemies when they had the Arke in their hands, took away the rod of Aaron and the pot with Manna. * Exod. 40. 34.

* 2. Chron. 6. 1.

f He spake according to the tenour of Gods promise, which was conditionally that they should serue him right.

* 2. Sam. 7. 8.

† Ebr. confirmed.

g The two tables wherein the articles of the couenant were written. * 2. Chron. 6. 13.

* 2. Mace. 3. 8.

o For such are most meete to receive Gods mercies.

shalbe made of any man or of all thy people Israel, when any man shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Hearre thou then in heauen, in thy dwelling place, and be merciful, and doe, and giue euery man according to all his waies, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Hearre thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to batell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord * toward the way of the citie which thou hast choſen, and toward the house that I haue built for thy Name,

45 Hearre thou then in heauen their prayer, and their supplication, and I Iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away priſoners vnto the land of the enemies, either faire or necre,

47 Yet I if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast choſen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, & I Iudge their cause.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pite and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moſes thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this a prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moſes his seruant.

57 The Lord our God bee with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may * bow our hearts vnto him, that we may walke in all his waies, and keepe his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which hee offered vnto the Lord, to wit, two and twentie thousand beeces, and an hundredth, and twentie thousand sheepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King allowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brazen altar that was before the Lord, was too little to receive the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of Hamath, vnto the riner of Egypt, before the Lord our God, * seven dayes and seven dayes, *uen* fourteen dayes.

66 And the eight day he sent the people away: and they thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He findeth gold in a mine for gold.

When * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe.

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

Salomon is a figure of Christ, who continually is the mediator betweene God and his Church.

He concludeth that man of himselfe is unable vnto God, and that all obedience to his Law proceedeth of his mercie.

Ex. the thing of a day in his day.

2 Chron. 7. 4.

y Before the oracle where the Ark was.

2 Chron 7. 7.

2 That is, from North to South: meaning, all the country.

2 Seven dayes for the dedication, and seven for the feast. 2 Chr. 7. 12.

p Hee meaneth such as should be turned from their idollary colene the true God.

q That this is the true religion, where with thou wilt be worshipped. 2 Deu. 6. 10.

r Or, maintaine their right. 2 Chron. 6. 36. eccl. 7. 22. 1. John 1. 8, 10.

s Or, if they repene.

t Though the Temple was the chief place of prayer, yet hee feindeth not them, that being let with necessitie, call vpon him in other places. As Daniel did, Dan. 6. 10.

u Or, auerſe their wrong.

o Hee vudestood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

* Exod. 19. 6.

a If thou walke in my feare, and withdraw thy selfe from the common manner of men which follow their carnalitie.

* 2 Sam. 7. 12. 1 Chron. 21. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

* Terr. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefits.

* Deut. 29. 27. Iere. 42. 8.

* 2 Chron. 8. 1.

Or, Zora.

Or, Galde.

For divers of Lebanon.

d For his tribute toward the building.

e The common talent was about three score pound weight.

f Millo was as the towne house or place of assembly which was open above.

g Cities for his munitions of warre.

h These were as bondmen and paid what was required, either labour or money.

4 And if thou wilt walke before me (as David thy father walked in purenesse of heart and in righteousnes) to doe according to all that I have commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to David thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from me, and will not keepe my Commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall be a prowerbe, and a common talke among all people.

8 Euen this his house shall be so: eueny one that passeth by it, shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God; which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this cuill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king, of Tyrus had brought to Salomon timber of cedar, and fire trees, and gold, and whatsoever hee desired;) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they please him not.

13 Therefore hee said, What cities are these which thou hast giuen me, my brother? and hee called them the land of Cabul vnto this day.

14 And Hiram had sent the king ^d sixe score talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, ^e so much, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethoron the nether,

18 And Baalath, and Tamor in the wilderness of the land.

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and ^g that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

* make no bondmen, but they were men of war and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: ⁱ men i fine hundredeth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of David vnto the house which Salomon had builde for her: then did hee build Millo.

25 And thirte yeere did Salomon offer burnt offerings and peace offerings vpon the altar which hee builde vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a nauy of ships in Ezeeongeber, which is beside Elath, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence ^k foure hundredth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdome of Salomon. 18 Her royal thron. 23 Her power and magnificence.

And the Queene of Saba hearing the fame of Salomon (concerning the Name of the Lord, came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King which he expounded not vnto her.

4 Then the Queene of Saba saw all Salomons wisdom, and the house that hee had built,

5 And the best of his table, and the fitting of his seruants, and the order of his ministers, and their appaill, and his drinking vessels, and his burnt offering, that hee offered in the house of the Lord, and she was greatly astonished.

6 And shee said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdome.

7 Howbeit, I beleued not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisdome and pro peritie, then I haue heard by report.

8 Happy are thy men, happy are the thy seruants, which stand euer before thee, and heare thy wisdome.

9 Blessed be the Lord thy God, which ^l loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King to doe equitie and righteousnes.

10 And shee gaue the King sixe score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours, as the Queene of Saba gaue to King Salomon.

11 The nauie al so of Hiram (that carried gold from Ophir) brought likewise great plenty of ^m Almagim trees, from Ophir, and precious stones.

12 And the King made of the Almagim trees pillars for the house of the Lord, & for the Kings palace,

* Lxxij. 25. 3.

i The officers of Salomons worke, were diuided into three parts: the first contained 3000, the second 300, and the third 300, which were divided so here are contained the two last parts, which make 300. looke 1010, 2. Chron 8. 14.

k In the 2. Chron. 8. 18 is made mention of 20 mors, which seeme to haue bene employed for their charges.

* 2 Chron. 9. 2. matth. 12. 47. Ier. 41. 21. A Iosephus saith that there was Queene of Ethioopia, and that Saba was the name of the chiefe cite of Meroe, which is an yland of Nilus.

b That is, the whole order and trade of his house.

† Else there was no more therein her.

c But much more happy are they, which heare the wisdome of God reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers be in the throne of iustice.

e This is the cause why kings are appointed. * 2 Chron 9. 10.

palace, and made harpes and pflateries for fingers: There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoever she woulde aske, besides that, which Salomon gaue her † of his kingly liberalitie: so the returned and went to her own countrey, both she, and her seruants.

14 ¶ Allo the weight of gold, that came to Salomon in one yeere, was fixe hundredth threecore and fixe * talents of gold.

15 Besides that, he had of merchant men, and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the † countrey.

16 And King Salomon made two hundredth targetes of beaten golde, fixe hundredth shekels of golde went to a targete:

17 And three hundredth shields of beaten gold, three pound of gold went to one shield: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behinde, and there were † stayes on either side on the place of the throne, and two Lyons standing by the stayes.

20 And there stood twelue lions on the fixe steps on either side: there was not the like made in any kingdom.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharfish with the nauie of Hiram once in three yeere came the nauie of Tharfish and brought gold and siluer, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present,

vessels of siluer, and vessels of gold, and rayment, and armour, and sweet odours, hories and mules, from yeere to yeere.

26 Then Salomon gathered together charrets and horiemen: and hee had a thousand and foure hundredth charrets, and twelue thou and horiemen, whom he placed in the charret cities, and with the King at Ierusalem.

27 And the king † gave siluer in Ierusalem as stones, and gaue cedars as the wilde figeres that grow abundantly in the plaine.

28 Allo Salomon had horfes brought out of Egypt, and fine linnen: † the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth fixe hundredth shekels of siluer: that is, one horse an hundredth and fity. And thus they brought horfes to all the kings of the Hitites and to the kings of Aram by their † meanes.

CHAP. XI.

1 Salomon hath a thousand miues and concubines, which bring him to idolatrie. 14 Hu God raiseh vp auncerfaries agaynst him: 43 He dieth.

¶ Ve King Salomon loued * many † outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had said vnto the children of Israel, * Go not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them; I say, did Salomon toyne in loue.

3 And he had seven hundredth wiuies, that were † princefles, and three hundredth concubines, and his wiuies turned away his heart.

4 For when Salomon was old, his wiuies turned his heart after other gods: so that his heart was not † perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Astaroth the god of the Zidonians, and † Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as † Dauid his father.

7 Then did Salomon build an high place for Chemosh, the † abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wiuies, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon; because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had given him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayd vnto Salomon, Forasmuch as † this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commanded thee) * I will surely rent the kingdom from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit, I will not rent all the kingdom, but will giue one † tribe to thy sonne, because of Dauid

* 2. Chron. 1. 14.

† Or, he made siluer as plenteous as stones.

† Or, for the companye of the Kings merchants did receive as much as a price.

† Ebr. hauid.

† Deut. 17. 17. eccl. 47. 12. 10. 2. Which were idolatrie.

* Exod. 34. 16.

† Or, Quenes. b To whom appointed no dowrie.

c He ferued not God with a pure heart.

d Who was also called Molech. Verse 7. reade 2. King. 23. 10.

e Thus the Scripture termeth what fouer man doeth reuerence, and seruice as God.

* Chap. 5. 3. and 9. 2.

b Chap. 6. 13

f That thou hast forsaken me, and worshipped idols.

* Chap. 12. 15 g Because the tribes of Iudah and Benjamin had their possessions mixed, they were taken as one tribe.

† Ebr. by the hand of the king.

* Exod. 25. 39.

† The wit of Arabia, which for the great abundance of all things, was called Happy.

* Chap. 7. 2.

g As the chaire, bowers, or places to leane vpon.

h By Tharfish is meant Galicia, which was abundant in varietie of precious things

Dauid my feruant, & becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerfarie vnto Salomon, *euen* Hadad the Edomite, of the kings ^h ſeed, which was in Edom.

15 * For when Dauid was in Edom, and Toab the captain of the hoſt had ſmiten all the males in Edom, and was gone vp to bury the ſlaine,

16 (For fixe moneths did Ioab remaine there, and all Iſrael, till hee had deſtroyed all the males in Edom)

17 Then this Hadad ^h fled, and certaine other Edomites of his fathers feruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an houſe, and appointed him vitales, and gaue him land.

19 So Hadad ^l found great fauour in the ſight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captain of the hoſt was dead, Hadad ſayd to Pharaoh, Let me depart that I may goe to mine owne country.

22 But Pharaoh ſaid vnto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne country? And he answered, Nothing, but in any wife let me goe.

23 ¶ * And God ſurred him vp another aduerfarie, Rezon the ſon of Eliadad, which ^h fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captain ouer the company, when Dauid ſlew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerfary to Iſrael all the dayes of Salomon: beſide the euill that Hadad ^{did}, he alſo abhorred Iſrael, and raigned ouer Aram.

26 ¶ * And Ieroboam the ſonnie of Nebat an Ephraimite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) liſt vp his hand againſt the King.

27 And this was the cauſe that hee liſt vp his hand againſt the king, *When* Salomon built Millo, hee repaired the broken places of the city of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeing that the young man was meete for the worke, he made him ^o ouerſeer of all the labour of the houſe of Iofeph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on lum, and they two were alone in the field.

30 Then Ahiah caught the new garment that was on him and rent it in twelue pieces,

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant

Dauids ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, & my ſtatutes, & my lawes) as *d* David his father.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandements and my ſtatutes.

35 * But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a ^q light alway before mee in Ierufalem the citie, which I haue choſen me to put my Name there.

37 And I will take thee, and thou ſhalt reigne, [†] euen as thine heart deſireth, and ſhalt bee king ouer Iſrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will [†] ior this afflict the ſeede of Dauid, [†] but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto ſhiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that hee did, & his wiſdome, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſrael was * fourtie yeere.

43 And Salomon ſlept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſuccedeth Salomon. 8 Hee reſuſciteth the counſell of the onerous. 20 Ieroboam reſtoreth ouer Iſrael. 21 Gad can mandeth Rehoboam vnto ſheche. 28 Ieroboam maketh golden calues.

And * Rehoboam went to Shechem: for all Iſrael were come to ſheche, to make him king.

2 And when Ieroboam the ſonnie of Nebat heard of it (who was yet in Egypt * whether Ieroboam had fled from king Salomon, and [†] dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our ^o yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his fore yoke which hee put vpon vs, a ^l ghter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counſell with the old men that [†] had ſtood before Salomon his father while hee yet liued, and ſayde, What counſell giue ye, that I may make an answer to theſe people?

7 And they ſpake vnto him, ſaying, If thou be a ^b ſeruant vnto theſe people this day, and ſerue them,

^h Of the king of Edoms flocke. * 2 Sam. 8. 14. ⁱ O the Edomites.

^k Thus God reſerued this idolater to be a ſcourge vpon his peoples ſinners.

^l God brought him to honor, that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

* 2 Sam. 3. ^m When Dauid had diſcomfited Hadadezer and his armie.

ⁿ To wit, the men whom hee had gathered vnto him.

* 1 Chron. 13. 6

^o He was ouerſeer of Salomons works for the tribe of Ephraim and Manaſſeh.

^p By theſe viſible ſignes the Prophets would more deeply print their meſſage into their hearts to whom they were ſent.

[†] Or, doe that, ſubſpect, eth mee

* Chap. 22. 15.

^q He hath eſpeſt vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine: throw all the world. [†] Or, in all that [†] ſeoule.

^r For this idolatry that Salomon had committed, [†] For the whole ſpiritual kingdom was reſtored in Meſſiah.

^t Which booke as is thought, was loſt in their captivity. * 2 Chron. 9. 30.

* 2 Chron. 10. 3.

* Chap. 11. 40. [†] Or, returned [†] Egypt.

* Chap. 4. 7.

^a Oppreſſe vs now, with ſo great charges, which we are not able to ſuſtaine.

^b Or, had bene of his ſonnes counſellors. [†] They ſaw that there was no way to win the peoples hearts: to giue them the ſubſtitution.

them, and anwere them, and speake kinde words to them, they will be thy servants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he sayd vnto them, c What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: men thus shalt thou say vnto them, My || least part shalbe d bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauie: my father hath chastised you with rods, but I will correct you with || scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharpe-ly, and left the olde mens counsell, that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for || it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue wee in David? wee haue none inheritance in the sonne of Israh. To your tents, O Israel: now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then king Rehoboam † made speeche to get him vp to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of David, but the tribe of Iudah onely.

21 And when Ieroboam was come to Ierusalem, hee gathered all the house of Iudah with tribute of Benjamin, and hundredth and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shem-iah the i man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of

Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the k Lord, Ye shall not go vp, nor fight against your brethern the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord † at Ierusalem, then shall the heart of this people turne againe vnto their lord, even to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayde vnto them, It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Al o he made an house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the ° fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he placed in Beth-el, the Priests of the hie places, which hee had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (even in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 He had a diuine vp. 15 The Prophet is seduced, 24 And a killed of a lyon. 33 The obstinacie of Ieroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, B-hold, a child shall be borne vnto the house of David, * Iosiah by name, and vpon thee shall hee sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same t me, saying, This is the signe, that the Lord hath spoken, B-hold the altar of all rens, and the ashes that are vpon it, shall || fall out.

4 And when the king had heard the saying of the man of God, which hee had crued against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, d Lay holde on him: but his hand which hee put forth against him, dried vp, and he could not pull it in against to him.

5 The altar also claued asunder, and the ashes fell

k Who of his iudgement will put in the tref-passer, and of his mercie pacie the innocent people,

l He feared lest his people should laue by this mean because hee had bene enticed to rebel against him.

m Sacrafy are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

n That is a temple, where altars were built for idolatry. Because he would the more bind the people devotion to his idolatry, he made new holy day, besides those that the Lord had appointed in the Law.

o That is a Prophet. Not that that was called Iosiah in Benjamin, but another of that name.

p 2 Kings 23. 17.

q By this signeyd shall know that the Lord hath sent me. Iosiah powered out

r The wicked rage against the Prophets of God, when they declare them Gods iudgements.

e There is nothing harder for them that are in authority, then to bridle the rascallous and to follow good-counsel.

Vo, little knowe did I am much more able to keepe you in subiection then my father was.

Gr, scorpions.

e The people declare their obedience in this that they would accept nothing before the King had giuen them iust occasion.

Or, the Lord was the cause.

o Chap. 11. 11.

f Though their cause were good yet it is moost hard for the people to bridle their rebellion as these vile words declare.

g Ebr. strangled him selfe.

h By the iust iudgement of God for Salomon sinnes.

i Chap 11. 13.

h For asyet he perceived not that the Lord had appointed it.

* 2. Chron. 11. 12.

i That is, the Prophet.

† *Elr. manib.*

fell out from the altar, according to the signe, which the man of God had giuen by the ¶ commandement of the Lord.

6 Then the King answered and said vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest ¶ dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine hou e, I would not goe in with thee, neither would I eate bread nor drinke water in this place,

9 For ¶ so was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way and turned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went he? and his sonnes ¶ shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, ¶ Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an b Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So hee went againe with him, and did eate bread in his hou e, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the Commandement which the Lord thy God commanded thee.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread & drunke hee saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, k a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the lion stood by the corps al o.

25 And beholde, men that passed by, saw the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the towne where the old Prclpe: dwelt:

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandement of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and flaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle mee the asse, And they saddled him,

28 And hee went and found his body cast in the way, and the asse and the lyon stood by the corps: and the lyon had not l eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the old Prophet came to the city, to lament and bury him.

30 And hee laid his body in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when hee had buried him, hee spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam c conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might f consecrate him selfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

2 Ieroboam seduced his wife to inquire of an Assiah the Prophet, who had deceiued vnto him the destruction of his house. 21 Iudah is punished by S' s' ak.

A T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should bee king ouer this people.

3 And take f with b thee tenneloanes and ¶ crakn. Is. and a boxell of shony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arofe, and went to Shiloh and came to the hou e of Ahijah: but Ahijah could not see, for his ¶ sight was decayed for his age.

5 Then the Lord sayd vnto Ahijah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when shee cometh

t By this feat: fell example, God teat fourth how saageous a thing it is for men to beate themselves, felues colouly, or deceitfully in their charge wherunto God hath called them.

l To declare that this was ouely the indgement of God: for if the lyon had done it for hunger, hee would e haue deuoured the body. m Which he had prepared for himselfe.

n So the wicked prouide not by Gods threatenings, but goe backe to d and become worse and worse, f Tim. 2. 13. † Elr. s' ak hand.

a His owne conscience bare him witness, that the Prophet of God would not iustifie his afflictions which was a wicked man.

* Sap. 11. 22. † Elr. in time hand.

b According to the custome when they went to aske counsel of the Prophet: 1. Sam. 9. 7. † Or. we' s' ak. † Elr. of s' akood.

e Though the wicked humble themselves for a time, when they seele Gods iudgements, yet after they returne to their old malice, and declare that they are bene vnto hypocrites. † Or. take iustice moued.

† Or. he charged me: to wit, an Angel. f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

† Elr. locked.

† Elr. I am. i This e is did of a simple minde, thinking it his dutie to declare friendship to a Prophet.

h His fault is here double: first in that hee suffereth not the Prophet to obey Gods expresse commandements: and next that hee saith to haue a reuelation to the contrary.

i God would reprove his folly by him, who was the occasion to bring him into error.

c Then the wife of Ieroboam.

in, she shall finne herselfe to be another.

6 Therefore when Abijah heard the found of her feet as she came in at the doore, he said, Come in thou wife of Ieroboam: why seigest thou thus thy selfe to be another? I am sent to thee with heauen tidings.

7 Goe tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee Prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did only that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gort, and made thee other gods, and molten images, to prouoke mee, and hast cast me behinde thy backe)

10 Therefore behold, I will bring euill vpon Ieroboam him that * s pisseth against the wall, as well him that * is sitte vp, as him that is left in Israel, and will sweep away the remnant of the house of Ieroboam, as a man sweepeth away dounge till it be all gone.

11 The dogges shall eate him of Ieroboams flecke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: for the Lord hath said it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shal mourne for him, and burie him: for hee onely of Ieroboam shall come to the graue, because in him there is found some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: I what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did finne, and * made Israel to finne.

17 ¶ And Ieroboams wife arose and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the worde of the Lorde which he spake by the hand of his seruant Abijah the Prophe.

19 And the rest of Ieroboams actes, how hee warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yeere: and he * slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned fouteene yere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to

put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the fight of the Lord: and they prouoked him more with their finnes, which they had committed, || then all that which their fathers had done.

23 For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites in the Land, they did according to al the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he carried away all the shields of gold * which Salomon had made.

27 And king Rehoboam made for them brasse shields, and committed them vnto the handes of the chiefe of the guard, which waited at the doore of the Kings house.

28 And when the king went into the house of the Lord, the garde bare them, and brought them againe into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite: and Abijam his sonne reigned in his stead.

CHAP. XV.

1 Asijam reigneth ouer Iudah. 9 Asa succedeth in his reigne 16 The bastill becometh Asa and Bascha. 24 Iehosaphat succedeth Asa. 25 Nadab succedeth Ieroboam. 28 Bascha killeth Nadab.

And in the eighteenth yeere of King Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeeres reigned hee in Ierusalem, and his mothers name was Maachah the daughter of * Abisalom.

3 And hee walked in all the fins of his father, which hee had done before him: and his heart was not perfit with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a b light in Ierusalem, and set vp his son after him, and established Ierusalem.

5 Because Dauid did that which was right in the fight of the Lord, and turned from nothing that he commaunded him all the dayes of his life, * saue onely in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as hee liued.

7 The rest also of the actes of Abijam, and all that hee did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his father and they buried him in the citie of Dauid: and Asa his son reigned in his stead.

9 ¶ * And in the twentie yeere of Ieroboam King of Israel reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere

d For God oft times discloseth vnto his creatur and subtiltie of the wicked. e Which wast but a serpent.

f To wit, two calves.

g Chap. 21. 21. nu 1. 189. 9. 8. h Every male euen to the doggs. i Sam. 25. 27. k Awfull him that is in the strong hold, as him that is abroad. l They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some one whom hee doth bestow his mercies. l The Lord will bringe destroy it out of hand.

m Meaning, Enphrases.

n The people shal not be excused when they doe euill at the commandement of their gouernours.

o The Lord mote him that hee died. 2. Chron. 13. 20.

p And did before Ieroboam about foure yeeres.

Or, besides all that their fathers had done by their finnes.

q Where idolatrie reigneth, all horrible vices are committed, (ill at length) Gods iudgement destroy them verily.

r Chap. 10. 16.

t Which booke were called the booke of Shemaiah and Ido the Prophets, 2. chro. 32. 15. u That is, all the dayes of Rehoboams life. v whole idolatry Rehoboam had someloued.

2. Chron. 11. 22.

a Some thinke that this was Abi-Glom Salomons sonne.

b Meaning a sonne to iugue ouer Iudah.

2. Sam. 11. 4. and 11. 9.

2. Chron. 13. 2.

2. Chron. 14. 2.

That is, his grandmoer, as David is often times call'd a father of them whose grandfather he was.

¶ Neither kinred nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

¶ 2 Chron. 15. 6. e For in that that hee suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

¶ O! the same purpose that Ierobom did, because the people should not goe vnto Ierusalem, lest they should follow Afa.

¶ 2 Chron. 1. 6. 2. Or, Syria.

¶ And vexed me no longer.

¶ Or, made proclamation. ¶ For, none innocent.

h He had the gout and put his trust rather in Phisicians then in the Lord. a. Chron. 16. 12.

i His great grandfather.

k So God stirred up one tyrant to punish the wickedness of another.

yeere, and his mothers name was Maachah the daughter of Abisfalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And hee took away the Sodomites out of the Land, and put away all the idoles that his fathers had made.

13 And hee put downe Maachah his mother also from her estate, because shee had made an idole in a groue: and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neeruchielese Afa heart was e vright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 ¶ And there was warre betweene Afa and Baafha king of Israel all their dayes.

17 Then Baafha king of Israel went vp against Iudah and built Ramah, so that hee would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, & deliuered them into the hands of his seruants, and king Afa sent them to Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of Aram that dwelt at Damascus, saying,

19 There is a covenant betweene mee and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come breake thy covenant with Baafha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto king Afa, and sent the captaynes of the hostis, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah and all Cinneroth, with all the land of Naphtali.

21 And when Baafha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baafha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his old age hee was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the cite of David his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baafha the sonne of Ahiah of the house of Issachar conspired against him, and Baafha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baafha slay him, and reigned in his stead

29 And when hee was king, hee smote all the house of Ieroboam, hee left none alive to Ieroboam, vntill hee had destroyed him, according to

the word of the Lord which hee spake by his seruant Ahiah the Shilonite,

30 Because of the finnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his proud prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Afa and Baafha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baafha the sonne of Ahiah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baafha. 6 Elah. 9 Zimri. 16 Turi. 31 Ahab married to Jezebel. 34 Ieroboam built againe.

THE word of the Lord came to Iehu the sonne of Hanani against Baafha, saying,

2 Forasmuch as I exalted thee out of the dust and made thee Captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Beholde, I will take away the posterity of Baafha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.

4 He that dieth of Baafhas stocke in the city, him shall the dogges eate: and that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baafha, and what hee did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?

6 So Baafha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baafha, and to his house, that hee should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed a him.

8 ¶ In the sixe and twentie yeere of Afa king of Iudah, began Elah the son of Baafha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as hee was in Tirzah drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the fenen and twentie yeere of Afa king of Iudah, and reigned in his stead.

11 ¶ And when hee was King, and late on his throne hee flew at the house of Baafha, not leaving thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baafha, according to the word of the Lord which hee spake against Baafha by the hand of Iehu the Prophet.

13 For all the finnes of Baafha, and finnes of Elah his sonne, which they sinned, & made Israel

* Chap. 14. 10.

l By causing the people to commit idolatrie with his calves, and for prouoking God to anger.

m Which was the place where the kings of Israel remained.

n Thus spake Iehu to Baafha in the Name of the Lord.

b Meaning the house of Baafha. * Chap. 15. 29. * Chap. 14. 11.

Or, vnto Ierusalem. * 2 Chron. 16. 1.

c That is, the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chaldee text hath thus, Drinking till hee was drunken in the Temple of Aza the idole by his house in Tizah.

f Both Hanani his father and hee were Prophets.

to finne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe ^g against Gibbethon, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, ^h euen in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they beseged ^h Tirzah.

18 And when Zimri saw, that the cite was taken, hee went into the palace of the Kings house, and [†] burnt himselfe, and the Kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which hee did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: [†] for ^h half the people followed Tibni the sonne of Ginath to make him King, and the other half followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the sonne of Ginath, so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeeres. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine in Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ^k worfe then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in ^l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worfe in the sight of the Lord then all ^l were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Tzebel also the daughter of Ethbaal king of the Zidonians to ^m wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab pro-

ceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build ⁿ Tericho: he laid the foundation thereof in Abiram his eldest ionné, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake [†] by Tohuua the sonne of Nun.

CHAP. XVII.

^x Elijah sermone of the famine to come. ^q He is fed of Ravens. ^r Hea sent to Zarephath, where hereflors his husbande came to life.

And Elijah the Tisbite one of the inhabitants of Gilead said vnto Ahab, ^a As the Lord God of Israel lieth, before whom I ^a stand, there shall bee neither dew nor raine these yeeres, but ^b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the [†] riuier Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuier: and I haue commanded the ^r rauens to feed thee ther e.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the rauens brought him bread & flesh in the morning, and bread and flesh in the evening, and hee dranke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 ¶ And the ^d word of the Lord came vnto him, saying,

9 [†] Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the cite, behold, the widow was there ^e gathering stickes: and hee called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fet it, hee called to her, and said, Bring mee, I pray thee, a morcell of bread in thine hand.

12 And shee said, as the Lord thy God lieth, I haue not a cacke, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering [†] a few stickes for to goe in and dresse it for me and my lonne, that wee may eat it, and die.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto mee, and afterward make for thee, and thy some.

14 For thus saith the Lord God of Israel, ^g The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went and did as Elijah said, and shee did eate: so did hee and her house ^h for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, [†] that there was no ⁱ breath left in him.

18 And shee said vnto Elijah, What haue I to do with

^u Reade Ios. 8. 26.

[†] Ebr. by the hand of Tohuua.

[†] Eccles. 48. 3. ian. 5. 16. 17.

^a That is, whom I serue. ^b But as I shall declare by Gods reuelation.

[†] Or, brooke.

^c To strengthen his faith against persecucion, God promitteth to feed him miraculously.

^d As the troubles of the Saints of God are many, so his mercy is euen as a had to deliuer them. [†] Luke 4. 25. 26.

^e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

[†] Ebr. two.

^f For there is no hope of any more sustenance.

^g God receiveth no benefit for the vse of his, but he promitteth a most ample recompence for the same.

^h That is, till hee had raine & food ouer the earth.

[†] Or, that hee had. ⁱ God would try whether he had learned by his mercifull providence to make him her only stay and comfort.

^g The siege had continued from the time of Nadab Ieroboams ionne.

^h Where Zimri kept himselfe in hid.

[†] Ebr. burnt the Kings house vpon him.

ⁱ That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

[†] Or, Shomeron.

^k For such is the nature of idolatry, that the sacrifice thereof doeth daily increase, and the elder it is the more abominable it is before God and his Church.

^l He was the first King that was buried in Samaria after that the kings house was burnt to Tirzah.

^m By whose means he fell to all wicked and strange idolatry, and euill persecution.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to lay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and sayde, O Lord my God, hast thou punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the childre three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childre came into him againe, and he reuiued.

23 And Elijah tooke the childre, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 12 *Ahab obaieth an hundred Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *He chastiseth raine.*

After many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fittie in a caue, and hefed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliuie, least wee deprine the land of the beasts.

6 And so they diuided the land betwene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knewe him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah is here.

9 And he said, What haue I finned, that thou wouldst deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my Lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdom and nation, if they had not found thee.

11 And now thou saiest, Goe tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill mee:

But I thy seruant feare the Lord from my youth:

13 Was it not told my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fittie in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may lay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundred and fittie, and the prophets of the groues foure hundred, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long shall ye betwene two opinions? If the Lord be God, follow him: but if Baal bee he then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a prophet of the Lord: but Baals prophets are foure hundred and fittie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie lowde: for he is a god: either hee talketh or purfeth his enemies, or is in his iourney, or it may bee that hee sleepeeth, and must bee awaked.

28 And they cried lowd, and cut themselves as their maner was, with knives and lancers, till the blood gashed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according

d I am none of the wicked perfettes that thou shouldst procure vnto me such displeasur, but I am Gods and saueur his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely to knowe the truth to be vniuallly fanded, but to reprove boldly the wicked fanders without respect of person.

g Be constant in religion, and make it not as a thing indifferēt, whether ye follow God or Baal, or whether ye serue God wholly or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnesse, which thinke that by any instance or suite, the dead and vile dolefull help their worshippers in their necessities.

k He was afraid lest Gods Name should haue beene blasphemed, and his sinners contemned, except he should haue continued his mercies, as he had begun them, specially while hee there remained.

l So hard a thing is it to depend on God, except we be confirmed by miracles.

m After that hee departed from the queen Cherish.

n God had begun to worke his feare in his heart but had not yet brought him to the knowledge, which is also requisite of the godly: that is to profess his Name openly.

o God punitieth oft times the wicked for the godlies sake, and causerth Elijah to meete with Obadiah, that the benefit might be knownto be granted for Gods childrens sake.

Gen. 32. 28.
2. King. 17. 34.

† Ebr. Sate which
somehouse con-
stitua' out three
poites and a third
part a pace.

m Hereby he de-
clared the excel-
lent power of
God, who contra-
rie to nature could
make the fire
burne within the
water, to the intent
they should haue
none occasion to
doubt that he is
the only God.
n Though God
suffer his to come
in blindness and
error for a time,
yet at length he
callet them he
come to him by
some notorious
signe and worke.

o He commanded
them that as they
were truly per-
suaded to confesse
the only God, if
they would serue
him with all their
power and destroy
the idolaters his
enemies.

p As Gods spirit
inuoed him to
pray, so was he
strengthened by
the same that he
did not faint but
continued till he
had obtained.
q r here and there.

q Hee was fo-
strengthened with
Gods spirit, that
he mightler then
the chaet was
wile to runne.

r Towit of Baal.
h Though the
wicked rage-
gust Gods chil-
dren yet he hol-
deth them backe
that they cannot
euent their malice.

to the number of the tribes of the sonnes of Iaa-
kob, (vnto whom the word of the Lord came,
saying, * I tziel shall be thy name.)

32 And with the stones he built an altar in the
Name of the Lord: and he made a ditch round a-
bout the altar, as great as would containe two
|| measures of seede.

33 And hee put the wood in order, and hewed the
bul ocke in pieces, and laid him on the wood:

34 And said, Fill foure barrels with water, and
pouere it on the burnt offering and on the wood.
Againe he said: Doe to againe. And they did fo the
second time. And hee saide, Doe it the third time.
And they did it the third time.

35 And the water ranne round about the al-
tar: and hee || filled the ditch with water also.

36 And when they should offer the evening
sacrifice, Elijah the Prophet came, and saide, Lord
God of Abraham, Izhak, and of Israel, let it bee
known this day, that thou art the God of Israel,
and that I am thy seruant: and that I haue done
all these things at thy commandement.

37 Hearre me, O Lord, heare mee, and let this
people knowe that thou art the Lord God, and
that thou hast turned their heart againeⁿ at the
list.

38 Then the fire of the Lord fell, and consumed
the burnt offering, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.

39 And when all the people saw it, they fell on
their faces, and said, The Lord is God, the Lord is
God.

40 And Elijah saide vnto them, Take the Pro-
phets of Baal, let not^a a man of them escape: and
they tooke them, and Elijah brought them to the
brooke Kishon, and slew them there.

41 ¶ And Elijah saide vnto Ahab, Get thee
vp, eate and drinke, for there is a found of much
raine.

42 So Ahab went vp to eate and to drinke, and
Elijah went vp to the top of Carmel: and he
crouched vnto the earth, and put his face be-
tweene his knees,

43 And saide to his seruant, Goe vp now, and
looke toward the way of the Sea. And hee went
vp, and looked, and sayd, There is nothing. Againe
he saide, Goe againe p leuen times.

44 And at the tenth time hee sayd, Behold,
there ariseth a little cloude out of the Sea like a
mans hand. Then he saide, Vp, and ay vnto Ahab,
Make ready thy charr, and get thee downe, that
the raine stay thee not.

45 And in || the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp, and came to
Izrael.

46 And the hand of the Lord was on Elijah,
and he girded vp his loynes, and ran q before A-
hab till he came to Izrael.

CHAP. XIX.

5 Elijah being from Iezebel, is nourished by the Angel of God:
15 He is commanded to anoint Hazael, Iehu, and Elisha.

NOW Ahab tolde Iezebel all that Elijah had
done, and how hee had slaine all the^a Pro-
phets with the sword.

2 Then Iezebel sent a messenger vnto Elijah,
saying, b The gods doe so to me and more al o, if
I make not thy life like one of their liues by to-
morrow this time.

3 ¶ When he saw that, he arose, and went || for
his life, and came to Beer-sheba, which is in Iu-
dah, and left his seruant there.

4 But he went a dayes journey into the wil-
dernesse, and came and fate downe vnder a Iu-
niper tree, and desired that he might die, and said,
It is now enough: O Lord, take my soule for I am
no better then my fathers.

5 And as hee lay and slept vnder the Iuniper
tree, behold now an Angel touched him, and saide
vnto him, Vp, and eate.

6 And when hee looked about, beholde, there
was a cake baked on the coales, and a pot of wa-
ter at his head. fo hee did eate and drinke, and re-
turned and slept.

7 And the Angel of the Lord came againe the
second time, and touched h m, and saide, Vp, and
eate. for^d thou hast a great journey.

8 ¶ Then hee arofe, and did eate and drinke,
and walked in the strength of that meate fortie
dayes and fortie nights, vnto Horeb the mount of
God.

9 And there hee entered into a caue, and lod-
ged there: and behold, the Lord spake to him,
and saide vnto him, What doest thou heare, E-
lijah?

10 And hee answered, I haue^e bene very ieal-
ous for the Lord God of hostes: for the children
of Israel haue forsaken thy couenant, broken
downe thine altars and slaine thy Prophets with
the sword: and I onely am left, and they seeke
my life to take it away.

11 And hee saide, Come out, and stand vpon
the mount before the Lord. And behold, the Lord
went by, and a mighty strong winde rent the
mountaines, and brake the rockes before the
Lord: but the Lord was^f not in the winde: and
after the winde came an earthquake: but the Lord
was not in the earthquake.

12 And after the earthquake came fire: but the
Lord was not in the fire: and after the fire came a
still and soft voyce.

13 And when Elijah heard it, hee covered his
face with his mantle, and went out, and stood in
the entering in of the caue, and behold, there came
a voyce vnto him, and saide, What doest thou here,
Elijah?

14 And he answered, I haue bene very iealous
for the Lord God of hostes, because the children
of Israel haue forsaken thy couenant, cast downe
thine altars, and slaine thy Prophets with the
sword, and I onely am left, and they seeke my life
to take it away.

15 And the Lord saide vnto him, Goe, returne
by the wilderness vnto Damascus, and when
thou comest thence, anoint Hazael king ouer
|| Aram.

16 And Iehu the sonne of Nimshi shalt thou
anoint king ouer Israel: and Elisha the sonne of
Shaphat of Abel Meholah shalt thou anoint to
be Prophet in thy roome.

17 And^h him that escapeth from the sword of
Hazeal shall Iehu slay: and him that escapeth
from the sword of Iehu, shall Elisha slay.

18 Yet willⁱ I leave seuen thousand in Israel,
euen^h all the knees that haue not bowed vnto
Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing wⁱ twelue
yoke of oxen before him, and was with the
twelue: and Elijah went toward him, and cast his
mantle

{Or, whyles his
mind was him.

e So hard a thing
it is to bridle our
impetencie in af-
fliction, that the
Saintes could not
ouercome the
same.

d He declareth,
that except God
had nourished him
miraculously, it
had not bene pos-
sible for him to
haue gone this
journey.

e Hee complaineth
that the more zealous that hee be-
thelued himselfe to
maintaine Gods
glory, the more
cruelly was he
persecuted.
f Rom. 11. 3.

f For the nature
of man is not able
to come nere vnto
God, if hee
should appear in
his strength and
full might, and
therefore of his
mercie hee submit-
teth himselfe to
our capacite.

g We ought not
to depend on the
multitudine main-
taining Gods glo-
ry, but because
our duty fo re-
quireth, we ought
to doe it.

h Or, Syria.

i 2. King 9. 13,
eccles. 4. 8.

k Rom 11. 4.
h Hee declarith
that which dif-
fembles and idola-
ters are not his.

mantall vpon him,

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and flew them, and fow their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate. then hee arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 12 The Lord promisseth the victory to Ahab by a Prophet. 21 The King of Israel was at peace with Benhadad, and as he repined therefor by the Prophet.

1 **T**HEN Benhadad the King of Aram assembled all his army, and two and thirty kings with him, with horses, and charrets, and went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel into the citie,

3 And said vnto him, Thus saith Benhadad, Thy silver and thy gold is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commaundeth Benhadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer mee thy silver and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to morrow this time: & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto mee for my wives, and for my children, and for my silver, and for my golde, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Benhadad, Tell my lord the King, All that thou diddest send for to thy seruant at the first time, that I will do, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Benhadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow mee, for every man an handfull.

11 And the King of Israel answered, and said, Tell him, Let not him that giueth his harneu, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the Kings drinking in the pavilions, hee said vnto his seruants, Bring forth your engines. And they set them againe in the citie.

13 And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? Beholde, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes

of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbered the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them hee numbered the whole people of all the children of Israel, seven thousand.

16 And they went out at noone: but Benhadad did drinke till hee was drunken in the tents, both hee and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Benhadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they flew euery one his enemy: and the Aramites fled, and Israel pursued them: but Benhadad the King of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out, and smote the horses and charrets, and with a great slaughter slew hee the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Go, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the King of Aram will come vp against thee.)

23 ¶ Then the seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouer came vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the Kings away, euery one out of his place, and place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Benhadad numbered the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all assembled, and went against them, and the children of Israel pitched before them, like two little flocks of kiddees: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes: and in the seuen day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seuen and twenty thousand men that were left: and Benhadad fled into the citie, and came into a secret chamber.

i Though this nature is not to be contented yet it ought not to moue vs to seeke him

k He would not stay till wood was brought: so great was his desire to follow his vocation.

l Or Syria. a That is, gouernours, and rulers of prouinces. b Or, Souerens.

o I am contented to obey and pay tribute.

c He would not accept him as a sweere, except hee did out of hand deliuer what he thought he sought an occasion how to make warre against him.

d They thought their outcries to vent their liues: then to grant to that thing which was not to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray that is worth any thing when they shall be so many. f Boast not before the vicarie bee gotten. g Or, pay your selves murder.

g Before God went about with signes & oracles to pull Ahab from his impietie, and now againe with wonderfull victories.

h That is young men trained in the scribe of Princes.

i With them that were appointed for the preparation of his person.

k Thus the wicked b'apheme Godie their fauor whom knowe who stande hee suffereth not vnpunished.

l All they which were in the battell of the former yeere, verse 15.

o Whom of like power in bevalleys I am on the hills and can shew I destroy a multitude with few as with many.

p 1667 from chamber to chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are mercifull kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heads, and go out to the king of Israel: it may be that he will aue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and hee said, Is he yet alie? he is my brother.

33 Now the men tooke diligent heed, if they could catch any thing of him, and in a le hatte, and said, Thy brother Ben-hadad. And hee said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the chariot.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant. So he made a covenant with him, and let him goe.

35 ¶ Then a certain man of the children of the Prophets said vnto his neighbor by the commandement of the Lord, ¶ Smite mee, I pray thee. But the man refused to smite him.

36 Then said hee vnto him, Because thou hast not obeyed the voice of the Lord, behold, as if one as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and sayd, Smite mee, I pray thee. And the man smote him, and in smiting, wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battell, and behold, there went away a man whom another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had heere and there to doe, he was gone: And the king of Israel said vnto him, So shalt thy iudgment be: thou hast giuen sentence.

41 And hee haste, and tooke the ashes away from his face: and the king of Israel knew him, that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, ¶ Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the king of Israel went to his house heauy and in displeasure, and came to Samaria.

CHAP. XXI.

8 Izebel commaundeth to kill Naboth, for the vineyard that hee refused to sell to Ahab. 19 Elijah reprocibis Ahab, and hee repeneth.

AFTER all these things Naboth the Izzreelite had a vineyard in Izzreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, ¶ Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is. or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy and in displeasure, because of the word which Naboth the Izzreelite had spoken vnto him. For hee had sayd, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face, and would eat no bread.

5 Then Izebel his wife came to him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izzreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Izebel his wife said vnto him, ¶ Dost thou now gouerne the kingdom of Israel? Vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izzreelite.

8 ¶ So shee wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his cite dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witness against him, saying, Thou diddest blaspheme God and the king: then carry him out, and stone him that he may die.

11 And the men of his cite, the Elders and gouernors which dwelt in his cite, did as Izebel had sent vnto them: as it was written in the letters which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and fate before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him away out of the cite, and stoned him with stones, that he died.

14 Then they sent to Izebel, saying, Naboth is stoned, and is dead.

15 ¶ And when Izebel heard that Naboth was stoned, and was dead, Izebel said to Ahab, ¶ Vp, and take possession of the vineyard of Naboth the Izzreelite, which hee refused to giue thee for money: for Naboth is not alie, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izzreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tisbithite, saying,

18 Arise, goe downe to meet Ahab king of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ¶ Hast thou killed, and also gotten possession? And thou shalt spake vnto him, saying, Thus saith the Lord, ¶ In the place where dogs licked the blood of Naboth, shall dogs lick thee thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

In signe of submission and that we haue deiered death if we will punish vs with rigour.

¶ And, and caught it of his. He is alie.

¶ Thou shalt appoint in my chief cite what thou wilt, and I will obey thee. ¶ For of the disciples.

¶ By this external signe he would more liuely touch the kings heart. ¶ Because thou hast confessed the commandment of the Lord.

¶ By this parole he maketh Ahab condempne himselfe, & binds a covenant with Gods enerme, and let him escape, whom God had appointed to be slaine.

¶ Cap. 21. 38

¶ Or, Summerow

¶ Or, as thine. ¶ Though Ahabs enuany hee condempned by the Holy Spirit, yet he was not so rigorous that he would take from another mans his right without full reparation.

b Thus the wicked out sider not what is iust and lawfull, but first inwardly, when they cannot haue their inordinate appetites satisfied.

c Although hee said, Thou knowest not what it is to reigae. Command and interest not. ¶ For hee thine heart is contrary.

d For then they used to inquire of mens faults: for none could fast truly that were notorious sinners.

e Thus the worldlings contrary to Gods commandment, who will not be content to the feeding of innocents loud, obey rather the wicked commandments of princes, then the iust lawes of God. ¶ Ebr. blisse.

f This example of monstrous crueltye the holy Ghost leaueh to vs, to the intent that we should abhorre all enuany, and specially in them whom nature and kinde should moue to be pitifull and iocund to mercy.

g Dost thou desire to haue any advantage by murdering of an innocent? ¶ This was fulfilled in toram his sonne, as Kings 9. 25. 26.

* Chap. 14. 10.
2 King 9. 8.
* 2. Sam. 3. 32.
Chap. 14. 10.
* Chap. 15. 29.
* Chap. 16. 30.

21 * Behold, I will bring euill vpon thee, and wil take away thy posteritie, and wil cut off from Ahab him that * pisteth aganist the wall, & swill him that is * shut vp, as him that is left in Israel,

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, & like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel || by the wall of Israel.

24 The dogs shall eate him of Ahab's stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eat.

25 (But there was none like Ahab, who did sell himselfe to worke wickednesse in the sight of the Lorde: vpon Iezebel his wife prouoked.

26 For he did exceeding abominable in following idolces, according to all that the Amorites did, whom the Lorde callt out before the children of Israel)

27 Nowe when Ahab heard thofe wordes, he rent his clothes, and put sackcloth vpon * him, and fasted, and lay in sackcloth, and went * softly.

28 And the word of the Lorde came to Eliah the Tisbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, but in his * sonnes dayes will I bring euill vpon his house.

C H A P. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiiah showeth the king what shall be the successe of their enterprise. 24 Zickijah the false prophetes forsaketh him. 29 Ahab is slaine. 40 Ahab's horse is slaine. 41 The regnes of Iehoshaphat, 50 And Ieroboam's sonne.

And * they continued * three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah b come down to the king of Israel.

3 (Then the king of Israel sayd vnto his seruants, Know ye not that * Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he sayd vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat sayd vnto the king of Israel, c Aske counsell, I pray thee, of the Lorde to day.

6 Then the king of Israel gathered the f prophets, vpon a foure hundred men, and sayd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayd, Goe vp: for the Lorde shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the s Lorde more, that we might enquire of him?

8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiiah the sonne of Imlah) by whom we may aske counsell of the Lorde, but I hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the king of Israel called an i Eunuch, and sayde, Call quickly Michaiiah the sonne of Imlah,

10 And the king of Israel and Iehoshaphat the king of Iudah fate eicher of them on his throne in their kappare in the void place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zickijah the sonne of Chenaanah made him * hornes of yron, and sayde, Thus sayeth the Lorde, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied fo, saying, Goe vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with * one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiiah sayd, As the Lorde liueth, whatsoeuer the Lorde sayeth vnto me, that will I speake.

15 ¶ So hee came to the king, and the king sayde vnto him, Michaiiah, shall wee goe against Ramoth Gilead to battell, or shall wee leaue off? And hee answered him, n Goe vp, and prosper: and the Lorde shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shall I charge thee that thou tell mee nothing but that which is true in the Name of the Lorde?

17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lorde sayde, o These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would prophesie no good vnto me, but euill?)

19 Againe he sayd, Heare thou therefore the word of the Lorde. I sawe the Lorde sit on his throne, and all the p hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lorde sayd, Who shall entice Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this manner, and another sayd on that manner.

21 Then there came forth a spirit, and q stood before the Lorde, and sayd, I will entice him. And the Lorde sayd vnto him, Wherewith?

22 And he sayd, I will goe out and be a f false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entice him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lorde hath put a lying spirit in the mouth of all the e thy prophets, and the Lorde hath appointed euill against thee.

24 Then Zickijah the sonne of Chenaanah came neere, and smote Michaiiah on the cheek, and sayd, * r When went the spirit of the Lorde from me, to speake vnto thee?

25 And Michaiiah sayd Behold, thou shalt see in that day when thou shalt goe from chamber to chamber to hide thee?

26 And the king of Israel said, Take Michaiiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioaah the kings sonne.

27 And say, Thus saith the king, Put this man

i Reade Genes. 37. 36.

k In the kingly apparail.

l The true Prophets of God were accustomed to vie figure for the confirmation of their doctrine. lls a. o. 2. let 2. a. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m Fly vnto, In this is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it: be they neuer so vngodly.

n He speaker is in derision, because the king attributed so much to the false prophets, meaning, that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q r, p, r, made and deceaue.

q Here we see that though the devil be ever ready to bring vnto destruction, yet he hath no further power then the God giueth him.

r I will cause all his prophets to tell lies.

* 2 Chron. 18. 23. If thou the wicked wouldst seee that none were in the laouour of God but they, and that God hath giuen his graces to none so much as to them,

I By the wicked counsell of his wife, he became a vile idolater, and cruel murderer, as one that gaue himselfe wholly to carnalitie.

f Ebr. his flesh, k In token of mourning, or as some read, bare footed.

l Meaning, in Toxems time, a King 9. 26.

* 2. Chron. 18. 2. a Ben-hadad the king of Syria, and Ahab made a peace, which endured three yeeres, b To leaue visit him. c The Kings of Syria kept Ramoth before his league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it. d I am ready to ioyne and goe with thee, and all mine is atthy commandment. e He feared that he would not goe to the warre, except God approved it, yet when Michaiiah counselled the contrary, he would not obey. f Meaning, the false prophets, which were flatterers, and flattered for lucre, whom Iezebel had assembled & kept: after the death of thofe whom Elias slew. g Iehoshaphat did not contemne them. h Wherby we see that the wicked cannot abide to heare Prophets of God, and molest them.

e Let him be pined away with hunger, and be fed with a small portion of bread and water
 u That when ye shall see these things come to pass, ye may give God the glory, and know that I am his true Prophet.

in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, v Hearken al ye people.

29 So the king of Israel and Ichofhaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel sayde to Ichofhaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Ichofhaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Ichofhaphat cried.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts of his brigandine. Wherefore hee sayd vnto his charer man, Turne thine hand, and cary me out of the hoste: for I am hurt.

35 And the battell increas'd that day, and the y king stood still in his charer against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thorow the hoste about the going downe of the Sunne, saying, Every man to his citie, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked vp his blood (and he washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ And Ichofhaphat the sonne of Afa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Ichofhaphat was siue and thirtie yeere old when hee began to reigne, and reigned siue and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless, the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Ichofhaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Ichofhaphat and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Afa, hee put cleane out of the land.

47 There was then no king in Edom: the be deputie was king.

48 Ichofhaphat made ships of Tharshish, to saile to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Ichofhaphat, Let my seruants goe with thy seruants in the ships. But Ichofhaphat would not.

50 And Ichofhaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ichoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria the sicutenth yeere of Ichofhaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

x That is, to the Lord for helpe.

l Or, in his simplicity, or, ignorantly.

† Ebr., and to tempt the brigandine.

† Ebr., sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

8 Or, the horses washed it.
 * Chap. 22. 19.

* 1 Cro. 30. 31.

a Meaning that hee was led with an iudgement, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king Idomea was subuerted Ierusalem, and was peuened by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterranean. d Iosephus writeth, that Ophir is in India, where the Egyptians and Arabians traffique for golde.

l Or, in all points as his father did.

THE SECOND BOOKE of the Kings.

THE ARGUMENT.

This second Booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Holbea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the iust plague of God, for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Jehoram sonne of Ichofhaphat vnto Zedechia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by finime and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie, and also by the iust vengeance of God, for contemning his word, Ierusalem was destroyed, the Temple burnt, and hee and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards the rulers and people which obey his Prophets, and embrace his Word: and contrariwise, of his plagues towards those common-weales which neglect his Ministers, and doe not obey his Commandements.

CHAP. I.

2 *Ahaziah by a fall fallth sicke and compasseth with Baalzebub.*
 3 *Hee is reproved by Elijah.* 10 *The captaine our fiftie were sent to Eliah, whereof two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Ichoramba trobler saes.*
cedezab bns.



Hen Moab rebelled against Israell after the death of Ahab:

2 And Ahaziah fell thorow the latest window in his vpper chamber which was in Samaria: fo he was sicke: then he sent messengers, to whom he sayd, Goe, and inquire of Baalzebub the god of Ekron, if I shall recouer of this my deathe.

3 Then the Angel of the Lord sayd to Eliah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israell, that ye goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answere him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israell, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they sayd vnto him, Hee was an ebaire man, and girded with a girdle of leather about his loines. Then sayde hee, It is Eliah the Tishbite.

9 Therefore the King sent vnto him a captaine our fiftie with his fiftie men, who went vp vnto him: for behold, hee sat on the top of a mountaine, and hee sayde vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliah answered, and sayd to the captaine our fiftie, If that be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine our fiftie, with his fiftie: Who spake, and sayd vnto him, O man of God, thus the king commandeth. Come downe quickly.

12 But Eliah answered, and sayd vnto them, If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee sent the third captaine our fiftie with his fiftie. And the third captaine our fiftie went vp, and came and fell on his knees before Eliah, and besought him, and sayd vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

our fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Eliah, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israell to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee dyed according to the word of the Lord which Eliah had spoken. And Ichoram began to reigne in his stead in the second yere of Ichoram the sonne of Ichohaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israell?

CHAP. II.

8 *Eliah driueth the waters with on cleke.* 11 *Hee is taken vp into heauen.* 13 *Elijha c. keth ou the cle and deth Iorden.* 20 *The bitter and encreme waters are healed.* 23 *The children that make Elifha, are sent in pieces with beares.*

And when the Lord would take vp Eliah into heauen by a whirlwind, Eliah went with Elifha sonne of Gilgal.

2 Then Eliah said to Elifha, Tarie heere, I pray thee: for the Lord hath sent me to Beth-el. But Elifha sayd, As the Lord lieth, and as thy soule lieth, I will not leave thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from hence this day? And he sayd, Yea, I know it: hold ye your peace.

4 Againe Eliah sayd vnto him, Elifha, tarie heere, I pray thee: for the Lord hath sent me to Iericho. But he sayd, As the Lord lieth, and as thy soule lieth, I will not leave thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? And hee sayd, Yea, I know it: hold ye your peace.

6 Moreover Eliah sayd vnto him, Tarie, I pray thee, heere: for the Lord hath sent me to Iorden. But he sayd, As the Lord lieth, and as thy soule lieth, I will not leave thee. So they went both together.

7 And fiftie men of the sons of the Prophets went and stood on the other side a farre off, and they two stood by Iorden.

8 Then Eliah tooke his cloke, and wrapt it together, and figne the waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliah sayd vnto Elifha, aske, what I shall doe for thee before I be taken from thee. And Elifha sayd, I pray thee, let thy Spirit be double vpon me.

10 And hee sayde, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it: lo: & if not, it shall not be.

11 And as they were walking and talking, behold, there appeared a chare of fire, and horses

Thus the Lord giueth boldnes to his, that they leaue not the threatening of tyrants, which otherwise of themselves are afraid to doe. Gods irasseyn. Ichohaphat going to battell against the Syrians made his sonne Ichoram king in the 17. yere of his reigne: and in the 18. yere which was the 1. yere of his sonne, Ichoram the son of Ahab reigned in Israell: & in the fiftie yere of this Ichoram, Ichohaphat died, and the kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israell were circumcised after they came ouer Iorden, and had bene fourtie yeres in the wilderness as Ioh. 5. b So called because they are be-gotten as it were anew by the brazen doctrine. c That is, from being any more the same head: for as to be the head, is to be the master, as to be at the feet, is to be a scholar. d For the Lord had reuelled it vnto him. e Not onely at Beth-el, but at Iericho and other places where these prophets, which had schooled him, when they had found and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit be double force in me, because of the dangerous times: or let me haue twice so much as the rest of the Prophets: or thy spirit being di- uided into three parts let mee haue two.

a So that he was possit for his idolatrie: after two forts: for the Moabites which were wont to pyl in tribute rebelled, and he fell downe at a grace which was vpon his house to giue light beneath. b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preuene them from the biting of flies: or else he was so called, because flies were ingendred in g. e abundance of the blood of the sacrifices that were offered to that idole. f He weeth that idolaters haue not the true God: for else they would seeke to none but to him alone. g Ignorance is the mother of error and idolatrie. e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants when they threaten Gods judgement against the wicked. h He spake this in mockery and therefore provoked Gods wrath so much the more. i Meaning, that God would hee by effect whether he was true Prophet or no. k Which humble my selfe before God and his seruants. l That is, spare my life, and let me not die as the other two.

of fire, and did separate them twaine. * So Elijah went vp by a whirlwind into ^h heaven.

12 And Elisha saw it, and hee cried, My father, my father, the charer of Israel, and the horsemen thereof: and hee saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Elijah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloke of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And so he also, after he had stricken the waters, so that they were diuided this way and that way, went ouer, *euen* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, ¶ The spirit of Elijah doeth rest on Elisha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy ^k master, if so be the Spirit of the Lorde hath taken him vp, and cast him vpon some mountaine, or in some valley. But he said, I ye shall not send.

17 Yet they were inflant vpon him, till he was ashamed: wherefore hee said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he tarried at Iericho) and hee said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie said vnto Elisha, Behold, we pray thee, the situation of this citie is pleasant, as thou my lord, seeest, but the water is naught, and the ground barren.

20 Then said he, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^m the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse ^{to the ground}.

22 So the waters were healed vnto this day, according to the word of Elisha which hee had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and ⁿ cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 There; was Ichoram. 6 He and Iehoshaphat goue warre against Moab which rebelled. 13 Elisha reprooueth him, 17 and cureth his hott water. 24 The Moabites are overcome. 27 The King receiueth his soune.

NOW Ichoram the sonne of Ahab began to reigne ouer Israell in Samaria, the 8 eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his fa-

ther had made.

3 Neurtherlesse, hee cleaued vnto the ^b finnes of Ieroboam the sonne of Nebat, which made Israell to sinne, and departed not therefrom.

4 ¶ Then ^c Meha king of Moab had store of sheepe, and rendered vnto the king of Israell an hundred thousand lambes, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israell.

6 Therefore king Ichoram went out of Samaria the same season, and numbered all Israell,

7 And went, and sent to Iehoshaphat king of Iudah, saye, The king of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: for ^d I am as thou art, my people as thy people, and mine horses as thine horses.

8 Then said he, What way shall we goe vp? And hee answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israell, and the king of Iudah, and the king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that followed them.

10 Therefore the king of Israell said, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israells seruants answered, and said, Here is Elisha the sonne of Shaphat, which ^e powred water on the hands of Elijah.

12 Then Iehoshaphat said, ¶ The word of the Lord is with him: Therefore the king of Israell, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israell, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israell said vnto him, I Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hoistes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would ^f not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And hee said, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shall neither see wind nor seaine ray, yet the valley shall bee filled with water, that ye may drinke, *both* yee and your cattell, and your beasts.

18 But this is a ^g small thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ys shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and ^h marre euery good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the

b Hee golden calice the ferdin calice that Ieroboam had made.
c This was done at Ierusal David had made the Moabites tributaries to his successors.

d Reade 1. King. 22. 49.

e Meaning the victory or iudgement of Iudah, reade 1. King. 22. 49. ¶ Elg that were at their feet.

f That is, who was his seruant.

g He is able to withstand vs what is Gods will in this point.

h He knew that this wicked king would haue butted his counsell to setue his turne, and therefore hee disdaind to answer him.

i The wicked esteeme not the seruants of God, but when they are distressed by very necessitie and feare of the present danger.

k God suffereth his word to be declared, to the wicked because of the godly that are among them.

l Hee sang songs to Gods glory, and fo fitted vp the Prophets heart to prophesie.

m Hee will not onely miscalously giue you water, but your enemies also into your hand.

n Though God bestow his benefite for a time vpon his enemies, yet hee bath his seasons when hee will take them away to the intent they might see his vengeance which is ^o paid against them.

i The Spirit of prophetic is giuen to him, as it was to Elisha.

k Meaning, Elisha: for they thought his body had been cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

o, Iudith the iudicious.

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, hee desired God to take vengeance of the iniuncti doue vnto him.

o Reade the annotation in the first chapre: and seuenteenth verse.

4 Eber saigod him. jelle with a graine.
o The suddeniuy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them in to the towne.
q Which was one of the principall cities of the Moabites, wherein they li: footing but the walls.
r Some referre it to the king of Bedomsons, whom they say he had taken in that skirmish: but rather it seemed to be his owne name, whom he offered to his gods to pacifie them, wh: h' barbarous cruelitie moued the Israellites hearts of pitie to depar,

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.
22 And they rose early in the morning, when the Sun arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.
23 And they sayd, ° Thus is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoyle.
24 And when they came to the hofte of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.
25 And they destroyed the cities, and on all the good fieldes euery man cast his stone, and filled them, and they stopp all the fountaines of water, and filled all the good trees: onely in Kir-haratheth left they the stones thereof: howbeit they went about it with slings, and smote it.
26 And when the king of Moab saw that the battell was too fore for him, hee tooke with him fere hundred men that drew the sword, to breake thorow vnto the king of Edom: but they could not.
27 Then hee tooke his eldest sonne that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was fore grieved, and they departed from him, and returned to their country.

CHAP. IIII.

4 God increaseth the oyle in the poure widow by Elifsa. 12 He obtaineth for the Shunammite's sonne at Gods hand. 18 Who dyng, 22 hee raiseth him vp againe. 40 Hee maketh iustice the passage, 42 and multiplieth his tomes.

a Reade Cha. 23.
b And therefore fell not into debt by vnchastitie, or prodigalitie, but by the haod of the Lord.
c Because I am poure, and not able to pay.
d Thus God suffereh his many time to be brought to extreme necessity before hee succoure them, that afterward they may the more praise his mercy.
e The Prophet declares here by what hee saith, that God neuer faileth to provide for his seruants, their wiues and children: j they cauld not giue credit in him.
f I to amengr and ine. case in the vessels.
g God here did not onely provide for his seruants, but his debts should be paid, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate fi: the rest of the house, f he might more commodiously giue himselfe to study & prayers.

And one of the wines of the sonnes of the Prophets cried vnto Elifsa, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant didd feare the Lord: and the credulour is come to take my two sonnes to be his c bondmen.
2 Then Elifsa said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a d pitcher of oyle.
3 And hee said, Goe, and borrow thee vessels abroad of all thy neighbours emptie vessels, and spare not.
4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into c all those vessels, and see aside those that are full.
5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.
6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no more vessels. And the oyle ceased.
7 Then she came and told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and lye thou and thy children of the grest.
8 ¶ And on a time Elifsa came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he returned in thither to eate bread.
9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.
10 Let vs make h him a little chamber, I pray

thee, with wals, and let vs fer him there a bed, and a table, and a stoole, and a candlestick, that hee may write in thither when hee cometh to vs.
11 ¶ And on a day he came thither, and turned into the chamber, and lay therein,
12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, shee stood before him.
13 Then hee said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shall we do for thee? Is there any thing to be spoken for thee to the king, or to the captaine of the hofte? And she answered, I h dwell among mine owne people.
14 Againe he said, What is then to be done for her? Then Gehazi answered, indeed she hath l no sonne, and her husband is old.
15 Then he said, Call her. And hee called her, and the flood in the doore.
16 And hee said, At this time appointed, according to the time of life, thou shalt embrace a son. And shee said, O my lord, thou man of God, doe not lie vnto thine handmaid.
17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elifsa had said vnto her.
18 ¶ And when the childe was grown, it fell on a day, that he went out to his father, and to the reapers.
19 And hee said vnto his father, m Mine head, mine head, Who said to his seruant, Beare him to his mother.
20 And heeooke him and brought him to his mother, and hee fate on her knees till noone, and died.
21 Then he went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.
22 ¶ Then hee called to her husband, and said, Send with me, I pray thee, one of the yong men, and one of the asses: for I will haste to the man of God, and come againe.
23 And hee said, Wherefore wilt thou go to him to day? it is neither o new Moone nor Sabbath day. And she answered, y All shall be well.
24 Then shee laden an asse, and said to her seruant, Drive and goe forward: stay not for me to get vp, except I bid thee.
25 ¶ So shee went, and came to the man of God to mount Carmel. And when the man of God saw her j| ouer against him, hee said to Gehazi his seruant, Behold the Shunammite.
26 Runne now, I say, to meet her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.
27 And when she came to the man of God vnto the mountaine, shee o caught him by his feete: and Gehazi wente to her, to thrust her away: but the man of God said, Let her alone: for her soule is pressed within her, and the Lord hath hid it from mee, and hath not told it me.
28 Then shee said, Did I desire a sonne of my lord? Did I not y Deceiue me not?
29 Then hee said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.
30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not

i Thus the seruants of God are not without fault: or the benefittarye k' cause.
l I am content with that that God hath entere, and can want nothing that one can doe for another.
m Which then was a reproach, and therefore he would that his matter should pray to God for her that she might bee fruitful.
n His head aked fore, and therefore hee cried thus.
o For at such times the people were wont to resort to the Prophets: i doctrine an consolation. u. j Eber. p. 100.
p Make such speed that nothing may let thee in the way, Luk 10 4.
q And

a Meaning any kind of vitall, as corne and wine, &c.

our thee, how should I help thee with the barne, or with the winepreſſe?

28 Also the king ſaid vnto her, What ayleth thee? And ſhee answered, This woman ſaid vnto mee, Giue thy ſonne, that we may eat him to day, and we will eat my ſonne to morrow.

29 * So we fod my ſonne, and did eat him: and I ſaid to her the day after, Giue thy ſonne, that we may eat him, but he hath hid her ſonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, hee had ſackcloth || within vpon his ſheſh)

31 And he ſaid, God doe loe to mee and more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.

32 (Now Eliſha ſate in his houſe, and the Elders ſate with him) And the king ſent a man before him: but before the meſſenger came to him, he ſaid to the Elders, See ye not how this murderer ſonne hath ſent to take away mine head? take heed when the meſſenger cometh, and ſhut the doore and handle him roughly at the doore: is not the found of his matters ſeete behinde him?

33 While hee yet talked with them, behold, the meſſenger came downe vnto him, and ſayd, Behold, this euill cometh of the Lord: ſhould I attend on the Lord any longer?

CHAP. VII.

1 Eliſha propheteſſe plene of cauales and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Eliſha, is rotten to aſhes.

Then Eliſha ſaid, Hear ye the word of the Lord: thus ſaith the Lord, ^a To morrow this time a meafure of fine floure ſhall be ſold for a ſhekel, and two meafures of barley for a ſhekel in the gate of Samaria.

2 Then a prince, on whoſe hand the king leaned, answered the man of God, and ſayd, Though the Lord would make c windows in the heaven, could this thing come to paſſe? And he ſaid, Behold, Thou ſhalt ſee it with thine eyes, but thou ſhalt not eat thereof.

3 Now there were foure leprous men at the entering in of the gate: and they ſaid one to another, Why fit we here vntill we die?

4 If we ſay, We will enter into the citie, the famine is in the citie, and we ſhall die there: and if we fit here, we die alſo. Now therefore come, and let vs fall into the campe of the Aramites: if they ſaue our liues, we ſhall liue: and if they kill vs, we are but dead.

5 So they roſe vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmoſt part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had cauſed the campe of the Aramites to heare a noife of charres, and a noife of horſes, and a noife of a great armie, ſo that they ſayd one to another, Beholde, the king of Iſrael hath hired againſt vs the kings of the Hitites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they aroſe, and fled in the twilight, and left their tents and their horſes, and their aſſes, euen the campe as it was, and g fled for their liues.

8 And when theſe lepers came to the vtmoſt

part of the campe, they entred into one tent, and did eate and drinke, and caried thence ſiluer and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence alſo, and went and hid it.

9 Then ſaid one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tary till day light, ſome miſchiefe will come vpon vs. Now therefore, come, let vs goe and tell the kings houſhold.

10 So they came and called vnto the porters of the city, and told them, ſaying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horſes tied and aſſeſſed: and the tents are as they were.

11 And the porters cried and declared to the kings houſe within.

12 Then the king aroſe in the night, and ſaid vnto his ſeruants, he will ſhew you now what the Aramites haue done vnto vs. They know that we are affamiſhed, therefore they are gone out of the campe to hide themſelues in the field, ſaying, When they come out of the citie, we ſhall catch them a liue, and get into the citie.

13 And one of his ſeruants answered, and ſaid, Let men take now five of the horſes that remaine, and are left in the citie, (behold, they are euen as the multitude of Iſrael that are left therein: behold, I ſay, they are as the multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

14 So they tooke || two charres of horſes, and the king ſent after the hoſte of the Aramites, ſaying, Goe and ſee.

15 And they went after the vnto Iorden, and loe, all the way was full of clothes & veſſels which the Aramites had caſt from them in their haſte: and the meſſengers returned, and told the king.

16 Then the people went out and ſpoiled the campe of the Aramites: ſo a meafure of fine floure was at a ſhekel, and two meafures of barley at a ſhekel, according to the word of the Lord.

17 And the king gaue the prince (on whoſe hand he leaned) the charge of the gate, and the people I rode vpon him in the gate, and he died, as the man of God had ſaid, which ſpake it when the king came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to the king, ſaying, Two meafures of barley at a ſhekel, and a meafure of fine floure ſhall be at a ſhekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & ſaid, Though the Lord would make windows in the heaven, could it come ſo to paſſe? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eat thereof.

20 And ſo it came vnto him: for the people rode vpon him in the gate, and he died.

CHAP. VIII.

1 Eliſha propheteſſe vnto the ſumme the death of ſeven yeeres. 12 Hee propheteſſe to Hazael that he ſhall be king of Syria. 15 Hee reigneſh after Ben-hadad. 16 Rebotan reigneſh ouer Iudah. 20 Edom ſitteth from Iudah. 25 Abaqub ſuccedeſh Ben-hadad.

Then ſpake Eliſha vnto the woman, * whoſe ſonne hee had reſtored to life, ſaying, Vp, and goe, thou and thine houſe, and ſojourne where thou a canſt ſojourne: for the Lord hath called for a famine, and it cometh alſo vpon the land ſeven yeeres.

Dr. under his cates.

p This hypocrites when they ſeele Gods iudgements, thinke to pleaſe him with outward ceremonies, whom in proſperitie they will not know. q Meaning Ichoran Ahab's ſonne, who killed the Prophets and cauſed Naboth to be ſtoned. r So the wicked fall into a rage and deſperation if they find not ſudden remedie againſt their afflictions.

a The God are euer aſſured of Gods help in their neceſſitie, but the times and houres are euely reuelled by Gods Spirit. b To whom the king gaue the charge and ouerſight of things, as verſe 17. c He mocketh at ſayings words, ſaying, that if God rained downe corne from heauen, yet this could not to paſſe. d Thy ſinfullitie ſhall be puniſhed here, when thou ſhalt ſee this miracle, and yet not be ſatisfied thereof. e For it was commanded in the law that they ſhould dwell apart, & not among their brethren, Leu. 13. 46. f Thus God needeth no great preparations to deliuer the wicked though they beauer ſo many: for he can ſcatter them with a ſmall noyſe or ſhaking of a leafe. g The wicked need no greater enemie then their owne confidence to puniſh them.

Or, we ſhall be puniſhed for our fault.

h He miſtruſted the Prophets words, and therefore could beleue nothing, as they which are more politike then godly, euer caſt more perils then needeth.

i There are no more left but they, or the reſt are conſumed with the famine as the reſt of the people. k Or, two horſes of the charres which were accomſhed to draw in the charres.

k Which he ſpake by the mouth of Eliſha, Verſe 1.

l As the people preached out of the gate to run to the Syrians tents, where they had heard was meat and great ſpoile left.

* Chap 4. 5. 5.

a Where thou canſt find a commodious place to dwell, wheras is pleaſant.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seven yeeres.

3 ¶ And at the seven yeeres ende, the woman returned out of the land of the Philistims, & went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

5 And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land, Then Gehazi, said My Lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

6 And when the King asked the woman, shee told him: for the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruites of her landes since the day thee left the land, euen vntill this time.

7 Then Elifha came to Damascus, and Benhadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and toke the present in his hand, and of euery e good thing of Damascus, euen the burden of fourtie camels, and came and stood before him, and sayde, Thy sonne Benhadad king of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elifha said to him, Goe, and say vnto him, Thou shalt recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, & shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant as a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, Hee tolde mee that thou shouldst recouer.

15 And on the morrow hee tooke a thicke cloth and dipt it in water, and spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, Ichoram the sonne of Iehoshaphat king of Iudah began to reigne.

17 Hewas two and thirtie yeere old, when he began to reigne: and he reigned eight yeeres in Ierusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for

Dauid his seruants sake, * as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, & hee arose by night and smote the Edomites which were about him, with the captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then A Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the cite of Dauid. And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Ichoram king of Iudah begin to reigne.

26 ¶ Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram, And Ahaziah the sonne of Ichoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Jehu made king of Israel, 24 And killed Ichoram the king thereof, 27 And Ahaziah, his brother, in the king of Iudah: 33 And cast the children of the king downe out of a window, and the doggs did eat her.

Then Elifha the Prophet called one of the children of the Prophets, and sayd vnto him, * 2 Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secreet chamber.

3 Then take the boxe of oyle, and powre it on his head and say, Thus saith the Lord, I haue appointed thee for King ouer Israel: then open the doore and flee without any taryng.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And hee arose, and went into the house, and hee powred the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue appointed thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab

* 2 Sam. 7. 12.

m Which had bene subiect from Dauidstime, vntill this time of Ichoram.

n This was a city in Iudah giuen to the Leuites Iosh. 11. 13. and after turned from King Ichoram, because of his idolatry.

* 2 Chron. 32. 16.

o Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when hee was fourtie two yeere old, as 2 Chron. 32. 2.

p. Which was a cite in the tribe of Gad beyond Iorden.

q This is a cite belonging to the tribe of Manasse.

b That is, to complaine on them which had taken her possessions while shee was absent.

c Gods wonderfull providence appeareth in this, That hee caused the King to be desirous to heare of him, whom before hee contemned, and also hereby prepared an entrance to the poore widowes suite.

d The King caused that to be iustly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the countrey.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should say him to obtaine the kingdom.

g That I should be without all humanity and piety.

h Vnder pretence to refresh or ease him, hee filled him with this cloth. * 2. Coron. 21. 4.

i Read Chap. 1. 17 k He was confirmed in his kingdom after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

* 1. King. 19. 16. 17. 2 Prepare thy selfe to goe diligently about thy business: for in these countreys they vied long garments which they rucked vp, when they went about earnestly business. † Eze. from chamber to chamber.

b This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

2. King 21. 1. 5. 25.
1. King. 14. 10.
and 21. 21.

thy master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and I will cut off from Ahab him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the onne of Ahiah.

10 And the dogges shall eat Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the servants of his lord. And one said vnto him, Is all well? wherefore came this made fellow to thee? And he said vnto them, Ye know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake hee to mee, saying, Thus saith the Lord, I haue anointed thee for King ouer Israell.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael king of Aram.)

15 And a king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu said, It is be your minds, let no man depart and escape out of the citie, to go and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and a Abaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as he came, and said, I see a company. And Ichoram said, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu said, What hast thou to doe with peace? ¶ Turne behind me. And the watchman told, saying, The messenger came to them, but he commeth not againe.

19 Then hee went out another on horsebacke, which came to them, & said, Thus saith the king, Is it peace? and Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Ichoram said, Make ready: and his charet was made ready. And Ichoram king of Israel, and Abaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izeelite.

22 And when Ichoram saw Iehu, he said, Is it peace, Iehu, And hee answered, What peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Ichoram turned backe, and fled, and said to Abaziah, O Abaziah, thou art a traitor.

24 But Iehu tooke a bowe in his hand, and

smote Ichoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captain, Take, and cast him in some place of the field of Naboth the Izeelite: for I remember that when I and thou rode together after Ahab his father, the Lord laid this burden vpon him.

26 ¶ Surely I haue seen yesterday the blood of Naboth, and the blood of his sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

27 But when Abaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and aid, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his servants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the eleuenth yeere of Ioram the sonne of Ahab, began Abaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and circed her head, and looked out at a window.

31 And as Iehu entred at the gate, shee said, Had I Zimri peace, which slew his master?

32 And hee lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her IJ eunuches looked vnto him.

33 And hee said, Cast her downe: and they cast her downe, and hee sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foot.

34 And when he was come in, hee did eat and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a kings daughter.

35 And they went to bury her: but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord which he spake by his seruant Elijah the Tishbite, saying, * In the field of Izreel shall the dogges eat the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as dung vpon the ground in the field of Izreel, so that none shall say, ¶ This is Iezebel.

C H A P. X.

6 Iehu causeth the Iezelite Iouees of Ahab to be staine. 14 And after that hee had slaine Ioram, hee slew also all the priests of Baal. 25 After his death his sonne reigne in his stead.

A H A B had now seuentie sonnes in Samaria: And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel and to the Elders, and to the bringers vp of Ahab's children, to this effect,

2 Now when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charres and horses, and a defended citie an armour.)

3 Consider therefore which of your masters sonnes is best and most meet, and set him on his fathers throne, and fight for your masters honie.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

Dr. I. I. King. 21. 25.
B, this place it is evident that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue bin named Iudith.
¶ After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.
¶ That is eleuen whole yeeres; for chap. 8. 25. before, when he had that he began to reigne the twelue yeere of Ioram, hee hath that part of the yeere for the whole.
¶ Bring of an haucie and cruell nature, the would IJ receive her princely state and dignitie.
¶ In as much as he would say, Can any traitour or any that lieth against his superiours, haue good success? see 1. Kin. 16. 10. Or, chief seruants.
¶ In this hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & example of Gods iudgements to all tyrants.
¶ To wit, of the king of Zidon, 1. King. 16. 21.
¶ Iez. by the head of 1. King. 21. 22.
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2 The Scripture vseth to call them sonnes, which are either children or nephewes.

b He wrote this, to prouoke them, whether they would take his part or no.

e That is, the rest of the army, whom hee called before his brethren, verse 2. d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath ever hated the children of God, yet they called the sonne of God for a deceiver, and said he had the deuil: therefore they ought not to be discouraged.

¶ Chap. 8. 29.

e God had thus ordained, as is read, 2. Chro. 22. 7. What this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, than to obey the will of God, should perish with him, by whose means he thought hee haue bene stronger.

¶ Or, follow me.

f As one that went carnally about his enterprise.

g Meaning, that Ioram much, as God is their enemy, because of their finnes, that he will euer be vs vs found to reuenge his saufe.

5 And he that was gouernour of Ahabs house, and he that ruled the cite, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no King: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee bee mine, and will obey my voice, take the heads of the men that are your masters finnes, and come to me to IZREL by to morrow this time. (Now the kings finnes, *euē* seuentie persons were with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the Kings finnes, and slew the seuentie persons, and laide their heads in baskets, and sent them vnto him to IZREL.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entering in of the gate vntil the morning.

9 And when it was day, hee went out, and stood and said to all the people, Yee be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant * Eljah.

11 So Iehu slew all that remained of the house of Ahab in IZREL, and all that were great with him, and his familiars and his priests, so that hee left none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 Hee met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee said, Take them aliuē. And theyooke them aliuē, and slew them at the wel beside the house where the sheepe are shorne, *euē* two and fourtie men, and hee left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meet him, and hee blessed him, and said to him, Is thine heart upright, as mine heart is toward thee? And Iehonadab answered, Yea, doublelesse. Then gaue me thine hand. And when hee had giuen him his hand, hee tooke him vp to him into the charēt.

16 And hee said, Come with mee, and see the zeale that I haue for the Lord: so theye made him ride in his charēt.

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which hee spake to Eljah.

18 Then Iehu assembled all the people, and said vnto them, Ahab haue I Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whoeuer is lacking, hee shall nor liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, † Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to ende.

22 Then hee said vnto him that had the charge of the Veltre, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourefore men without, and laid, If any of the men whom I haue brought into your hands, escape, || his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu said to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went vnto the city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord saide vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab, according to all things that were in mine heart, therefore shall thy finnes vnto the fourth generation sit on the Throne of Israel.

31 But Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to lothe Israel, and Chazai smote them in all the coasts of Israel.

33 From Iorden Eastward, *euē* all the land of Gilead the Gad tes, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuēr Arnon) and Gilead and Baschan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings finnes, except Ioshe besonne of Ahab. 4 Ioshe is appointed King. 15 Iehonadab causeth Athaliah to be laine. 17 He maketh accountants to serue the Lord in his people. 18 Baal and his priests are destroyed.

THESE were the things that were done in the time that Ioshe besonne of Ahab was King. And hee was King in the thirtieth yeere of Iosias besonne of Iosias. And hee was King in the thirtieth yeere of Iosias besonne of Iosias. And hee was King in the thirtieth yeere of Iosias besonne of Iosias.

c God as in 18 Iudge punisheth the wicked children of wicked parents, vnto the third and fourth generation.

d Ye cannot faultly condemne for the Kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moed you to execute this his iudgement.

* Ebr. is the band of. 1 King. 21. 29. e Meaning which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For hee feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Ierem. 35. 2. Or praised God for him.

h Here Baal is taken for Astaroth the idole of the Zidonians, which Iezabebelaused to be worshipped, as it is also to vsed, 1. King. 16. 32. and 21. 55.

Ebr. sancti. Fe.

i Thus God would haue his seruants preferred, and idolaters destroyed: and in his Law hee giveth expresse commandement, Deut. 13. Or he shall die for him.

k Which cite was necerete Samaria.

l Thus God approveth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished. Or, to cut them off.

1. Chron. 21. 10.

^a Meaning all the posteritie of Ichoiaphat to whom the kingdom appertained: Thus God vied the crueltye of this woman to destroy the whole family of Ahab.

^b The Lord promised to maintain the familie of David, and not to quench the light thereof, therefore he moued the heart of Ichoiaba to persecute him.

^c Where the Priests did lie.

^d 2 Chron. 23. 1. 3. The chiefe Priest Ichoiabas husband.

^e Of the Levites, which had charge of the keeping of the Temple, and kept watch by course.

^f That none should come vpon them, while they were crowning the King.

^g Called the East gate of the Temple: 2 Chron. 23. 5. ^h Or, that name breake his order, i. Whose charge is ended.

ⁱ Rea 1 vers 5. and 7.

^k To wit, Ichoiada.

^l That is, Iosaph, which had bene keepe secret sixteene yeeres.

^m Meaning the Law of God, which is his chiefe charge, and whereby only his throne is established.

ⁿ Where the high place was in the Temple.

^o Or, one of the Temple.

^p To take her part.

destroyed all the Kings seede.

2 But Ichoiaba the daughter of King Ioram, and sister to Abaziah ^b tooke Iosaph the son of Abaziah, and stole him from among the Kings sonnes that should bee slaine, both him and his nourse, keeping them in the ^c bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord five yeere, and Athaliah did reigne ouer the land.

4 ¶ And the seuenth yeere ^d Ichoiada went and tooke the captaines ouer hundreds, with other captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe. The third part of ^e you that commeth on the Sabbath, shall ward toward the Kings house.

6 And another third part in the gate of ^g Sur: and another third part in the gate behind them of the guard: and ye shall keepe watch in the house of Maffah.

7 And two parts of you, that is, all that ^h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compasse the King round about, euery man with his weapon in his hand, and whoeuer commeth within the ranges, let him bee slaine: be you with the king as hee goeth out and in.

9 ¶ And the captaines of the hundreds did according to all that Ichoiada the Priest commanded, and they tooke euery man his men that entred in ⁱ to their charge on the Sabbath with them that went out of it, on the Sabbath, and came to Ichoiada the Priest.

10 And the ^k Priest gaue to the captaines of hundreds the speares and the shields that were King Davids, and were in the house of the Lord.

11 And the gard stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out the Kings sonne, and put the crowne vpon him, and ^l gaue him the Testimonie, and they made him king: also they anointed him, and clapt their hands and said, God saue the king.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a ^m pillar, as the manner was, and the princes, and the trumpeters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Ichoiada the Priest commaunded the captaines of the hundreds that had the rule of the hofte, and said vnto them, Haueth ⁿ forth of the ranges and he that ^o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Ichoiada made a couenant betweene

the Lord, and the ^p King and the people, that they should bee the Lords people: likewise betweene the ^q king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the ^r altars: and the ^s Priest set a guard ouer the house of the Lord.

19 Then he tooke the captaines of hundreds, and the other captaines, and the gard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the gard to the Kings house: and hee fate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the cite was in quiet: for they had slaine Athaliah with the sword before the Kings house.

21 Seuen yeere old was Ichoiash when he began to reigne.

C A H P. XII.

¹ Ichoiash maketh provision for the repairing of the Temple. ¹⁰ Hee slayeth the king of Syria by a present from coming against her, which hee is killed by two of his seruants. ²⁰ Hee is killed by two of his seruants.

IN the seuenth yeere of Ichoiash began to reigne, and reigned forty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Ichoiash did that which was good in the sight of the Lord all his time that ^a Ichoiada the Priest taught him.

3 But ^b the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Ichoiash said to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the ^c count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall reape the ^d broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Ichoiash the Priests had not mended that which was decayed in the Temple.

7 Then king Ichoiash called for Ichoiada the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore ^e receive no more money of your acquaintance, except ye deliuer it to reape the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to reape the decayed places of the Temple.

9 Then Ichoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the Altar ^f on the right side, as euery man commeth into the Temple of the Lord. And the Priest that kept the ^g doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretary came vp and the high Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, ^h that undertooke the worke,

^p That both the King and the people should maintain the true worshipping of God, and destroy all idolatry.

^q That he should gouerne and they obey in the feare of God.

^r Euen in the place where hee had blasphemed God, and thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

^s To wit, Ichoiada: t. Which by her crueltye & perfection had vexed the whole land before.

^{* 2 Chron. 23. 1.}

^a So long as rulers give out the true ministration of God, they prosper.

^b So hard a thing it is for them, that are in authority, to be brought to the perfect obedience of God.

^c That is, the money of redempcion Exod. 30. 11. Also the money which the Priest valued the votes at, i. e. oit. 2. & the true liberality.

^d For the Temple which was built an hundredth thirtieth and five yeeres before had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickednes of the idolaters.

^e Hee taketh from them the ordering of the money, because of their negligence.

^f That is, on the South side.

^g Or, vs, the.

^h For the King had appointed other which were meete for that purpose, Chap. 22. 5.

worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laied out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bolles of silver, instruments of musick, balons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offering was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Ichoahaz king of Iudah tooke all the hallowed things that Iehosphaphat, & Iehoram, and Ahaziah, his fathers, kings of Iudah, had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioaah and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and slew Ioaah in the house of Millo, when he came downe to Silla.

21 Euen ¶ Iozachar the sonne of Shimeath, and Iehozabad the Sonne of Shomer his seruants smote him and hee died: and they buried him with his fathers in thy cite of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Ichoahaz the sonne of Iehoiada deliuered us out of the hands of the Syrians: 4 Hee prayed vnto God, and did euereed, 5 Ioaah his sonne reigned in his stead, 20 Elisha dieth, 24 Hazael dieth.

IN the three and twentieth yeere of Ioaah the sonne of Ahaziah king of Iudah, Ichoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned thientene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his dayes.

4 And Ichoahaz befought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 ¶ And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.

6 And Nebathelphai, they departed not from the

finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the e groate also remained (in Samaria.)

7 For hee had leit of the people to Ichoahaz but fiftie horsemen, and ten charrets, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Ichoahaz and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Ichoahaz slept with his fathers, and they buried him in Samaria, and Ioaah his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioaah king of Iudah began Ichoahaz the sonne of Ichoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.

12 Concerning the rest of the acts of Ioaah, and all that hee did, and his valiant deeds, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioaah slept with his fathers, and Ieroboam sat vpon his seat: and Ioaah was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sicknesse wherof hee died, Ioaah the king of Israel came down vnto him, and wept vpon his face, and said, O my father, my father, the charret of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes, And hee tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window ¶ Eastward. And when hee had opened it, Elisha said, Shooce. And hee shot. And he said, Beholde the arrow of the Lords delurance, and the arrow of delurance against Aram: For thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldst haue smitten five or sixe times, so thou shouldst haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, hee leuiued, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Ichoahaz.

23 Therefore the Lord had mercie on them and pitied them, & had respect vnto them, because of his covenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cast he

Wherein they did commit those idolatri; which the Lord had commanded to be destroyed, Deut. 16. 21.

Thatis Hazael and Benhadad his sonne, as verse 7. Reade of Hazael, Chap 8. 13.

Hirchie e puruoleto. adobe the kingdome of Iudah, and how God preferred his promise made to the house of David: but by the way hee sheweth how Israel was afflicted and punished for their great idolatri, who though they had now degenerated, yet God both by sending them many Prophets and diuers punishments did call them vnto him againe.

Thns they sed to call the Prophets and seruants of God, by whom God blessed his people, 20 Chap. 21. meaning that by their prayer they did more prosper their country, then by force of armes. I This, toward Syria: for that hee did not only prophesie with words, but also confirmed him by these signes that hee should haue the victory.

Because hee feared to haue victory against the enemies of God for tise and had not a zeale to ouercome them continually, and to destroy them vntely.

Ecles. 48. 16. I By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, but at this sight they might reuise, and embrace the same doctrine.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused the same to be made, 2 Chron. 24. 14.

i After the death of Iehoiada, Ioaah fell to idolatri: therefore God reiecteth him, and sturceh vp his enemies against him, whom hee pacified with the treasures of the Temple: for God would not be serued with thoe gifts, seeing the kings heart was wicked.

k Because hee had put Zachary the sonne of Iehoiada to death, 2 Chron. 24. 25. l Reade 2 Sam. 5. 9.

Or, Iozachar.

a By whippening the calves which Ieroboam did erect to Israel. b While Ichoahaz liued. c Towit, Ioaah the sonne of Ichoahaz. d Safely and without danger. e Ebr. a rest day, as before yester day.

m That is, until their finnes were cometo a full measure, and there was no more hope of amendment.

them from him as m^{re}. yet.
24 So Hazael the king of Aram died: and Benhadad his sonne reigned in his stead.
25 Therefore Iehoahs the sonne of Iehoahaz returned, & tooke out of the hand of Benhadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioaah beate him, and restored the cities vnto Irael.

CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 and after smiteth Edom. 15 Ioaah dieth, and Ieroboam his sonne succcedeth him. 29 Ana after his reigneth Zachariah.

* 2 Chron. 25. 1.

The second yeere of Ioaah sonne of Iehoahaz king of Irael, reigned * Amaziah the sonne of Ioaah king of Iudah.

2 He was sixe and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioaah his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, hee slew his seruants which had killed the king his father.

6 But the children of the e that did slay him, he slew not, according vnto that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 Hee flew also of e Edom in the valley of salt, ten thousand, and tooke || the citie of Sela by warre, and called the name thereof Tokheel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoahs the sonne of Iehoahaz, sonne of Iehu king of Irael, saying, Come, & let vs see one another in the face.

9 Then Iehoahs the king of Irael sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the e cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: i bragge of glory, and tary at home. Why dost thou prouoke to thine hurt, that thou shouldst fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoahs king of Irael went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shefem which is in Iudah.

12 And Iudah was put to the worse before Irael and they fled every man to their tents.

13 But Iehoahs king of Irael tooke Amaziah king of Iudah, the sonne of Iehoahs the sonne of Ahaziah, at Beth-shefem, and || came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And hee tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in g hofstage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoahs which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Irael?

16 And Iehoahs slept with his fathers, and was buried at Samaria among the kings of Irael: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioaah king of Iudah liued after the death of Iehoahs sonne of Iehoahaz king of Irael, fifteen yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they wrought treason against him in Ierusalem, and he fled to B Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the city of Dauid.

21 Then all the people of Iudah tooke i Azariah which was sixtene yeere old, and made him king for his father Amaziah.

22 He built e Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fiftenth yeere of Amaziah the sonne of Ioaah king of Iudah, was Ieroboam the sonne of Ioaah made king ouer Irael in Samaria, and reigned one and forty yeere.

24 And hee did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat, which made Irael to sinne.

25 Heerestored the coast of Irael, from the entering of Hamath, vnto the sea of the wilderness according to the word of the Lorde God of Irael, which hee spake † by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hopher.

26 For the Lord sawe the exceeding bitter affliction of Irael, so that there was none m shut vp, nor any left, neither yet any that could helpe Irael.

27 Yet the Lord † had not decreed to put out the name of Irael from vnder the heauen: therefore hee preferred them by the hand of Ieroboam the sonne of Ioaah.

28 Concerning the rest of the acts of Ieroboam, and all that hee did, and his valiant deeds, and how hee fought, and how hee restored Damascus, & e Hamath to Iudah in Irael, are they not written in the booke of the Chronicles of the kings of Irael?

29 So Ieroboam slept with his fathers, euen with the kings of Irael, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham. 10 Shallum, 14 Menahem, 23 Zekabiah, 30 Zorabab, 32 Iotham, 38 ana Amaz.

IN the † seuen and twentieth yeere of Ieroboam king of Irael, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixtene yeere old was hee, when hee was made king, and he reigned two and fifty yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did vprightly in the sight of the Lord.

g That is, which the Iraelites had giuen to them of Iudah for an assurance of peace.

* 2 Chron. 25. 1. 7. h Which city Ieroboam built in Iudah for a fortrefid. 2. Chron. 11. 9.

i Who is also called Vzziah, 2. Chron. 26. 1.

k Which is also called Elanun, or Eloth.

l Because this idollry was so vile and almost incredible that men should forsake the living God to worship calves, the works of mans hands, therefore the Scripture doth oftentimes repeat it in the reproch of all idollaters. † For by the hand of m Reade i. Kings 14. 10. † For had not taken.

n Which was also called Antiochia of Syria, or Riblah.

† Ebr. in the same 16th yeere and 16th yeere.

o So long as hee gaue care to Zachariah the Prophet.

a In the beginning of his reigne he seemed to haue an outward show of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idomatics.

* Chap. 12. 10.

b Because they neither contented, nor were partakers with their fathers in that ad.

* Deut. 24. 16.

eye. 18. 20.

c For the Idomatics, whom Dauid had brought to subiection, did rebel in the time of Ieroboam sonne of Iehoahaphat.

† Or, the tower of rocke, 2. Chron. 25. 12.

d Let vs fight hand to hand, and die by the battell, and not destroy one anothers cities.

e By thisparable Iehoahs compared himselfe to a cedar tree, because of his great kingdome ouer tenn tribes, and Amaziah to a thistle because hee ruled but ouer two tribes, & the wilde beasts are Iehoahs his stoutness, that spoiled the cities of Iudah.

f Beas of thy victory, for that thou tary at home, and annoy me not.

g Or, roughs him.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord b smote the king; and he was a leper vnto the day of his death, and dwelt in an houie apart, & Iotham the kings sonne gouerned the houle, and c iudged the people of the land.

6 Concerning the rest of the acts of Azariah and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe months.

9 And did euill in the fight of the Lord, as did his fathers, for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the fight of the people, and c killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy finnes shall fit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah, and he reigned the space of a moneth in Samaria.

14 For Menabem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in he booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menabem destroyed f Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menabem the sonne of Gadi to reigne ouer Israel and reigned ten yeeres in Samaria.

18 And he did euill in the fight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menabem gaue Pul a thousand b talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menabem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a peece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the acts of Menabem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menabem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menabem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euill in the fight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with i Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the fight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel c came Tiglath Pileser king of Asshur, & tooke lion, and Abel, Beth-maachah, and Ianoah, & Kedesh, and Hazor, & Gilead, and Galilah, and all the land of Naphthali, and carried them away to Asshur.

30 And Hofsea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the fight of the Lord: hee did according l to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the houle of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In m those dayes the Lord began to send against Iudah, Rezin the king of Aram, and n Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah conspired with his sonne in fire. 4 Jerusalem besieged. 5 Damascus taken by Rezin. 6 Tyre taken. 7 The death of Ahaz. 8 Hezekiah succceeded him.

THE seuenteenth yeere of Pekah the sonne of Remaliah, a Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the fight of the Lord his God, like Dauid his father.

3 But walked in the way of the kings of Israel,

b His father and grandfather were slaine by their vnicats and sermons, and he, because he would vsperpethe Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, a Chron. 26. 17. c As viceroi, or depuie to his father. d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the houle of Iehu. e Zachariah was the last in Israel, that had the kingdom by succession successively Pekahiah the sonne of Menabem, who reigned but two yeeres. * Chap. 10. 30.

f Which was a cite of Israel that would not receive him to be king.

g That is of Israel. h In stead of seeking helpe of God he went about by money to purchase the fauour of this king being as Iudah, and therefore God forsooke him, and Pul soon afterwards brake promise, destroyed his country, and led his people away captiue.

Which were of the same conspire.

k For God stirred vp Pul & Tiglath Pileser against Israel for their finnes. a Chron. 3. 20.

* 2 Chron. 27. 1. 107. Azariah.

l He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham. n In which few dayes Iudah in one day sixe or thousand fighting men. a Chron 28. 4. because they had forsaken the true God.

o This was a wicked sonne of a good father, as of him againe came god; Ezekiah & of him wicked Manasse, saue that God in the end shewed him mercie. Thus wee see how vncertaine it is to depend on the dignitie of our fathers.

b That is, offered him to Moloch, or made him to pacie betweene two fires, as the mance of the Gentiles was, Leuit. 18. 21. den. 18. 10. * 17. 7. 1.

c For the Lord preferred the city and his people for his promise like made to David, d Which city Azariah had taken from the Aramites and fortified it, Chap. 12. 22. e Contrary to the admonition of the Prophet Iſai, Iſa. 7. 4. f Thus he spared none to spoile the Temple of God to have succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counſell.

g We see that there is noplace so wicked, but hee shall find faterers and false ministres to serue his turne. h Either offering for peace or propitiencie, or of thanksgiving, as Leuit. 3. or else meaning the morning and evening offering, Exod. 29. 38. num. 28. 3. and thus hee offered the meane, & the altar which God had commanded by Salomon, to serue God after his owne fantasie. i That is, at the right hand as men went into the Temple. k Here he established by commandment his owne wicked proceedings, & worketh in the commandment and ordinance of God. l Or tent, wherein they lay on the Sabbath which had feared their waye in the Temple, and so departed home. m Either to bayer the king of Assyria, who he should see him change the ordinance of God, or else that the Temple might be a refuge for him, if the king should suddenly assault his house.

yea, and made his sonne to be go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places and on the hills, and vnder euery greene tree.

5 * Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and decline mee out of the hand of the king of Aram, and out of the hand of the king of Israel which reſe vp against me.

8 And Ahaz tooke the siluer and the golde that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur contented vnto him: and the king of Asshur went vp against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And King Ahaz went vnto Damascus, to meete Tiglath Pileser king of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent Vriiah the Priest the patterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vriiah the Priest made an Altar in all points like to that which King Ahaz had sent from Damascus, so did Vriiah the Priest against King Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the Altar: and the King drewe neere to the Altar and offered thereon.

13 And he burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And *ſerū* by the braſen altar which was before the Lord, & brought it in farther before the house betweene the Altar and the house of the Lord, and set it on the Northside of the Altar.

15 And King Ahaz commaunded Vriiah the Priest, and sayd, Vpon the great Altar set on fire in the morning the burnt offering, and in the euen the meate offering, & the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the braen altar shall be for me to inquire of God.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bales, & tooke the caldrons from off them, & tooke downe the sea from the braen oxen that were vnder it, and put it vpon a pavement of stones.

18 And the *1* vaille for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz flew with his fathers, and was buried with his fathers in the cite of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Rebucking of Iſrael vnto eu.* 4 *And let and all his reuolue brought to the Affrians, 18 for idolatrie.* 25 *Liou deliſty like Affrians that dwelt in Samaria.* 29 *Every one worſhippeth the God of the nation,* 35 *Contrary to the commande ments of God.*

IN the twelfth yeere of Ahaz King of Iudah began Hoſhea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the fight of the Lorde, but not as the kings of Israel that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoſhea became his seruant, and gaue him presents.

4 And the King of Asshur found treason in Hoſhea: for he had sent messengers to So king of Egypt, and brought no present vnto the King of Asshur, as he had done yerey: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ In the ninth yeere of Hoſhea, the King of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Israel *d* sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lorde their God, & throughout all their cities had built high places, both from the towre of the watch, to the defended cite,

10 And had made them images and groues vpon euery high hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord:

12 And serued idoles: whereof the Lord had said vnto them, * Ye shall doe no such things,

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandments and my statutes, according to all the Law, which I commaunded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, * but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his covenant, that he made with their fathers, and his testimonies (wherwith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

a Though he inuaded no new idolatry or impiety as other did, yet he fought for helpe at the Egyptians which God had forbidden.

b For he had paid tribute for the space of eight yeere.

* Chap. 28. 1.

c For at this time the Medes & Persians were subiect to the Assyrians.

d He seteth forth at length the cause of this great plague and perpetual captiuitie, to admonish all people and nations to cleaue to the Lord God & only worship him for feare of like iudgement. e Meaning thorough out all their borders.

* Deut. 4. 19.

f Ebr. by the hand of. * Iere. 18. 11. and 25. 5. and 35. 15.

* Deut. 32. 27.

f So that to alledge the authoritie of our fathers or great antiquity except wee can proue that they were godly is but to declare that we are the children of the wicked.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * *men* two calves, and made a groue, and worshipped all the host of heauen, and serued Baal.

17 And they made their sonnes and their daughters ^h paffe throw the fire, and vsed witchcraft and enchantments, yea, ⁱ folde themselves to doe euill in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah ^k only.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and assted them, and deliuered them into the hands of spoylers, vntill he had cast them out of his sight.

21 ^m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said ⁿ by all his seruants the ^o Prophets, and caried Israel away out of their land to Ashur vnto this day.

24 And the king of Ashur brought folke from Babel, and from ^p Cuthah, and from Ana, and from Hamath: and from Shepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they ^q feared not the Lord: therefore the Lord sent Lions among them, which slew them,

26 Wherefore they spake to the king of Ashur, saying, The nations which thou hast remooued, & placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Ashur commanded, saying, Carie thither one of the Priestes whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God ^r of the country.

28 So one of the Priestes which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made ^s Succoth-Banath: and the men of Cuth made Nergal: and the men of Hamath made Abhma,

31 And the Auims made Nibhaz, and Tartak: and the Shepharuaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Shepharuaim.

32 Thus they feared the Lord, and appointed out Priestes out of them: cluses for the hie places,

who prepared for them sacrifices in the houses of the hie places.

33 * They feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old manner: they neither feare God, neither do after ^t their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iacob, * whom he named Israel.

35 And with whom the Lord had made covenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the covenant that I haue made with you, neither feare yee other gods,

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So the ^u nations feared the Lord, and serued their images *also*: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah put downe the brazen serpent, and destroyed the idols, 7 and prophesied, 11 Ierai a captiue, 15 captiue. 30 The blasphemous of Saneherib.

Now in the third yeere of Hoshea, sonne of E-lah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was five and twenty yeere old when he began to reigne, and reigned nine and twentie yere in Ierusalem, His mothers name also was A-bi the daughter of Zachariah.

3 And hee did ^v vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the Images, and cut downe the groues, and brake in pieces the ^w brazen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it ^x Nehustan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord ^y and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which hee tooke in hand, also hee rebelled against the king of Ashur, and serued him not.

8 Hee mote the Philistims vnto Azzah, and the coasts thereof, ^z from the watch tower vnto the defended cite.

9 ¶ And in the fourth yeere of king Hezekiah, (which was the seventh yeere of Hoshea

1 Kings 20 39. 1 Kings 22 35. That is, they had a certaine knowledge of God, and feared him because of the punishments, but they continued till Ierusalem, so doe the Papists, which worship both God and Idols: but this is not to feare God, as appeareth Ier 34. I see meaneth this by the Israelites whom God had given his commandement. Gen. 32 38. 1 King 18 37. 1 Iudg 6 10. 1 Kings 10 22.

That is, the strangers, which were sent into Samaria by the Assyrians.

1 Chron. 28 27. and 29 1.

a Although they of Iudah were gotten to idolatry and impie tie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid, and yet by his iudgement toward the other, brooked them to repentance. b 2 Kings 18 8 9. c That is, a piece of braffe: thus hee calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet wherby it was used in idolatry this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of braffe. c Reade Chap. 17 9. d Chap. 17 3.

* Exod 23 8. 1 King 11 28. g That is, the seruants of the moon, and Ister, Deut. 4 39. h Reade Chap. 16 3. i Reade of this phrase, 1 King 11 27 28.

k No whole tribe was left but Iudah, and they of Benjamin and Leui which remained, were coeused with Iudah.

l One of the land where hee shewed the great tokens of his presence and fauour. m That is, God cut off the tenne tribes, 1 King 22 36 20.

n Ebr, by the hand of. * Ier. 25 9.

o Of these people came the Samaritanes, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4 9.

p That is, they serued him not, therefore least they should blaspheme him, as though there were no God, because hee chastised the Israelites, hee weeth his mighty power among them by this strange punishment. q That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.

r Meaning that euery country serued that idole, which was most esteemed in that place whence they came.

sonne of Elah king of Israel) Shalmaner king of Ashur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *even* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hohea King of Israel was Samaria taken.

11 Then the king of Ashur, did carie away Israel vnto Ashur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreover, in the fourteenth yeere of king Hezekiah, Saneherib king of Ashur came vp against all the strong cities of Iudah, & tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Ashur to Lachah, saying, ¶ I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Ashur appointed vnto Hezekiah King of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashur.

17 ¶ And the king of Ashur sent e Tartan, and Rab-garis, and Rabshakhs from Lachah to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Afaph the recorder.

19 And Rabshakhs sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great King, *even* the great king of Ashur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue feloquence, but counsell and strength are for the warre. On whom thou dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, to wit, on egypt, on which if a man leane, it will goe into his hand, and pierce it: so ¶ Pharaoh king of Egypt vnto all that trust on him.

22 But if yee say vnto me, We trust in the Lord our God, is not that hee whose is places, and whose altars Hezekiah hath taken away, and hath sayd to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Ashur, and I will giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charrets and horsemen?

25 Am I now come vp without the * Lord to

this place, to destroy it? the Lord said to me, Goe vp against this land and destroy it.

29 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakhs, Speake I pray thee, to thy seruants in the // Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakhs said vnto them, Hath my master sent mee to thy master & to thee to speake these words, and not to the men which fit on the wall, that they may eate their owne dung, and drinke † their owne pissle with you?

28 So Rabshakhs stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Ashur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you // out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not bee giuen ouer into the hand of the king of Ashur.

31 Hearken not vnto Hezekiah: for thus saith the king of Ashur, Make † appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well,

32 Till I come, and bring you to a land like your owne land, *even* a land of wheate and wine, a land of bread and vineyards, a land of oliues, oyle, and honie, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Ashur?

34 Where is the god of Hamath, and of Arpad? where is the god of Shepharaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the * Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered not him a word: for the kings commandement was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Afaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakhs.

CHAP. XIX.

6 God promitteth by Iahaz vnto Hezekiah, 35 The Angel of the Lord killed an hundred and fourscore and five thousand of the Assyrians. 37 Saneherib is killed of his owne sonnes.

And * when king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebnah the chancellor, and the Elders of the Priestes clothed in sackcloth to I-saiah the Prophet the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to

* Chap. 19. 6.

* 2 Chron. 32. 4. 1/3 36. 1. ecccl. 48. 12. 19.

d Ashiszele was before prouided, fo his weaknesse is here set forth, that none should glory in himselfe.

e After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the King of the Assyrians, he beat his captaines and armies against him, Or, writer of Chronicles, or Secretary. † Hebr talke of the lip.

f Thou thinkest that words will serue to persuade thy people, or to moue my master. g Egypt shall not only not be able to succour thee, but shall so hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatry are reformed.

i Meaning, that it was best for him to yeeld to the King of Assyria, because his power was so small that hee had not men to furnish two thousand horses.

k The wicked alwayes in their prosperity flatter themselves that God doe honour them. This hee speakech to feare Hezekiah that by resisting him, hee should resist God.

Or, Syriam.

† Hebr. the water of their pissle.

Or, by his hand.

† Hebr. blessing: meaning, the certain isles of peace.

l He maketh himselfe so sure, that he will not grant them truce, except they render themselves to him to be led away captiues.

m That is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharply punish it.

* 1/4. 37. 2.

a To heare some new prophesie, and to haue comfort of him.

b the

b The dangers are so great, that we can neither avenge this blasphemie, nor help our selves more then a woman in her travail.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

b the birth, and there is no strength to bring forth.

4 If so bee the Lord thy God hath heard all the wordes of Rabfhakeh, whome the king of Asshur his master hath sent to raile on the living God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 ¶ So the seruants of King Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Bee not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blaſphemed mee.

7 Behold, I will send a blast vpon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabfhakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 ¶ Hee heard also men say of Tirhakah king of Ethiopia, ¶ Behold he is come out to fight against thee: hee therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, and say, Let not thy God deceiue thee in Whom thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou bee deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art vey God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaſpheme the living God.

17 Truth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

16 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdoms of the earth may know, that thou O Lord, art onely God.

20 ¶ Then Iſaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed mee, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorn:

O daughter of Ierusalem he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blaſphemed? and against whom hast thou exalted thy voice, and lifted vp thine eyes on high against the Holy one of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charetes I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of old time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and layd on ruinous heapes, as cities denienced?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the graſſe of the fieldes, and Greene herbe, or graſſe on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out and thy coming in, and thy iurie against mee.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a root downward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

32 Wherefore thus saith the Lord concerning the king of Asshur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this cite, saith the Lord.

34 For I will defend this cite to faue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred fourcore and fiftie thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as hee was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Efarhaddon his sonne reigned in his stead.

C H A P. XX.

1 Hezekiahs sicknes, anawer vnto the prayer of his health. 12 He receiue the wordes of Berodach, 13 Saneheribs returne, and is reprinted of Iſaiah. 22 He diech, and Saneherib his sonne reuizeth his head.

A Bout that time was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz

o God cannot be that muste done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Iſaiah calleth the height of his borders, to wit of Iudah, Isa. 37. 34.

q For pleasures sake.

r For the wicket of cities besieged.

s He declarerh that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vnto decay, as other cities and kingdomes.

t These be described the wicked, which first are flourishing, and afterward fade and decay like flowers, I will bridle thy rage, and raise thee to and to an pleaſure mee.

u God did not onely promise him the victory, but giue him a signe to confirme his faith.

v The Lord will multiply in great number, the small remnant of Iudah that is escaped, x The lone that God beareth toward his Church, that overcome the counsels and enterprises of men.

* 7/1. 37. 36. 106. 1. 21. 22. 23. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

y This was the iust judgement of God for his blasphemie, that he should bee slaine before that idle, whom hee preferred to the living God, and by whom by whom he ought by nature to haue bene defended.

* 2 Chron 32. 24. 33. 21.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib, or, Senecherib, f For the kings of Ethiopia and Egyptiayed together against the king of Asſyria, because of his oppression of other countreys.

g The more were that the wicked are to their destruction, the more they blaſpheme.

h Before the Arke of the conenant, i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer, k Shew by effect that thou wilt not suffer thy name to be blaſphemed, l By this title be discerneth God from all idoles and false gods.

m Hee sheweth for what end the faithful desire of God to be deliuered to wit, that he may be glorified by their deliuerance.

n Because yet Ierusalem had not bene taken by the enemy therefore hee calleth her virgine.

Amoz came to him and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the wall, and prayed to the Lord, saying,

3 I beeech thee, O Lord, remember now, how I haue walked before thee in truth and with a pure heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of David thy father, I haue heard thy prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy daies fifteene yeere, and will deliuer thee and this citie out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for David my seruants sake.

7 Then Iſaiah sayd, Take a lump of drie figges. And they tooke it, and laid it on the boyle, and he recovered.

8 ¶ For Hezekiah had said vnto Iſaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Iſaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou that the shadow goe forward ten degrees, or goe backward ten degrees?*

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *them*, but let the shadow goe backward ten degrees.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure-houſe, to wit, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Iſaiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre country, *even* from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Iſaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and what ouer thy fathers haue layd vp in store vnto this day, shall be carried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Iſaiah, The word of the Lord, which thou hast spoken, is good: for said hee, Shall it not be good if I see peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, and how hee made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

¶ *left the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.*

CHAP. XXI.

3 King Manasseh restored to idolatry, 15 And with great crueltie 18 He ditched, and Anan his sonne succceeded, 23 Who killed of his owne seruants. 26 After him reigned Iſiah.

Manasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whome the Lord had cast out before the children of Iſrael.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Iſrael, and worshipped all the hoste of heauen and serued them.

4 Alſo hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes * to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vsed them that had familiar spirits, and were sooth sayes, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that hee had made in the house, whereof the Lord had said to David & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Iſrael, will I put my Name for euer.

8 Neither wil I make the feet of Iſrael moue any more out of the land, which I gaue their fathers: so that they wil observe and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Iſrael.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Iſrael, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch out Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipe a dish, which hee wipe, and turneth it vp side downe.

¶ He acknowledged Iſaiah to be the true Prophet of God, and therefore humbled himselfe to his word.

¶ In seeing that God hath shewed me this manner to grant me quietnes during my life: for hee was afraid

* 2 Chron. 33. 6.

¶ Deu. 18 p.

* Chap. 18. 9.

* Jerem. 33. 24. & 5. 2. Sam. 7. 13.

¶ A Reade Chap. 16. 3.

* 1 King. 8. 39. and 9. 5. 1 Sam. 2. 27.

¶ Therefore seeing they obeyed not the commandement of God, they were fully cast forth of that land, which they had, but on condition.

* Jerem. 1. 4.

* 1. Sam. 2. 25.

¶ Meaning, that who ouer shall heare of this great plague, shall be affrighted.

¶ As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

¶ That his mind might not be troubled.

¶ Meaning, without all hypocrisy, & not for moue for his owne death, as hee feare that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured.

¶ Because of his vnaiued repentance and prayer God turned away his wrath.

¶ To giue thanks for thy deliniance. ¶ Hee declareth that altho God can heale without other medicines, yet hee sheweth that the will not haue these inferiour meanes contemned.

* Eccles. 4. 8. 14.

¶ Let the sunne goe by many degrees backe, that the flowers may be so many the fewer in the kings diall.

¶ Which diall was set in the top of the Raies that Ahab had made. ¶ 1 K. 22. 3. 1.

¶ Moved with the fauour that God shewed to Hezekiah, and also because hee had declared himselfe enemie to Saneherib his enemy, which was now destroyed.

¶ Being moued with ambition and vaine glory, and also because hee seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

* Chap. 24. 13. and 2. 13. 1 K. 27. 19.

e Mesing, Iudah and Benjamin, which were onely left of the rest of the tribes.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their aduerfaries.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vnto this day.

16 Moreouer Manasseh the innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yeere old, when hee begonne to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iofiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And || he buried him in his sepulchre in the garden of Vzza: and Iofiah his sonne reigned in his stead.

CHAP. XXII.

4 Iofiah repaired the Temple. 8 Hilkiah findes the booke of the Law, and cauesh it to be presented to Iofiah. 12 It is sent to Hilkiah the pphete to see the Lords will.

Iofiah was eight yeere olde when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Bozcah.

2 And hee did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth yeere of King Iofiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellour, to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that hee may || summe the siluer which is brought into the house of the Lord, which the keepers of the || b doore haue gathered of the people.

5 And let e them deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellour, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellour came to the king, and brought him word againe, and said, Thy seruants haue gathered the money that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellour shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the king.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commaunded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellour, and Afahiah the Kings seruant, saying,

13 Goe ye and inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Afahiah went vnto Huldah the Prophete the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and shee dwelt in Ierusalem in the collodge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to mee,

16 Thus saith the Lord, Behold, I will bring euill vnto this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt in cenfe vnto other gods, to anger mee with all the workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 ¶ Thus because thine heart did melt, and thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, I will, that it should be destroyed and accurd, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord:

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euil, which I will bring vnto this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iofiah readeth the Law before the people. 3 Hee maketh an agreement with the Lord. 4 He putteth down the idoles, after hee had killed their priests. 22 Hee keepeth Pasche. 24 Hee destroyed the images. 29 Hee was killed in Hierid. 30 And his sonne Iehoiachaz reigneeth in his stead. 33 After hee was killed, his sonne Iehoiachaz was made king.

d So God prouided him of faithful seruants, seeing he went about to see a vnto the work of God.

e This was the copy that Moles left them, as appereth, 2 Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous king had bene abolished.

f Or, miste.

f Meaning, to some Prophet whom God reuelleth the knowledge of things vnto his seruants, as though at other times they enquire the Lord by Vision and Thaummm.

g Or, the house of doctrine which was neere to the Temple, and where the learned assembled to interpret the Scriptures, and the doctrine of the Priests.

h The workes of many hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that hee did repent as they that doe not repent, are said to harden their hearts, Psal. 95. 8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

f The Ebrewes write that he flew Manah the Prophet, who was his father in Law.

* 2 Chron. 33. 20. 21.

g That is, according to his commandments.

h Or, he buried him so wit, Iofiah his sonne.

a 2 Chron. 34. 1. A His zeale was prophesied of and his name mentioned by Iaddo the Prophet, more the 300. yeeres before. 1. King. 13. 2. and being but eight yeere old hee fought the God of his father Dauid, 2 Chron. 34. 3.

b Certaine of the Priests were appointed to this office, 22 Chap. 1. 9 c From the time of Iofiah for the space of 24 yeeres the Temple remained without reparacion through the negligence of the priests, which they declare, that they that haue a charge, and execute it not, ought to haue taken from them,

^a *Chron. 34. 20.*
^a Because he law the great plagues of God that were threatened, he knew no way to fpecifie more to aſſure them than to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.
^b Where the king had his place, Chap. 11. 14.
^c As Iofuah did Iohs 24. 21. 16.
^d Meaning them which were next in dignitie to the hie Priest.
^e In contempt of that altar, which Ieroboam had there built to facrifico to his calves.
^f Meaning the priests of Baal, which were called Chemarims, either because they wore black garments, or else were flocke with burning incense to idols.
^g He removed the grone which idolaters for detraction had planted nere unto y Temple contrary to the commandement of the Lord, Deut. 5. 6. 11. or as some read it, the similitude of a grone which was hangd in the Temple.
^h Both in contempt of the idols, and reproch of them which had worshipped them in their lines.
ⁱ Because y those that had forsaken the Lord to serve idols, were not merite to minister in the seruice of the Lord for y instruction of others.
^k Which was a valley nere to Ierusalem, and signifier a tabret, because they smote on y tabret while their childre were burning that their cry should not be heard, Leuit. 12. 11
^l After Iofuah commanded carious to becaft in contempt thereof.
^m The Idolatrous kings had dedicate holies and chares to the lame, either to carry the image thereof about as the heathen did, or else to facrifice them as a sacrifice most agreeable, [10, vult].

1 Hen * the King * sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.
 2 And the king went vp into the house of the Lord, with all the men of Iudah, and ll the inhabitants of Ierusalem with him, & the Priests and Prophets, and all the people both smal and great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the nooke of the Lord.
 3 And the king stood by l the pillar, & made a c couenant before the Lorde, that they should walke after the Lord, y and keepe his commandements, and his testifonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.
 4 Then the king commanded Hilkiah the hie Priest and the d priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal: and for the grone, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried c the powder of them into Beth-el.
 5 And he put downe the h Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.
 6 And he brought out the g grone from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.
 7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grone.
 8 Also hee brought all the priests out of the cities of Iudah, y and defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, & destroyed y hie places of the gates, that were in the entering in of the gate of Iofhua the gouernour of the cite, which was at the left hand of the gate of the cite.
 9 Neuertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.
 10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.
 11 Hee put downe also l the horses that the Kings of Iudah had ginen to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-melech the cunnich, which was ruler of the suburbs, and burnt the charres of the sunne with fire.
 12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the ll brooke Kedron.
 13 Moreover the king defiled the hie places that were before Ierusalem and on the right hand

of the m mount of corruption (which * Salomon the king of Israel had built for Aſtoreth the idol of the Zidonians, and for Chemoth the idol of the Moabites, and for Milchom the abomination of the children of Ammon)
 14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.
 15 Furthermore n the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake hee downe, and burnt the hie place, and stampt it to powder, and burnt the groue.
 16 And as Iofuah turned himselfe, he spied the graues that were in the mount, and sent and took the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cryed the same wordes.
 17 Then hee said What title is that which I see? And the men of the cite said vnto him, It is the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.
 18 Then said hee, Let him alone: let none remove his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.
 19 Iofuah also tooke away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that hee had done in Beth-el.
 20 And hee sacrificed all the priests of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.
 21 ¶ Then the King commanded all the people, saying, * Keepe the Paffouer vnto the Lord your God, * as it written in the booke of this Couenant.
 22 And there was no Paffouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.
 23 And in the eighteenth yeere of King Iofuah was this Paffouer celebrated to the Lord in Ierusalem.
 24 Iofuah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idols, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.
 25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.
 26 Notwithstanding the Lord turned not from the r fiercensse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.
 27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this cite Ierusalem, which I haue chosen, and the house whereof I said, * My Name shall be there.
 28 Concerning the rest of the actes of Iofuah, and all that hee did, are they not written in the booke

That was the mount of olives, so called, because it was full of idols.
 * 1 King. 11. 7.
 Which Ieroboam had built in Israel, 1 King. 12. 28, 29.
 According to the prophetic of Iaddo, 1 King. 13. 2.
 Meaning the Prophet which came after him, and caused him to cat contrary to the commandement of the Lord, which were both two buried in one grave, 1 King. 13. 34.
 * 2. Chron 35. 1.
 * 1. King. 11. 1.
 * 1. Esod. 12. 3.
 deut. 16. 2.
 For the multitude and zeale of the people with the great preparation.
 * Leuit. 20. 29.
 deut. 18. 11.
 Because of the wicked heart of the people, which would not turne vnto him by repentance.
 * 1 King. 3. 29. and 9. 3.
 chap. 21. 7.

* 2 Chron. 35. 20.

f Because he pafed thro his country, he feared left he would haue done him haime, and therefore would haue flayed him, yet he conftituted out with the Lord, and therefore was flaine.

* 2 Chron. 36. 1. 2.

t Meaning, the wicked kings before.
u Which was Antiochia in Syria, called alfo Hamath.
For, that he should haue reigned.

booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes, Pharaoh Nechoh king of Egypt went vp againft the king of Affhur to the riuier Perath. And king Iofiah¹ went againft him, whom when Pharaoh faw, hee flew him at Megiddo.

30 Then his feruants carried him dead from Megiddo, and brought him to Ierufalem, and buried him in his owne fepulchre. And the people of the land tooke Iehoahaz the fone of Iofiah and anoynted him, and made him king in his fathers ftead.

31 * Iehoahaz was three and twenty yeere old when he began to reigne, and reigned three months in Ierufalem. His mothers name alfo was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the fight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierufalem, and put the land to a tribute of an hundred talents of filuer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the fonne of Iofiah king in ftead of Iofiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the filuer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandment of Pharaoh: he leuied of every man of the people of the land, according to his value, filuer and golde, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alfo was Zebudih the daughter of Pedaiah of Rumah.

37 And hee did euill in the fight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Iehoiakim made fubjects to Nebuchad-nezzar, yellets, 3 The caufe of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are carried vnto Babilon. 27 Zedekiah made king.

a In the end of the thirtieth yeere of his reigne, and in the beginning of the fourth, Da. 1. 2.

* Chap. 20. 17. and 23. 17.

b Though God vied the wicked tyrants to execute his iuft iudgements, yet they are not to be excufed because they praeceded ambition and malice.

c Not that he was buried with his fathers, but hee lied in the way, as they led him in prifoner toward Babilon: reader let 22. 19. for, Exultate.

In his^a dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his feriant three yeere: afterward hee turned, and rebelled, againft him.

2 And the Lord fent againft him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he fent them againft Iudah to deftroy it, * according to the word of the Lord, which hee fpake by his feruants the Prophets.

3 Surely by the b commandment of the Lord came this vpon Iudah, that hee might put them out of his fight for the finnes of Manafefeh, according to all that hee did,

4 And for the innocent blood that hee fhed, (for hee filled Ierufalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reft of the actes of Iehoiakim, & all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim & ftept with his fathers, and Iehoiachin his fonne reigned in his ftead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eigheteene yeere old, when he began to reigne, and reigned in Ierufalem three months. His mothers name alfo was Nufuftha, the daughter of Elnathan of Ierufalem.

9 And hee did euill in the fight of the Lord, according to all that his father had done.

10 * In that time came the feruants of Nebuchad-nezzar king of Babel vp againft Ierufalem: fo the citie was befieged.

* Den. 1. 1.

11 And Nebuchad-nezzar king of Babel came againft the citie, and his feruants did befiege it.

12 Then Iehoiachin the king of Iudah^d came out againft the king of Babel, he, and his mother, and his feruants, and his princes, and his eunuchs: and the king of Babel took him in the eighth yeere^e of his reigne.

13 * And hee caried out thence all the treasures of the houfe of the Lord, and the treasures of the kings houfe, and brake all the veffels of gold, which Salomon king of Ifrael had made in the Temple of the Lord, as the Lord had fayd.

14 And hee caried away all Ierufalem, and all the princes, and all the ftrong men of warre, ten thou and into captiuitie, and all the workmen and cunning men: fo none remained fauing the poore people of the land.

d That is, yielded himfelfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babilon. * Chap. 20. 17. 1. 4. 39. 6.

* 2 Chron. 36. 10. after 2. 6.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuchs, and the mighty of the land, caried hee away into captiuitie from Ierufalem to Babel.

16 And all the men of warre, euen feuen thousand, and carpenters, and Iockmiths a thou and: all that were ftrong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vnckeling in his ftead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name alfo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the fight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againft Ierufalem and Iudah, vntill hee caft them out of his^f fight. And Zedekiah rebelled againft the king of Babel.

* Iere. 37. 1. and 52. 1.

f Out of Ierufalem and Iudah into Babilon.

CHAP. XXV.

1 Ierufalem was befieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are fhewed before his eyes, and after are his omnes ptes put out. 21 Iudah is brought to Babilon. 25 Gedaliah is flaine. 27 Iehoiachin is exiled.

And^a nth^b in the ninth yeere of his reigne, the tenth month, and tenth day of the month Nebuchad-nezzar king of Babel came, he, and all his host againft Ierufalem, and pitched againft it, and they builded forts againft it round about it.

2 So the citie was befieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the month the famine was fore in the citie, fo that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate which is betwene two walles that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wilderneffe.

* Iere. 39. 2. and 52. 4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it containeth part of December and part of Iauary.

For, a month.

c In fo much that the mothers did eat their children.

Lament 4. 10.

d Which was a poffible doore, or fome fecret gate to iffue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and carried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 ¶ And in the fifte moneth, and the twentieth day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan chief steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 ¶ Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and carried the brasie of them to Babel.

14 The pots also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasie that they ministered in, tooke they away.

15 And the shpannes, and the basins, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one sea and the bases, which Salomon had made for the house of the Lord: the brasie of all the vessels was without weight.

17 ¶ The height of the one pillar was eigh- teene cubites, and the chapter thereon was brasie, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter round about, all of brasie: and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch that had the ouer sight of the men of warre, and k siue men of them that were in the kings pre- sence, which were found in the cite, and Soph- er captain of the hoste, who mustred the people of the land, and threecore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chieffeward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was carried away captiue out of his owne land.

22 ¶ Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and sayd vnto them, Feare not to be the ser- uants of the Caldees, dwell in the land, and serue the king of Babel, and ye shall be well.

25 ¶ But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elifhama, of the kings seed, came, and ten men with him, and smote Gedaliah, and hee died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captains of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Now when Iudah in the seuen and thirtieth yeere after Ichoiachin king of Iudah, was carried away in the twelfth moneth, and the seuen and twentieth day of the moneth, Euil-Merodach king of Babel in the yeere that hee began to reigne, did lift vp the head of Ichoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and he did continually eat bread before him, all the daies of his life.

30 And his portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

k Ieremie maeth mention of Ieremy, but here he spea- cheth of them that were the chiefe.

Items 40. 5. 9.

I That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reucaled will of the Lord. Ierem. 41. 12.

m Contrary to Ieremies counsell, Ierem. 40. 41, 42, and 43. chapters. n Thus long was his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death pre- ferred to honour thus by Gods pro- uidencee the seede of David was re- stored euenvnto Christ.

o Meaning, that he had an ordina- ry in the court.

e Or, condemned him for his perin- ty and te. also, 2. Chron. 36. 13.

f Ieremy writeth Chap. 51. 12. the tenth day, because the fire continued from the seuenth day to the tenth. R Or, captiue of the guard.

g While the sieg- e endured.

h 1. King. 20. 17. Ierem. 27. 19. 22.

i Of these reade E. 20. 27. 3.

k 1. King. 7. 15. II. 3. 21. 2. Chron. 3. 15.

l That is, one ap- pointed to succeed in the hie Priests yonne, if the were sicke or other- wise letted.

THE FIRST BOOKE OF the ¶ Chronicles, or ¶ Paralipomenon.

THE ARGVMENT.

THE Iewes comprehend both these booke in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captivity in Babylon. But the se are not those booke of Chronicles, which are so oft mentioned in the booke of kings of Iudah and Israel, which did as large set forth the story of both the kingdomes, and afterward perished in the captivity: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first Booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Izhak, Iacob, and the twiue Patriarkes, chiefe of Iudah, and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyseth and smeth thanks so the Lord.

f Ebr. words of diuer. I Or, things omitted, so mis in the booke of the Kinge.

CHAP. I.

The genealogie of Adam and Noah until Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and dukes cast of bins.



Dam, Sheth, Enosh, 2 Kenan, Mahalaleel, Iered, 3 Henoch, Methushelah, Lamech, 4 Noah, b Shem, Ham, and Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madan, and Iauan, and Tubal, and Methch, and Tiras.

6 And the sonnes of Gomer, Afchenaz, and Iphath, and Togarmah.

7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and Dodanite.

8 ¶ The sonnes of Ham were Cuth, and Mizraim, Put and Canaan.

9 And the sonnes of Cuth, Siba, and Hawilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cuth begate c Nimrod, who began to be mightie in the earth.

11 And Mizraim begat Ludim and Ananim, Lehabim, and Naphthuin:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Semarite, and the Hamathite.

17 ¶ The sonnes of Shem were Elam and Assur, and Arpachshad, and Lud, and e Aram, and Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate e Eber.

19 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.

20 Then Ioktan begate Almodad and Sheleph, and Hazermaueh and Ierah,

21 And Hadoram, and Vzai, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hawilah and Iobab: all these were the sonnes of Ioktan,

24 f Shem, Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nabor, Terah,

27 * Abram which is Abraham.

28 ¶ The sonnes of Abraham were Izhak and Ishamel.

29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.

30 Mishma, and Dumah, Massa, || Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams concubine bare sonnes, Zimram, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba and Dedan.

33 And the sonnes of Midian were Ephah, and Ephar, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israell.

35 ¶ The sonnes of Esau were i * Eliphaz, Reuel, and Teubh, and Isaalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, || Zephi, and Gatam, Kenaz, and k Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shamamah and Miztah.

38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, and Eshban, & Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zauan and Taakan. The sonnes of Dishon were Vz, and Aran.

43 ¶ And these were the m kings that reigned in the land of Edom, before a King reigned over the children of Israel, 10 was Bela the sonne of Beor, and the name of his cite was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of b Bozrah reigned in his stead.

45 And when Iobab was dead, Hussham of the land of the Temanites reigned in his stead.

46 And when Hussham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his cite was Avith.

47 So Hadad died, and Samlah of Mashreah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city was || Pat, and his wifes name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke || Aliah, duke Ietherb,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar.

54 Duke Magdiel, duke Iran: these were the dukes of Edom.

CHAP. II.

The genealogie of Iudah until Ihesus the father of David.

These are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Isachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sonnes of Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

3 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were five.

5 * The sonnes of Pharez, Hezron & Hamul; 6 The sonnes also of Zerah were || Zimri, and b Echan, and Heman, and Calcol, and Dara, which were five in all.

7 And the sonne of Carmi, || * Achar that troubled

* Gene 1. 2. 1. These were borne of three dures mothers, reade Gen. 36. 4. * Gen. 36. 9. Or Zippo. k Which was Eliphahs concubine: read Gen. 36. 11. l He is also called Scir the Horite, which inhabited mount Seir, Gen. 36. 20.

m He maketh mention of the kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reigned one after another in Idumea vnto the time of David, who conquered the country. n Which was the principall city of the Edomites.

Or Pass. Or Shuah.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem of whom came Abraham and David, but because the world was restored by these three, mention is also made of Ham and Iapheth.

* Gene. 10. 2. || Or, Riphath, || Or, Rodanum.

c Who first did lift vp him e fo above others, Gene. 10. 8.

* Gene. 10. 23. and 11. 10. d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

e Of him came the Ebrewes which were afterward called Itraelites of Israel, which was Iza-

Kob: and Iew of Iudah, because of the excellencie of his tribe.

f He repeateth Shem againe, because he would come to the flocke of Abraham.

g Whocame of Shem, and of him Shelah.

* Gen. 11. 26. and 17. 5. and 11. 2.

* Gen. 25. 13. || Or, Hadad.

h Reade Gene. 25. 2.

* Gen. 25. 4.

troubled Iſrael, tranſgreſſing in the thing excom-
municare.

8 The ſonne alſo of Ethan, Azariah.

9 And the ſonnes of Hezron that were borne
vnto him, Ierahmeel, and c Ram, and Chelubai.

10 And Ram begate Aminadab, and Amina-
dab begate Nahſhon a prince of the children of
Iudah,

11 And Nahſhon begate Salma, and Salma be-
gate Boaz,

12 And Boaz begate Obed, and Obed begate
|| Iſhai,

13 * And Iſhai begate his eldeſt ſon Eliab, and
Abinadab the ſecond, and || Shamma the third,

14 Nathaneel the fourth, Raddai the fiſt,
15 Ozem the ſixt, and Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah and Abigail,
And the ſonnes of Zeruiah, Abiſhail, and Ioab,
and Afahel.

17 And Abigail bare Amafa: and the father of
Amafa was Iether an Iſhmeelite.

18 ¶ And c Caleb the ſonne of Hezron begate
Ierioth of Azubah his wife, and her ſonnes are
theſe, Iether, and Shobab, and Ardron.

19 And when Azubah was dead, Caleb tooke
vnto him Ephraim, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Be-
zeleel.

21 And afterward came Hezron to the dugh-
ter of Machir the father of J Gilead, and tooke
her when hee was threſcore yeere old, and ſhee
bare him Segub.

22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes
of Iair 8 from them, and Kanah and the townes
thereof, euen threſcore cities. All theſe were
the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at b Cale-
b Ephratah, then Abiah Hezrons wife bare him
alſo Aſhur the i father of Tekoa.

25 And the ſonnes of Ierahmeel the eldeſt
ſonne of Hezron were Ram the eldeſt, then Bu-
nah, and Oren, and Ozen and Ahijah.

26 Alſo Ierahmeel had another wife named
Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of
Ierahmeel were Maaz, and Tamin and Ekar.

28 And the ſonnes of Onam were Shammai
and Iadi. And the ſonnes of Shammai, Nadab
and Abiſhur.

29 And the name of the wife of Abiſhur was
called Abihail, and ſhee bare him Aſhan and Mo-
lid.

30 The ſonnes alſo of Nadab were Seled and
Appaim: but Seled died without children.

31 And the ſonne of Appaim was Iſhi, and the
ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan,
k Ahilai.

32 And the ſonnes of Iada the brother of
Shammai were Iether and Ionathan: but Iether
died without children.

33 And the ſonnes of Ionathan were Peleth
and Zaza. Theſe were the ſonnes of Terahmeel.

34 And Sheſhan had no ſonnes, but daughters.
And Sheſhan had a ſeruant that was an Egyptian
named Iarha.

35 And Sheſhan gaue his daughter to Iarha
his ſeruant to wife, and ſhee bare him Attai.

36 And Attai begate Nathan, and Nathan
begate Zabab.

37 And Zabab begate Ephlal, and Ephlal be-
gate Obed,

38 And Obed begate Iehu, and Iehu begate
Azariah,

39 And Azariah begate Helez, and Helez be-
gate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai
begate Shallum,

41 And Shallum begate Iekamiah, and Ieka-
miah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Ie-
rahmeel were Meſha his eldeſt ſonne, which was
the father of Ziph: and the ſonnes of Mareſhah
the father of Hebron.

43 And the ſonnes of Hebron were Korah and
Tappua, and Reken and Shema.

44 And Shema begate Raham the father of
Iorkoam: and Reken begate Shammai.

45 The ſonne alſo of Shammai was Maon: and
Maon was the father of Bech-zur.

46 And Ephah a m concubine of Caleb bare
Haran and Moza, and Gazez: Haran alſo begate
Gazez.

47 The ſonnes of Iahdai were Regem, and Io-
tham, and Geſhan, and Pelet, and Ephah, and
Shaaph.

48 Calebſ concubine Maachah bare Sheber
and Tirhanah.

49 Shee bare alſo Shaaph the father of Mad-
mannah, and Sheua the father of Machbenah, and
the father of Gibeaa. * And Achſah was Calebſ
daughter.

50 ¶ The eldeſt were the ſonnes of Caleb the ſonne
of Hur the eldeſt ſonne of Ephratah, Shobal the
father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph
the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim
had ſonnes, and hee || was the oner 8er of halfe
Hammeoth.

53 And the families of Kiriath-iearim were
the Iſtrites, and the Puthites, & the Shumathites,
and the Miſtrahites: of them came the Zarca-
chites, and the Iſtrahelites.

54 The ſonnes of Salma of Beth-lehem, and
the Netophathite, the r crownes of the houſe of
Ioab, and || halfe the Manahthites and the Zo-
rites.

55 And the families of the o Scribes dwelling
at Iabez the Tirathites, the Shimmeathites, the
Shuchathites, which are the p Kenites, that came
of Hammath the father of the houſe of Rechob.

CHAP. III.

The genealogie of Dauid, and of his poſteritie vnto the ſonnes of
Iſaiah.

THEſe alſo were the ſonnes of a Dauid, which
were borne vnto him in Hebron: the eldeſt
Amnon of Ahinoam the Iſreeliteſſe: the ſecond

b Daniel of Abigail the Carmeliteſſe:

1 2 The third Abſalom the ſonne of Maachah
daughter of Talmai king of Geſhur: the fourth
Adonijah the ſonne of Haggith:

3 The fiſt Shephatiah of Abital, the fiſt Iſtre-
am by Eglah his wife.

4 Theſe fixe were borne vnto him in Hebron:
and there hee reigned ſeuen yeere and fixe mo-
neths: and in Ieruſalem hee reigned three and
thirie yeere.

5 And theſe foure were borne vnto him in
Ieruſalem, Shimea, and Shobab, and Nathan, and
Salomon

c Whom S. Mat-
thew calleth A-
ram. Matth. 1. 7.
d That is, chiefe
o the familie.

¶ Or, Ieſſe.
¶ Or, Sam. 16. 19.
and 17. 1. 1.
¶ Or, Shammaab.

e Who was cal-
led Chelubai
ſonne of Hezron,
verſe 9.

* Exod. 3. 1. 1.

f Who was
prince of mount
Gilead, reade
Rum. 3. 40.

g That is, the Ge-
ſhurites and Sy-
cians tooke the
townes from Iairſ
children.

h Which was a
towne named of
the husband and
wife, called alſo
Beth-lehem E-
phratah.

i Meaning, the
chiefe and priuce.

k Who died
whiles his father
was aliue, and
therefore it is ſaid,
verſe 33, that She-
ſhan had 100
ſonnes.

l That is, the
chiefe gouernour
or priuce of the
Ziphims, becauſe
the priuce ought
to haue a fatherly
care and affection
toward his people:
m This diſtance
was betwene the
wife and the con-
cubine, that the
wife was taken
with certaine ſo-
lemnities of mar-
riage, and her
children did inhe-
rite: the concu-
bine had no ſolemn-
ities in marriage,
neither did her
children inhe-
rite, but had a portion
of goods or mo-
ney giuen them.
¶ Iſa. 5. 17.

¶ Or, he that ſawe
the ſalle, becauſe
the priuce ought to
owne the ſubſtitute.

n Meaning the
chiefe and pri-
cipall.
¶ Or, the Zorites,
the daughter of
the Maonites.
o Which were
men learned, and
expert in the law.
p Reade Num. 1. 16.
59. and Iudg. 1. 16.

a He returneth to
the genealogie of
Dauid, to ſhew
that Chriſt came
of his Roche.
b Which 7. Sam.
3. 3 is called Che-
leb, borne of
her that was Na-
bals wife the Car-
melite.

e Called also Bath-sheba the daughters of Eliam : to they gave them divers names.

d Elifhama, or Elifhama, 2 Sam. 1. 6. & Eliphélet died, and David named the 6 sonnes which were next borne, by the same name: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

e So called, because he was preferred to the dignity royal by his brother Jehoiakim which was the elder.

[Or, Ichaabaz, 2 Kings 23. 30.]

f S. Matthew saith, that Zerubbabel was sonne of Zathubai, meaning that he was his steph according to the Hebrew speech for he was Pedahiah's sonne.

g So that Shemaiah was Shechaniah's name all sonne, and the other five his nephews, and in all were fixe.

a Meaning they came of Iudah, as nephews & kindredmen: for only Pharez was his natural sonne.

* Gen. 38. 29. and 46. 12 chap. 24.

b The first borne of his mother, and not the eldest son of his father.

Salomon of Bathshua the daughter of Ammël:

6 Ibbarallo, and 4 Elifhama, and El phaler,

7 And Noghah, and Nepheg, and Iaphia,

8 And Elufhama, and Eludai, and Eliphélet,

nine in number.

9 These are all the sonnes of David, besides the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whole sonne was Abia, and Aia his sonne, and Iohophath his sonne.

11 And Ioram his sonne, and Ahaziah his son, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his son, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest was || Iohanan, the second Jehoakim, the third Zedeekiah, and the fourth Shallum.

16 And the sonnes of Jehoakim were Ieconiah his sonne, and Zedeekiah his sonne.

17 And the sonnes of Ieconiah, Affir and Shealtiel his sonne:

18 Malkiram also and Pedaiah, and Shenazar, Iecamiah, Hofhama, and Nedabiah.

19 And the sonnes of Pedaiah were Zerubbabel, and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hahshubah, and Ohel, and Berechiah, and Hazadiah, and Iushababed, five in number.

21 And the sonnes of Hananiah, were Pelariah, and Iesaiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, sixe.

23 And the sonnes of Elieoenai were Elieoenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elieoenai were Hodaiah, and Eliafub, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.

CHAP. IIIII.

e The genealogie of the sonnes of Iudah, 5 Of Affer, 9 Of Iabaz and his 9 sones. 11 Of Elieub, 24 and Simeon: their habitations, 24 and concubines.

The 5 sonnes of Iudah were * Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iabath, and Iabath begate Ahumai, and Iahad: these are the families of the Zorehathites:

3 And these were of the father of Etam, Izreel, and Ishma, and Idbath: and the name of their sister was Hazeleponi.

4 And Pundel was the father of Gedor, and Ezer the father of Husath: the 6 are the sonnes of Hur the eldest sonne of Ephrath, the father of Beth-lehem.

5 But Affer the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, & Hopher, and Temni, and Haafthari: the 6 were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Iezohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, and

the families of Aharhel the sonne of Harum.

9 But Iabaz was more honorable than his brethren: and his mother called his name e Iabaz, saying, Because I bare him in sorrow.

10 And Iabaz called on the God of Israel, saying, If thou wilt bleesse me in deed, and enlarge my coales, and 4 y thine hand be with me, and thou wilt can e me to be delivered from euill, that I be not hurt. And God granted the thing that hee asked.

11 ¶ And Chelub the brother of Shuah begate Mchir, which was the father of Efton.

12 And Efton begate Beth-rapha, and Pasfah, and Tehinnah the father of the cite of Nahaf: the 6 are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel, and Zerahiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Serraiah begate Ioab, the 6 father of the valley of craftmen: for they were craftmen.

15 ¶ And the sonnes of Caleb the sonne of e Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Tehaleel were Ziph, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Ezzrah, were Iether, and Mered, and Ephra, and Talon, and hee begate Miriam, and Shammai, and Ithbah the father of Ehtemoa.

18 Also his || wife Tehudiah bare Tered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh || which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Estemoa the Maachathite.

20 And the sonnes of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ithi were Zotheth, and Ben-zotheth.

21 ¶ The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Laadah the father of Marchah, and the families of the householders of them that wrought fine linnen in the house of Ashtea.

22 And Tokim, and the men of Chozeba, and Ioash, and Saraph, which had the dominion in Moab, and || Iathubi Lehem. These also are ancient things.

23 The 6 were potters, and dwelt among plants and hedges: 3 of them they dwelt with the king for his worke.

24 ¶ The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and h Shual.

25 Who e sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bithnah, and at Erem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag.

32 And at Beth-marcaboth, and at Hazar Sunim, at Beth-birei, & at Shaaraim: these were their cities

e Otherwise called Othniel, Iudg 1. 1. 3.

d It is to be understood, that them he would accomplish his vow which he made.

e The lord of that valley where the artificers worke: e Called also Efton.

f Or, the hare woman, the second wife of Ezzrah.

g Or, of whom hee had Mered.

* Gen. 38. 1. 3. 5.

h Or, of the inhabitants of Lehem.

i They were king Davids gardeners, and served him in his works.

* Gen. 46. 10. 23. 15. 18.

h His name Ohad is here omitted.

i The 6 cities belonged to the tribe of Iudah, toth 19. 1. and they were given to the tribe of Simeon.

k Then David restored them to the tribe of Iudah,

cities vnto the reigne of k David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ahan, five cities.

33 And all their townes that were round about the cities vnto Bethai. These are their habitations, and the declaration of their genealogie,

34 And Meshobab, and Iamelech, and Tohah the sonne of Amashiah,

35 And Ioel, and Ithu the sonne of Tothibiah, the sonne of Sraiah, the sonne of Afisai,

36 And Elionai, & Iaakobah, and Iehohaiah, and Aiaiah, and Adiel, and Ietmuel, and Benaiah,

37 And Ziza the sonne of Sluphet, the sonne of Allon, the sonne of Ieduth, the sonne of Shimri, the sonne of SHEMAIAH,

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, cūen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And theye described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside the fine hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The lix tribes taken from Reuben and giuen to the sonnes of Ioseph: 3 The genealogie of Reuben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest,* but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah prevailed aboue his brethren, and of him came b the Prince, but the birthright was Iosephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron, and Carmi.

4 The sonnes of Ioel, SHEMAIAH his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneecer king of Asshur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie o their generations, Ieiel and Zechariah were the chiefe.

8 And Bela the sonne of Azab, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer, cūen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuier || Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which sell by their handes: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan vnto Salcah.

12 Ioel was the chieft, and Shaphan the second, but Iamani and Shaphit were in Bashan.

13 And their brethren of the house of their fathers, were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, Ienen.

14 These are the children of Abihail, the son of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Iethishai, the sonne of Iahdo, the sonne of Barz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes o Reuben and of Gad, and o halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fourette thousand, seven hundred and threecore that went out to the warre.

19 And they made warre with the Hagarims, with Ietur, and Naphthi, and Nodab.

20 And they were h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattell, cūen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and oth' persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, cūen Ephraim and Ithi, and El-el, and Azriel, and Ieremiah, and Hodaiiah, and Iahdiel, strong men, valiant and famous, heades of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whooring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneecer king of Asshur, and hee caried them away: cūen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto k Halah and Habor, and Hara, and to the riuier Gozan, vnto this day.

CHAP. VI.

1 The Genealogie of the sonnes of Levi. 31 Their order in the ministers of the Tabernacle. 49 Aaron and his sonnes: vselles, 54. 57 Their habitations.

The sonnes of Levi were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, * Nadab,

l For the tribe of Simeon was so great in number, that in the time of Ezrahiah they sought new dwellings vnto Gedor, which is intire tribe of Dan.

m And were not slaine by Saul, and David.

* Gen. 35. 23. and 9. 4. n Because they were made two tribes, they had a double portion.

b That is, he was the chieft of all the tribes according to Iaaakobs prophesie, Gen. 49. 8. and because Christ should come of him. * Gen. 46. 9. exod. 6. 14. num. 26. 5.

r To wit, in the time of Vziah king of Israel, a. King. 15. 29.

d These places were beyond Iordan toward the East in the land giuen to the Reubenites. 1 Or, Ephraier. e The Ithmaelites that came of Iagze Abrahams concubine.

f Both the whole country and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ithmael, Gen. 25. 15. h To wit, by the Lord that gaue them the victory.

i Eber sonnes of Ben.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneecer. k Otherwife called Baal-gad.

l Thus God stirred vp the wicked and viled them to execute his iust judgement against sinners, although they were led with malice and ambition. * 2. King. 18. 11.

* Gen. 46. 17. exod. 6. 14. chap. 32. 12.

* *Zwei. 10. 5.*
* *Numb. 20. 15.*

* Nadab, and Abihu, and * Eliazar, and Ithamar.
4 Eleazar begate Phinehas, Phinehas begate Abihua,
5 And Abihua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth,
7 Meraioth begate Amariah, and Amariah begate Ahitub,
8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Ithoban,
10 And Ithoban begate Azariah (it was hee that was Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Ichozadak,
15 And Ichozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui were Gershom, Kohath, and Merari.
17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.
19 The sonnes of Merari, Mahli, and Musfi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,
21 Ioth his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, d Aminadab his sonne, * Korah his sonne, Affir his sonne,
23 Elkanah his sonne, and Ebialaph his sonne, and Affir his sonne,
24 Tahath his sonne, Vrieh his sonne, Vzziel his sonne, and Shan his sonne,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,
27 Eliab his sonne, Iehoram his sonne, Elkanah his sonne,
28 And the sons of Shemuel, the eldest e Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzziel his sonne,
30 Shimea his sonne, Haggath his sonne, Afaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Ark had rest.
32 And they ministred before the Tabernacle, enen the Tabernacle of the Congregation with g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Iocl, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Iero-

a Which was his Priest after that Abiathar was depose according to the Prophecie of Eli the Priest, 1. Sam. 2. 31. 35. b And did valiantly rebell king Vzziel, who would haue vsurped the Priests office, 3. Chron. 26. 17. 18.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2. Kings 25. 18.

d Whose name he called Izhar, Exod. 6. 23. * Numb. 16. 2.

e Who is also called Iocl. 1. Sam. 8. 2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Reade Exod. 27. 21.

ham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Iocl, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the sonne of Affir, the sonne of Ebialaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And ¶ his brother h Aaph stode on his right hand: and Aaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethon, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari, were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Haphabiah, the sonne of Amariah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Musfi, the sonne of Merari, the sonne of Leui.
48 ¶ And their brethren the Leuites were appointed vnto all the seruice of the Tabernacle of the house of God.
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the dwelling places of them thorough their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for the most was theirs.
55 So they gaue them e Hebron in the land of Iudah and the suburbs thereof round about it.
56 Put the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And vnto the sonnes of Aaron they gaue the cities of Iudah for e refuge, euen Hebron and Libna with their suburbs, and Iatir, and Esthemoa with their suburbs,
58 And v Pithan with her suburbs, and Debir with her suburbs,
59 And Ahan and her suburbs, and Bethshemesh and her suburbs:
60 And of the tribe of Benjamin, Geba and her suburbs, and e Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.
61 And vnto the sonnes of e Kohath the remnant of the family of the tribe; euen of the halfe tribe of the halfe of Manasseh, by lot tenn cities.

Or, *urbem.*

Or, *conf.* h Meaning the crosse of Heman, verse 33.

i The Leuites are called the fingers brentien, because they come of the same stocke. k Reade Numb. 4. 4.

l Or cities which were giuen to the Leuites. m They were first appointed, and prepared for. n Which was also called Kirath arb. Gen 23. 2. Ioth. 8. 11. o That hee that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2. p Which Iothua called Holon, Ioth. 15. 51. and 21. 15. q Or, Almon, Ioth. 21. 18. r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and one of Ephraim, verse 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Aher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtee cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim,

67 And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and Bethoron with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, || Aner and her suburbs, and || Bileam and her suburbs, for the families of the remnant of the sons of Kohath,

71 Vnto the sonnes of Gershom out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and || Asheroth with her suburbs,

72 And out of the tribe of Issachar, || Kedesh and her suburbs, Dabarath and her suburbs,

73 || Ramoth also and her suburbs, and || Anem with her suburbs,

74 And out of the tribe of Aher, Masfal and her suburbs, and Abdon and her suburbs,

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and || Hammon and her suburbs, and || Kiriataim and her suburbs,

77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, || Rimmon and her suburbs, || Tabor and her suburbs,

78 And on the other side Iorden by Iericho, men on the East side of Iorden out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iaazer with her suburbs.

CHAPTER VII.

The genealogie of Issachar, 6 Benjamins, 13 Naphtalies, 14 Manasseh, 20 Ephraim, 30 and Aher.

AND the sonnes of Issachar were Tola and || Puah, * Iasub and Shimron, foure.

2 And the sonnes of Tola, Vzzai, and Rephaiah, and Ieriel, and Iahmai, and Iibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, b whose number was in the dayes of Dauid two and twentie thousand and six hundred.

3 And the sonne of Vzzai was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Ishiah, c fue me all princes.

4 And with them in their generations after the household of their fathers, were bands of men of warre for battell fixe and thirtie thousand: for they had many wiues and children.

5 And their || brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure thousand and seutien thousand.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and d Iedaiel, e three.

7 And the sonnes of Bela, Erbon, and Vzzai, and Vzziel, and Ierimoth, & Iri, fue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioahb, and Eliezer, and Elieonai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameh: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and of the chiefes of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iedaiel was Bilhan, and the sonnes of Bilhan, Ieuth, and Benjamin, and Ehad, and Chenaanah, and Zethan, and Tarshish, and Abithahar.

11 All these were the sonnes of Iedaiel, chiefes of the fathers, valiant men of warre, seuteentie thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim and Huppim were the sonnes of || Ir, but Hulhim was the sonne f of || another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Tezer, and || Shallum g of the sonnes of Bilhan.

14 ¶ The sonne of Manasseh was Ashriel, whom shee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their hither was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Pereh: and the name of his brother was Shereph: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And h his sister Molecheth bare Ithod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Abian and Shechem, and Likhia, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Ered his sonne, and Tahah his sonne, and his sonne Eladah, and Tahah his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead, and the men of i Gath that were borne in the land, sleweth them, because they came downe to take away their cattell.

22 Therefore Ephraim their father inournd many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, shee conceived, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his || daughter was Sherah, which built

c Meaning the foure sonnes and the father.

d Or, iudith.

e Called also Ashriel.

f Gen. 46. 21.

g Num. 26. 38.

h Which were the chiefes of the

clan there were ten in all, as appeareth

Gen. 46. 31.

* 70. 2. 31.

Or, Tmach, 107.

21. 15.

Or, iudith. immon.

f Who in the first

verse is called also

Gershom

Or, Becherah,

107. 21. 17.

Or, Kishu, 107.

21. 18.

Or, Iarmah, 107.

21. 19.

Or, Engamin,

107. 21. 20.

Or, Heikah, 107.

21. 21.

Or, Ammahidor,

107. 21. 22.

Or, Karian, 107.

21. 23.

Or, Iokmeam,

Or, Kariah, 107.

21. 24.

* 107. 20. 8.

and 21. 28.

Or, Pinnab.

a Who also is

called Iob, Gen.

46. 13.

b That is, their

number was found

thus great, when

Dauid numbred

the people, 2 Sam.

24. 16.

Or, iri,

i Meaning, that he

was not the sonne

of Benjamin, but

of Dan, Gen.

46. 23.

Or, of Aher,

Or, Shalem, Gen.

46. 24.

g These came of

Dan and Naphtali

which were the

sonnes of Bilhan,

Gen. 46. 27. 4. 25.

* Num. 26. 19. 31.

107. 17. 11.

Or, Tezer, Num.

26. 30.

h Meaning the

sister of Gilead.

i Which was one

of the five princi-

pal cities of the

Philistines, Gen. the

Ephraimites.

Or, Kirjath.

Or, Kirjath.

Or, nece.

Beth.

He to wit, of Ephraim.

Beth-horon the nether, and the upper, and Vzzan Sheerah.

25 And Rephah was his sonne, and Reseph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammihud his sonne, Eshama his sonne.

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto // Azzah, and the villages thereof.

13r. Aiazob.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

Gene 46.17.

30 * The sonnes of Asher were Imnah, and Iuah, and Ishuai, and Beriiah, and Serah their sister.

31 And the sonnes of Beriiah, Heber, and Malchiel, which is the father of Birzaiah.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

10r. Rubal.

33 And the sonnes of Iaphlet were Pasch, and Bimhal, and Ashnath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Imma, and Shelesh and Amial.

36 The sonnes of Zophah's, Suah, and Harnepher, and Shual, and Beri, and Irah,

37 Bezor and Hod, and Shamama, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iecher, Iephunnah, and Pipsa and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 And these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of sixe and twentie thousand men.

CHAP. VIII.

The sonnes of Benjamin, 33 and race of Saul.

1 Benjamin also begate Bela his eldest sonne, and Ashbel the second, and Aharath the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihud, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captives to Monahath.

7 And Naaman and Ahoah, and Gera, hee carried them away captives: and hee begate Vzza, and Abihud.

8 And Shoharaim begate certaine in the countrey of Moab, after hee had sent away Hushim and Baara his wives.

9 He begate, I Gay, of Hoddh his wife, Jobab and Zibia, and Metha, and Melcham.

10 And Iezur and Shachin, and Memu: these were his sonnes, and chiefe fathers.

11 And of Hushim he begate Abihud & Elpaal.

12 And the sonnes of Elpaal were Eber, and Hushim and Shamed, (which built Ono, and Lod,

and the villages thereof)

13 And Beriiah and Shema (which were the chiefe fathers among the inhabitants of Aialon they drave away the inhabitants of Gath)

14 And Ahio, Shafhak, and Terimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Iipah, and Toha, the sonnes of Beriiah,

17 And Zebadiah, and Meshullam, and Hirki, and Heber,

18 And Ishmerai, and Izliah, and Tobab, the sonnes of Elpaal,

19 Iakm also, and Zichri, and Sabd,

20 And Elenai, and Zillethai, and Eliel,

21 And // Adah, and Beraiah, and Shumrah the sonnes of Shimei,

22 And Ithpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anthothiah,

25 Iphedeiah & Penuel the sonnes of Shafhak,

26 And Shamsherai, and Shehariah and Athaliah,

27 And Iarefhah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, even princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, even by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathai, and Malchisua, and Abinadab, and Elishbaal.

34 And the sonne of Ionathai was Meribbaal, and Merib-baal begate Michah.

35 And the sonnes of Michah, were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleah, and his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Azrikam Bocheru, and Iffmael, and Shearishah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Tebush the second, and Eliphlet the third,

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephews, an hundred and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

All Israel and Iudah numbered, 10 of the Priests and Leuites, 11. 18 and of their offices.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were carried away to Babel for their transgression.

2 And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, even Israel, the Priests, the Leuites, and the Benjaminites.

The chiefe of the tribe of Benjamin, that dwell in Ierusalem. Chap. 9. 55.

Who in the 2. Sam. 9. 1. is called Abiel. He is also named Ithobeth, 2. Sam. 2. 8. He is likewise called Mephibosheth, 2. Sam. 9. 6.

He continued in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wives.

As Harko he hath described their genealogies before they went into captivity, & now he describeth their history after their returne. b Meaning the Gibeonites which Ierusalem in the Temple, read Ioth 9.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Afaiah the eldest, and his sonnes,

6 And of the sonnes of Zerah, Teuel, and their brethren sixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hafemah,

8 And Ibmethai the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephathai, the sonne of Reuel, the sonne of Ibmijah.

9 And their brethren according to their generations nine hundredth fiftie and sixe: all these men were ||chiefe fathers in the houholds of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the son of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chief of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshille-mith, the sonne of Immer.

13 And their brethren the chief of the houholds of their fathers a thousand, seven hundredth and three score valiant men, for the worke of the cruice of the house of God,

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azikam, the sonne of Hathabiah, of the sonnes of Merari.

15 And Bakbakkar, Hereh and Galal, and Matthan the sonne of Micha, the sonne of Zichri, the sonne of Aaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Aza, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastward.

19 And Shullum the sonne of Core the sonne of Ebiaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the hoste of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Mehelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were numbered according to their genealogies by their townes. Dauid established the e, and Samuel the Secr || in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters Eastward, Westward Northward, and Southward.

25 And their brethren, which were in their townes, came at seuen dayes from time to time with them.

26 For these foure chief porters were in perpetuall office, and were of the Leuites, and had charge of the || chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened eury morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the flour, and the wine, and the oil, and the incense, and the sweet odours.

30 And certaine of the sonnes of the Priestes made ornymets of sweet odours.

31 And Matithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the Shewbread to prepare it eury Sabbath.

33 And these are the fingers, the chief fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chief fathers of the Leuites according to their generations, and the principal which dwelt at Ierusalem.

35 ¶ And in Gibeon dwelt || the father of Gibeon, Ieiel, and the name of his wife was Maachab.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan and Malchihua, and Abinadab and Ehbbaal.

40 And the sonne of Ionathan was Metibbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Pitbon, and Melech, and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alameh, and Azmaueh, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose name was Rephaiah, and his sonne was Eleasah, and his son Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Iimael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saül against the Philistims, 4 In which he dieth, 6 and his sonnes also. 13 The cause of Sauls death.

Then the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul & after his ionnes, & the Philistims smote Ionathan, and

g They serued weekly, as Ezek. 4. 10.

1 Or, opening of the doores.

h Whereof the meate offering was made, Leuit. 2.

* Hand. 13. 36

i But were continually occupied in singing praises to God.

* Chap. 8. 19. 1 Or, Abigaior.

* 1 Sam. 14. 35. chap. 8. 33.

k Who were also called Ichoadab, Chap. 8. 36.

1 Or, chief of the families.

c That is, he was the hie Priest.

d To serue in the Temple, eury one according to his Office.

e So called, because the King came in to the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places which were only appointed for the Priests to minister in.

1 Or, for their soldiers.

* 1 Sam. 31. 6.

and Abinadab, and Melchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers [†] hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me throw thee with, lest these vncircumcised come and mocke at mee: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes [†] lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of [†] Dagon.

11 ¶ When all they of Iabesh Gilcad heard all that the Philistims had done to Saul.

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, [†] euen against the word of the Lord which hee kept not, and in that he sought and asked counsell of a [†] familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ithai.

CHAP. XI.

3 After the death of Saul i Dauid ascended in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Ieas a wauce captaine. 10 Hu valiant men.

Then [†] all Israel gathered themselves together to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a coenant with them in Hebron before the Lord. And they a-noynded Dan d king ouer Israel, [†] according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus saide to Dauid, Thou shalt not come in heither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, [†] Whosoever smiteth the Iebusites first, shall be the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the cite of Dauid.

8 ¶ And he built the cite on euery side, from Millo euen round about: and Ioab repaired the rest of the cite.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iathobeam the sonne of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundred, whom hee slew at one time.

12 And after him was Eleazar the sonne of Dodo the Aholite, which was one of the three valiant men.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and faued it, and slew the Philistims: so the Lord gaue a great victory.

15 ¶ And three of the thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the army of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garrison was at Beth-lehem.

17 And Dauid longed, and said, [†] Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And sayd, Let not my God suffer me to doe this: should I drinke the blood of these mens liues? for they haue brought it with the iopardy of their liues: therefore hee would not drinke it: these things did these three mighty men.

20 ¶ And Abishai the brother of Ioab, hee was chiefe of the three, & hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and hee was their captaine. [†] but hee attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, and was of Kabzeel, hee slew two [†] strong men of Moab, hee went downe aloft and slewa lion in the mids of a pit in the time of snow.

23 And he slew an Egyptian, a man of great stature, euen five cubits long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, & had the name among the three worthies.

* 2 Sam. 5. 2.

* 2 Sam. 5. 3.

* 2 Sam. 23. 8.

† Meaning, the most excellent and best esteemed for his valiantnes: some read, the chiefe of the Princes.

† Or, by virtue.

† This is as referred to Shammah, 2 Sam. 23. 11. which seemeth was the chiefe of these.

† This is, Eleazar and his two companions.

* 2 Sam. 23. 13.

† That is, this was for the whole they ventured their blood.

* 2 Sam. 23. 15.

Or, sent,

† Elr. found.

† Elr. fallen.

† Which was the idole of the Philistims and from the belly downward had the forme of a fish, and upward of a man.

* 1. Sam. 19. 23.

† Or, witch and sorceress.

* 1. Sam. 28. 8.

* 1. Sam. 5. 5.

† This was before the death of Ithobeam Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe months in Hebron, 2 Sam. 1. 5.

* 1. Sam. 16. 13.

f Meaning, thofe three which brought the wa-gerto Dauid.
* 2. Sam. 23. 23.

g Called also Shemmoth.
2. Sam. 23. 23.

h He is alfo called Shemmoth.
2. Sam. 23. 27.

25 Behold, he was honourable among thirty, but hee attained not vnto the *5* first three. * And Dauid made him of his counsell.

26 ¶ These alfo were valiant men of warre, Afifai the brother of Toab, Eliahian the sonne of Dodo of Beth Ichem.

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkeft the Tekoit, Abiezzer the Antothite,

29 h Sibbecai the Hufathite, Ithai, the Ahoiite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribia of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Eihaba the Shaalbonite,

34 The fonnnes of Hafthem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphai the sonne of Vr,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarah the sonne of Erzai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berodite, the armour-bearer of Toab, the sonne of Zeruah;

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabab the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirte with him,

43 Hanad the sonne of Maachah, and Iofhabat the Mithnite,

44 Vzia the Ahterathite, Shama and Ieiel the fonnnes of Otham the Aroerite,

45 Iediel the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Teribai and Iofhabiah the fonnnes of Elnaam, and Ethmah the Moabite,

47 Eliel and Obed, and Iaafiel the Meobaites.

CHAP. XII.

¶ Who they were that went with Dauid when hee fled from Saul.
21 Their valiantneffe. 23 1623 that came vnto him vnto Hebron out of every tribe to make him king.

b To take his part againft Saul, who persecuted him.

These alfo are they that came to Dauid to Ziklag, while he was yet kept clofe, becaufe of Saul the sonne of Kith: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse theright and the left hand with ftones and with arrowes and with bowes, and were of Sauls brethren, *emen* of Benjamin.

3 The chiefe were Ahiezzer, and Ioash the fonnnes of Shemaah a Gibeathite, and Ieziel, and Pelet the fonnnes of Afmaueh, Berachah and Iehu the Antothite,

4 And Ithmahai the Gibeonite, a valiant man among thirte, and aboute the thirte, and Teremiah, and Iehaziel, and Iohanan, and Iofhabat the Gederathite,

b That is, of the tribe of Benjamin, whereof Saul was, wherein where excellent chawers with fting, Iudg. 20. 16.

5 Eluzai, and Terimoth, and Bealiah, & She-mariah, and Shephatiah the Haruphite,

6 Elkanah, and Ithiah, and Azariel, and Ioezer, Iafhobeam of Hakorehim,

7 And Ioelah and Zebadiah the fonnnes of Ieroham of Gedor,

8 And of the Gadites there feperated them-felues, come vnto Dauid into the hold of the wilde-nelle, valiant men of warre, and men of armes, and apt for battell, which could handle || fpeare and shield, and their faces were like the faces of Lyons, and were like the roes in the mountaines in fwitneffe,

9 Ezer the chiefe, Obadiah the fecond, Eliab the third,

10 || Mishmanah the fourth, Teremiah the fifth,

11 Attai the fixt, Eliel the feuenth,

12 Iohanan the eight, Elzabab the ninth,

13 Jeremiah the tenth, Macbannai the eleuenth.

14 The e were the fonnnes of Gad, captaines of the hofte: one of the leaft could refift an hundred, and the greateft a thoufand.

15 These are they that went ouer Iorden in the *d* first moneth, when he had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and fayde vnto them, If yee bee come peaceably vnto mee to helpe me, mine heart fhall bee knit vnto you: but if you come to betray mee to mine aduerfaries, feare ye there is no wickednes in mine hand, the God of our fathers beholde it, and rebuke it.

18 And the e spirit came vpon Amasai, which was the chiefe of thirte, and he fayde, Thine are wee, Dauid, and with thee, O sonne of Ithai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee, Then Dauid receiued them, and made them captaines of the garrison.

19 ¶ And of Manasseh, some fell to Dauid, when he came with the Philiftims againft Saul to battell, but they *i* helped them not: for the Princes of the Philiftims by aduifement fent him away, faying, He will fall to his mafter Saul || for our heads.

20 As hee went to Ziklag, there fell to him of Manasseh, Adnah, and Tozabab, and Iediel, and Michael, and Tozabab, and Elihu, and Ziltai, heades of the thoufands that were of Manasseh.

21 And they helped Dauid againft that band: for they were all valiant men, and were captaines in the hofte.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great hofte, like the hofte of *h* God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdom of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and || fpeare, were fixe thoufand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, feuen thoufand and an hundred.

26 Of the children of Leui foure thoufand and

Or, Gedai,

Or, Buckler.

Meaning, fierce and terrible.

Or, Manasseh

d Which the e- breues called N- fan, or Abij, con- taining halfe March and halfe April, when Ior- den was wont to ouerflow his bankes: reade Ioh. 3. 15.

e The spirit of boldnes and courage moued him to fpeake thus.

f They came onely to helpe Dauid, and not to fauour the Philiftims, which were en- emies to their country. 2. Sam. 19. 4. 19, as the hebre- wis of four beate.

g To wit, of the Amalekiten, which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

h Meaning, mighty or strong: for the Ebreues say a thing is of God, when it is excel- lent.

Or, buckler

i Of the Levites which came by descent of Aaron,

and six hundredh.

27 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundredh.

28 And Zadok a yong man very valiant, and of his fathers householde came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand, for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundredh valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times, to knowe what Israel ought to doe: the heades of them were two hundredh, and all their brethren were of their commandement.

33 Of Zebulun that went out to battel, expert in warre, and in all instruments of warre, fiftie thousand || which could fet the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundredh.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of war to fight with, an hundred and twenty thousand.

38 All the chief men of warre || that could lead an armie, came with || upright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreouer, they that were neere them vncill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules and on oxen, euen meat floure, figges, and raisins, and wine and oyle, and beebes and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke a broughte againe from Kirith Iearim to Ierusalem. Vziza detib because he touched it.

And Dauid counsell'd with the captaines of thousands and of hundredhs, and with all the gouernours.

2 And Dauid sayd to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Levites in the cities and their suburbs (that they may assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, I see vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from || Shuhor in Egypt, euen vnto the entering of Hamath, to bring the arke of God from b Kirith-earim.

6 And Dauid went vp and all Israel to || Baalath in Kirith-earim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vziza and Ahio c guided the cart.

8 And Dauid and all Israel plaid before God with all their might, both with songs and with harps, and with viols, and with timbrels, and with cymbales, and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vziza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vziza, and he smote him, because hee layed his hand vpon the Arke: so hee died there before God.

11 And Dauid was angry, because the Lord had made a breach in Vziza, and hee called the name of that place Perez-vziza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of e Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that hee had.

CHAP. XIII.

1 Hiram smelteth wood and worketh in Dauid. 4 The warres of his children. 8 14 By the counsell of God hee putb against the Philistines, and ouercometh them. 25 God fighteth for him.

Then sent Hiram the king of † Tyrus messengers to Dauid, and Cedar trees, with mafons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdome was lift vp on hie, because of his people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begat moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 Ithbar, and Elishua, and b Elpalet,

6 And Nogath, and Nepheg, and Iaphia,

7 And Elihama, and || Becliada, and Eliphalet.

8 But when the Philistims heard that Dauid was appointed king ouer Israel, all the Philistims came vp to secke Dauid. And when Dauid heard, he went ont against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? and the Lord sayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-Perazim, and Dauid smote them there: and Dauid sayd, God hath

* 1. Sam. 6. 2. f. Or Nub. b That is, from Gibeon, where the inhabitants of Kirith-earim had placed it in the house of Abinadab. 3. Sam. 6. 3. f. Or Baali, read 2. Sam. 6. 2. c The sonnes of Abinadab. d That is, before the Arke where God shewed himselfe: so that the signe it taken for the thing signified which is common, to all sacraments both in the old & new Testament. e Called also Nachon, 2. Sam. 6. 6. f Before the Arke for vspurning that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num. 1. 1. so that here all good intentions are condemned, except they be commanded by the word of God. g Who was a Levite and called Gittite, because hee had dwelt at Gath.

* 2. Sam. 5. 1. f. 8. 6. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Because of Gods promise made to the people of Israel.

b Elpalet & Nogah are not mentioned. a Sam. 5. 14. so there are but cleuen, and heere thirtene.

l Men of good experience, which knew at all times what was to be done.

m Or, (set themselves in aray.

n Ebr. heart and beat.

o So that his whole hoste were three hundred twenty and two thousand, two hundred twenty and two.

p Or, fight in their aray.

q Or, with a good courage.

r The rest of the Iſracitians.

s His first ore was to restore the Ligim, which had in Sauls dayes been corrupted and neglected.

c That is, the valley of divisions, because the enemies were dispersed there likewise.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, e Baal-pearaz.

12 And they had left their gods: and David said, Let them euen be burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God sayd to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 *Deu a preparath in boues for the Arke. 4 The number and order of the Leuites. 16 The fuger archo in ouer amongst them. 21 Thyng against the Arke with ioel. 29 Dauid dancing before it is identified of his wife Michal.*

And Dauid made him houses in the a cite of David, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place which he had ordered for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vrieh the chiefe, and his brethren sixe score.

6 Of the sonnes of Merari, Afaiah the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren one hundred and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of e Vzziah, Amminadab the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priestes, and of the Leuites, Vrieh, Afaiah, and Ioel, Shemaiah, and Eliel, and Amminadab.

12 And hee laid vnto them, Yee are the chiefe fathers of the Leuites: e sanctifie your selves, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due t order.

14 So the Priestes and the Leuites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders, with the bars as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with g instruments of musicke, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and o the sonnes of Merari their brethren, Ethan the sonne of Kufhaiah,

18 And with them their brethren in the b second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Ichiel, and Vnni, Eliab, and Matasiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ictiel the porters.

19 So Heman, Asaph, and Ethan were fingers to make a sound with cymbals of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Ichiel, and Vnni, and Eliab, and Matasiah, and Benaiah with viols on i Alamothe,

21 And Mattithia, and Elipheleh, and Mikneah, and Obad Edom, and Ictiel, and Azariah, with harpes vpon k Sheminith Iemazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Nathanel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blow with trumpets before the Arke of God, and Obad Edom, and Ichiah were porters m for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the covenant of the Lord from the house of Obad-Edom with ioy.

26 And because that God n helped the Leuites that bare the Arke of the Couenant of the Lord, they offered o seven bullockes and seven rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lords Couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the q Couenant of the Lord came into the cite of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * shee despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices. 4 Dauid and deth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to bee sung in prai/ of the Lord.*

So * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he a blessed the people in the Name of the Lord.

g These instruments and other ceremonies, which they obserued, were instructions of their infancy, which continued to the coming of Christ.

h Which we e inferior in dignitie,

i This was an instrument of musicke, or a certain tone, wherunto they accustomed to sing Psalms. k Which was the eight tone: o one of the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sang.

m With Berechiah and Elkanah, verse 23. n 2 Sam. 6. 12.

o That is, gave them strength to execute their office.

p Besides the bullocke and the lamb which Dauid offered at euery sixt pace, 2 Sam. 6. 13 p Reade 2 Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them, * 2 Sam. 6. 16.

* 2 Sam. 6. 17.

a He called vpon the name of God, desiring him to prosper the people, and give good success to their beginnings.

a That was in the place of the cite, called Zion, 2 Sam. 5. 7. 9. * Num. 4. 2. 10.

b From the house of Obad Edom, 2 Sam. 6. 10, 12.

c Or, a njmen.

d Who was the sonne of Vrieh, the fourth sonne of Kohath, Exod. 6. 18. 22. and Num. 2. 30. e The third sonne of Kohath, Exod. 6. 18.

f Prepare your selves: & be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. * Cop. 13. 30. g According as he hath appointed in the Law.

h And. 25. 14, 15.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a peece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to bchearte and to thanke and praife the Lord God of Israel:

5 A'aph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattathiah, and Eliab, and Benziah, and Obed-Edom, euen Ieiel with instruments, viols and harpes, and Afaph to make a sound with cymbales,

6 And Benziah and Iahaziel Priestes, with Trumpets continually before the Arke of the Couenent of God.

7 Then at that time Dauid did e appoint at the beginning to giue thanks to the Lord by the hand of Afaph and his brethren.

8 * Praife the Lord, and call vpon his Name: declare his d workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his e wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that hee hath done, his wonders, and the f iudgements of his mouth,

13 O feed of Israel his seruant, O the children of Iaakob his g chofen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his Couenent for euer, and the word, which he commanded to a thousand generations.

16 * Which hee made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iaakob for a Law, and to Israel for an euerlasting Couenent,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were h few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from ene kingdome to another people,

21 Hee sisted no man to doe them wrong, but rebuked i Kings for their fakes, saying,

22 Touch not mine k anoynted, and doe my l Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord u great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are i idols, but the Lord made the heauens.

27 Praise and glory are before him: power and beauty are in his place.

28 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble yee before him all the earth, surely the world shall be stable and not mooue.

31 Let the e heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

b To wit, Gods benefittours his people.

e Dauid gaue them this Psalme to praife the Lord, signifying, that in all our enterprises the Name of God ought to be praised and called vpon.

g Palmes 105. 1. i. 12. 9.

d Whether this is the church, that he hath chofen him selfe a Church to call vpon his Name.

e Who of. is woodsfull providence hath chofen a few of the flocke of Abraham to be his children.

f In ouertopping Pharaoh, which iudgements were declared by Gods mouth to Moyses.

g Meaning hereby that the promise of adoption onely appeareth to the Church.

h Gen. 22. 16, 17, 18. Iuke 1. 73. Leui. 6. 12.

i Ebr. eorã, which by parcels of land were assigned.

h Meaning, from the time that Abraham entered, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Amalech.

k Mine elect people and them whom I haue sanctified.

l To whom God declared his word, and they declare it to their posteritie.

* Psalms. 1. m His Ring faith, appeareth herein, that though all the world follow i- doles, yet he would cleane to the living God.

n Humble your selves vnder the mightie hand of God.

o He exhortheth the dumme creatures to reioyce with him in considering the greatness of the grace of God.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to p iudge the earth.

34 Praife the Lord for he is good, for his mercie endureth for euer.

35 And ay ye, Sauer, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praife thine holy Name, and g glory in thy praife.

36 Blessed he the Lord God of Israel for euer and euer: and let all people say, † So be it, and praife the Lord.

37 ¶ Then hee left there before the Arke of the Lords Couenent Afaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, three-score and eight: and Obed Edom the sonne of Ieduthun, and Hofah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the kie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering Altar continually in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which hee commanded Israel.

41 And with them f were Heman, and Ieduthun, and the rest that were chofen (which were appointed by names) to praife the Lord, because his mercie endureth for euer.

42 Euen with them were Heman & Ieduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to t bleffe his house.

CHAP. XVII.

3 David is forbidden to build an house vnto the Lord. 23 Christ promised vnder the figure of Salomon. 18 David giueth thanks, 23 and praife vnto God.

NOW * afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of a cedar trees, but the Arke of the Lords Couenent remaineth vnder b curtains.

2 Then Nathan said to Dauid, Doe e all that is in thine heart: for God is with thee.

3 And the same d night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoer I haue f walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to. feede my people) saying, Why haue ye not built mee an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the steepe coate, and from following the sheepe, that thou shouldst be prince ouer my people Israel.

p To refore all thing, to there efface.

q Hee remeth this to bee the chiefeffluente of man.

r Hee will both in heart & mouth to conferre to the praife.

f With Zadok and the rest of the Priestes.

g Declaring that alter our duty to God we are thiebound to our own house, for y which as for al other things, we ought to pray vnto God, and intrudous families to praife his Name.

* 1 Sam. 7. 2

a Well built and faire.

b That is, in temple covered w skins.

c As yet God had not reuiled to the Prophet what he purposed concerning Dauid: therefore feeling God fauoured Dauid he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is in a tent which remoued to and fro.

f Meaning, wherefoer hee his Arke went, which was a figure of his presence.

g O the shepherds of these I made a the shepherds of men: so that thou camest me to this dignitie thorow mine owne iudgement: but by my grace.

8 And I have bene with thee whither soeuer thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a name, like the name of the great men that are in the earth.

9 (As I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people vex them any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy feed after thee, which shall be of thy sonnes, and will stablish his kingdome.

12 Hee shall build me an house, and I will stablish his Throne for euer.

13 I will be his father, and hee shall be my soune, and I will not take my mercie away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my Kingdome for euer, and his Throne shall be stablished for euer.

15 According to all these words, and according to all this vision, So Nathan spake to David.

16 ¶ And David the king went in and layd before the Lord and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hither?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can David desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee have heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said.

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of David thy seruant be established before thee.

25 For thou, O my God, hast reuiciled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God), and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of David against the Philistims 2 And against Moab, 3 Zohab, 5. ram, 12 And Edom.

And after this, David smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Davids seruants, and brought gifts.

3 ¶ And David smote ¶ Hadarezer king of Zohab vnto Hamath, as hee went to stablish his border by the riuier ¶ Perath.

4 And David took from him a thousand charrets, and seuen thousand horsemen, and twentie thousand footmen, and destroyed all the charrets, but hee reserved of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zohab, but David slew of the Aramites two and twenty thousand.

6 And David put a garison in Aram of ¶ Damascus, & the Aramites became Davids seruants, and brought gifts: and the Lord preferred David wher soeuer he went.

7 And David tooke the fields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from ¶ Tibhath, and from Chum (cities of Hadarezer) brought David exceeding much brasse, when with Salomon made the brazen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how David had smitten all the host of Hadarezer king of Zohab:

10 Therefore he sent ¶ Hadoram his sonneto King David to salute him, and to reioyce with him, becaue hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde and siluer and brasse.

11 And King David did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from ¶ Edom and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abisai the sonne of Zeruah (more of Edom in the salt valley) fighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Davids seruants: and the Lord preferred David wher soeuer he went.

14 So David reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ¶ Shausai the Scribe,

17 ¶ And Beniahai the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of David were chiefe about the King.

CHAP. XIX.

4 Hannu King of the children of Ammon death great misery in the seruants of David. 6 Hee prepares an armie against David. 15 and ouercome.

After this also ¶ Nahath the King of the children of Ammon died, and his sonne reigned in his stead.

For, gotten thee fame.

Make them sure that they shall not remoue, for James of inuaine. ¶ Or, you Iume.

I will give thee great politietie.

¶ That is, vnto the coming of Christ: for then the figures should cease. ¶ Such was Saal.

¶ He went into the tent where the Ark was, shewing what we ought to doe when we receive any benefite of the Lord.

¶ Meaning to this Kingly estate.

¶ Thou hast promised a kingdome, that shall continue to one and my politietie, and that Christ shall proceede of ne.

¶ Freely, and according to the purpose of thy will, without any deserting.

¶ That is, hee would be his selfe in their God, by deliueing them from dangers and prospering them.

¶ Thou hast declared vnto me by Nathan the Prophet.

¶ His hath found. ¶ And canst not breake promise.

a Which 2. Sam. 8. 1. is called the bride of bondage, because it was a strong towne, and kept the country round about in subiection. ¶ Or, pappalishuim, ¶ Or, Hadarezer, ¶ Or, Ephraim.

* 2. Sam. 8. 4.

¶ Or, Darmesk.

b That is, in all things, that hee attempted.

c Which 2. Sam. 8. 4. are called Beth and Berothai. ¶ 1. King 7. 23. 1172. 52. 20.

d Called also Tou ram, 2. Sam. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoiled. ¶ Which is understood that Ioab slew twelue thousand in the title of the threecore Palsme, and Abisai therest.

¶ Or, Seraiob. ¶ 2. Sam. 8. 17. 18. g Reader, 2. Sam. 8. 18.

* 2. Sam. 10. 8.

a Because Nabah received Dauid and his company, when Saul persecuted him, hee would now it w^d pleasure to his sonne for the same.

b Thus the malicious or ier. interpret the purpose of the golly in the worst sense.

c They shined off the haire of their beards. s. Sam. 10. 4. d. To put them to shame and villeny, whereas the ambassadours ought to have beene honoured: and because the Lewes used to wear die gatenets and beards, they thus dishonoured them to make them odious to others. e Or, badsmocks, which few to be ashamed of Dauid. f s. Sam. 10. 6, 8. e Which were sive in all. g Which was a cite of the tribe of Reabeob beyond Iorden.

g Hee declareth wh^{er} where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Ephraites.

2 And Dauid said, I will shew kinnesse vnto Hanun the sonne of Nabah, because his father shewed kinnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids ornaments, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly affamed) and the King said, Tary at Iericho, vntill your beards bee grown: then returne.

6 ¶ When the children of Ammon saw that they ¶ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charrets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirty thousand charrets, and the King of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the cite. And the kings that were come, were by themselves in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choice of Israel, and set himselfe in aray to meete the Aramites,

11 And the rest of the people hee deliuered vnto the hand of Abisshai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me, and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abisshai his brother, and entred into the cite: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer; and Shophach the captaine of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel and went over Iorden, and came vnto them, and put himselfe in aray against them. And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him:

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites i seuen thousand charets and forty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites overcome with their giants.

And ¶ when the yeere was expired, in the time that kings were out a warre, Ioab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and beseged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 ¶ Then Dauid tooke the crowne of their king from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the city exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at ¶ Gezzer with the Philistines: then Sibbechai the Hushathite slew ¶ Sippa of the children of ¶ Haraphah, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Iair slew ¶ Lahmi the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbered. 14 And there dwelleth in Gath giants of the peeslence.

And ¶ Satan stood vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increaseth his people an hundred times so many as they be. O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespassse to Israel?

4 Neuertheless, the kings word preuailed against Ioab. And Ioab departed and went thorough all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleven hundred thousand men that drew sword: and Iudah was foure hundredth and sentie-

not the whole summe, as is here declared. e In Samuel tie thousand more: which was cities by ioyning to them, some which were mixed with Iudah, or as the Hebrewes write here, the cities are left out.

i For this place read: 2. Sam. 10. 18.

* 2 Sam. 11. 1

a Which was the chief cite of the Ammonites. * 2 Sam. 12. 29, 30.

b Which mounteth about the value of seuen thousand and anleye crownes, which is about three score pound weight.

* 2 Sam. 11. 18. 159. G. 6. 2 Sam. 11. 18. c Or Saph. 107 Raptaim, or the giants.

c Reade. 2 Sam. 21. 19.

d Meaning, that he had fixe apice on haec anauleet.

a He tempted Dauid, in testing before his eyes his excellencie and glory: is power and victories, reade. 2 Sam. 21. 1.

b That is, from South to North: c It was a thing indifferent what all to number the people, but because hee did it of an ambitious minde, as though his theroigh stood in his people. God punished him.

d Ioab partly for grieffe, and partly through negligence, gathered is mentioned thirde of the Beniamites, which were the chief and priores.

thousand men that drew sword.

6 But the Leuites and Ben amin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeas'd wth th^s th^{ng}: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquity of thy seruant: for I haue done very foolishly.

Or Prophet.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee,

Or, smite mee.

12 Either three yeres amine, or three monthes to be destroyed before thine aduersaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout al the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Iebusite.

f Reade 2. Sam.

7. 16. g When God draweth backe his plague, hee seemeth to repent, Reade Gen 6. 6. 109. Aramab.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen, wth the sword drawn in his hand and stretched out toward Ierusalem. Then Dauid and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

h Thus he both showeth a creature, and a creature care toward his people, which desireth God, to spare them, and to pouish him and his.

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a creature able to appere before the face of God?

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and lay vpon an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sonnes that were with him hid themselves, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

k Thus he sheweth the commandment of God, as verse 18. for els he had been abominable, except he had either Gods word or reuelation.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to

thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King Dauid sayd to Ornan, Not so: but I will buy it, or sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without coit.

25 So Dauid gaue to Ornan for that place m fixe hundred shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildecnesse, and the altar of burnt offering were at that season in the high place at Gibeon.)

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

a Dauid prepareth things necessary for the building of the Temple. b He commaneth his sonne Salomon to build the Temple of the Lord, which thing he thought it was forbidden to doe. c Under the figure of salomon Christ is promised.

AND Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nales of the doores and of the gates, and for the ioyninges, and abundance of braise passing weight.

4 And cedar trees without number: for the Zidonians, and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent, and of great fame and dignity throughout all countreies. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to build an house for the Name of the Lord my God.

8 But the word of the Lord came to me, saying, *d Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name, for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee which shall be a man of rest, for I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

l That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans good to offer vnto the Lord, it had been theft, and not acceptable to God m Reade 2. Sam. 24. 24.

n God declared that he heard his request in that he sent downe fire from heauen: for els they might see no fire in sacrifice, but of that which was referred still vpon the altar, Leuit 6. 3. and came downe from heauen, Leuit 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwell among the heues.

c To wit, which weighed steele shekels of gold, a. Chron. 3. 9.

* 2. Sam. 7. 12.

* Chap 28. 5.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord. albeit hee entertained no warre, but by Gods commandment, & against his enemies,

* 1. Sam 7. 15.
1 Kings 5. 5.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall bee with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as hee hath spoken of thee.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obferue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither bee afraid.

14 For behold, according to my p^rouertise haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thou and talents of siluer, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreover, thou hast workemen with thee enow, || hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasie, and of yron there is no number. || Vp therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set k your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordaineth Salomon King. 3 Hee causeth the Leuites to be numbered, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moyses.

SO when Dauid was old and full of dayes, * he made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to || aduance the worke of the house of the Lord, and sixe thousand were ouer-seers and Iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which † he made to praise the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, eo * Gershom, Kohath, and Merari.

7 Of the Gershomites were || Laadan & Shimei. 8 The sonnes of Laadan, the chiefe was Ichiel, and Ietham, and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: These were the chiefe fathers of Laadan,

10 Also the sonnes of Shimei were Tahath, Zina, Ieuth, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and || Zizai: the second, but Ieuth & Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moises also the man of God and his children were named with the tribe of Ieui.

15 The sonnes of Moises were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonnes of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Tekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Israhiah the second.

21 ¶ The sonnes of Merari were Mahli, and Mushi, the sonnes of Mahli, Eleazar, and Kith.

22 And Eleazar died and had no sonnes, but daughters, and their brethren the sonnes of Kith tookethem.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 The e were the sonnes of Ieui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of e^twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice therof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meat offering, and for the vneleavened cakes, and for the fryed things, and for that which was roasted, and for all meates and cise,

30 And for to stand euery morning, to giue thanks & to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the monthes, and at the appointed times, according to the number, and according to their custome, continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes

e He sheweth that there can be no profite but when the Lord is with vs. F These are onely the meates whereby kings gouerne their (ubic 25 a right, and whereby the Realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon.

h Or, masons and carpenters.

h That is, goe about it quickly.

i The nations sound about.

k For els he knew that God would plague them, and not prosper their labours, except they fought with all their hearts to see forth his glory.

* 1 Kings 1. 30.

l Or, to cause care ont.

† Ebr, I made, meaning Dauid. * Chap. 6. 2. * Exod 6. 17.

h Or, Lizon, Chap. 6. 17.

Or, Zina.

* Exod 5. 2. and 6. 20. 1 Cor 5. 4. 2. That is, to serue in the most holy place, and to consecrate the holy things.

b They were bet of the order of the Leuites, and noe of the Priests as Aarons sonnes.

* Exod 3. 22. and 18. 3.

c The Scripture useth to call chiefe: or first borne, although he be alone, and there be no borne after. Matt. 23. 5.

d Meaning, their confins.

e Dauid did chuse the Leuites wife, first at the age of thirtie, as verse 3. and againe afterwards at 30. as the necessitie of the office did require: at her beginning they had no charge in the Temple before they were fine and twenty yeere old and had none after that.

f In washing and cleansing all the holy vessels.

g In washing and cleansing all the holy vessels.

h In washing and cleansing all the holy vessels.

i In washing and cleansing all the holy vessels.

j In washing and cleansing all the holy vessels.

k In washing and cleansing all the holy vessels.

l In washing and cleansing all the holy vessels.

m In washing and cleansing all the holy vessels.

n In washing and cleansing all the holy vessels.

o In washing and cleansing all the holy vessels.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the divisions of the house of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok, of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministracion.

4 And they were found moe of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they diuided them, among the sonnes of Eleazar, sixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Leuites, one family being referred for Eleazar, and another referred for Ithamar.

7 And the first lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixth to Miamin,

10 The seventh to Hakkoz, the eight to Abiathar,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliahiub, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fiftenth to Bilgah, the sixteenth to Iramer,

15 The seuenteenth to Hezir, the eighteenth to Hapizzar,

16 The nineteenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were the orders according to their offices, when they entred into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael: of the sonnes of Shubael, Iedaiah.

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Iisuiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And so the sonnes, Ieriah the first, Amariah the second, Tahaziel the third, and Iekameam the fourth,

24 The house of Vzziel was Michah, the sonne

of Michah was Shamir.

25 The brother of Michah was Isthiah, the sonne of Isthiah, Zachariah.

26 The sonnes of Merari were Mahli and Mushi, the sonne of Iazariah, was Beno,

27 The sonnes of Merari, of Iahaziah were Bano, and Shoham, and Zaccur, and Ibrî,

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of Mushi, were Mahli, and Eder, and Ierimoth: theie were sonnes of the Leuites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their younger brethren.

C H A P. XXV.

The fingers are appointed, with their places and lots.

SO Dauid and the captaines of the army separated for the ministry the sonnes of Afaph, and Heman, and Ieduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was euen of the men for the office of their ministry, to wit,

2 Of the sonnes of Afaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Afaph were vnder the hand of Afaph, which sang prophecies by the commission of the king.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zerî, and Iehaiah, Ahabiah, and Matithiah, sixe, vnder the hands of their father: Ieduthun sang prophecies with an harpe, for to giue thanks, and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah Mataniah, Vzziel, Shebel, and Ierimoth, Hananiah, Hanani, Eleathath, Giddalti, and Romamti-zer, Ioshekukah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings' || Seer, in the wordes of God to lift vp the || home: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Afaph, and Ieduthun, and Heman were at the kings commandement.

7 So was their number with their brethren, that were instructed in the songs of the Lord, euen of all that were cunning, two hundred fourscore and eight.

8 And they cast lots, to charge against charge, as well small as great, the cunning man as the scholler.

9 And the first lot fell to Ioseph, which was of Afaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, he, his sonnes and his brethren were twelue.

11 The fourth, to Izri, he, his sonnes and his brethren twelue.

12 The fifth, to Nethaniah, he, his sonnes and his brethren twelue.

13 The sixth, to Bukkiah, he, his sonnes and his brethren twelue.

14 The seventh, to Asharelah, he, his sonnes and his brethren twelue.

15 The eighth, to Iehaiah, he, his sonnes and his brethren twelue.

*Leuit. 10. 4, 5, 6. numbr 34. and 26. 60.

a Whiles these father yet liued.

for counte.

† Ebr. heads.

b This lot was ordeined to take away all occasion of enuy or grudging of one against another.

c Zachary the father of Iohn Baptist was of this counte or lot of Abia, Luke 1. 5.

d By the dignitie that God gaue to Aaron.

e Which was the second sonne of Merari.

f There is, eueny one had that dignity, which fell vnto him by lot.

a The fingers were diuided into 24. countes, for that every counte or order conteyned twelue, and in all there were 288. as verse 7.

† Ebr. hands.

b Whereof one is not here numbered.

c Meaning, Palmes and songs to praise God.

for, Prophes. 101. 60es, meaning of the king. 102. gouernours.

† Ebr. hand.

d Who should be in euery company and counte.

e Without respect to age or cunning. f So that hee first turned in the first turne, and the rest eueny one as his turne followed orderly. 102. the Zerites.

- 16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelue, to Ashabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seuenteenth, to Ioshebekasiah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth, to Hoehir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth, to Mahaziech, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

The porters of the Temple are ordained, euery man to the gate, which he should keepe. 20 And ouer them are.

Concerning the diuisions of the porters, of the Korhites, Mefhelemiah the sonne of Kore of the sonnes of ^a Arah.

2 And the sonnes of Mefhelemiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third Iathniel the fourth,

3 Elam the fift, Iehohanan the sixth, and Eliehoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacarthe fourth, and Nehaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had ^b blessed him.

6 And to Shemaiah his sonne, were sonnes borne that ^c ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Semachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mightie and ^d strong to serue, ^e in three score and two of Obed Edom.

9 And of Mefhelemiah sonnes and brethren, eigheteene mighty men,

10 And of Hohah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though hee was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hohah were thirteene.

12 Of these were the diuisions of the porters, of the chiefe men, ^f hauiing the charge ^g against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to ^h Shela-miah: then they cast lots for Zechariah his sonne for a wife counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of ⁱ Asuppim:

16 To Shuppim and to Hohah Westward with the gate ^j of Shal-lecheth by the paved street that goeth vpward, ward ouer against ward.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim ^k two and two.

18 In ^l Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ^m And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerthunites descending of Laadan, the chiefe fathers of Laadan were Gerthunni and Ieheli.

22 The sonnes of Ieheli were Zerhan and Ioel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozulites.

24 And Shebul the sonne of Gerthom, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, and the chiefe fathers, the captaiues ouer thousands, and hundreths, & the captaiues ouer thousands, and hundreths, & the captaiues of the armie had dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintain the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruah, and who-soeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse ⁿ without ouer Irael, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuite, a thousand and seuen hundred were officers for Irael: beyond Iordan Westward in all the businesse of the Lord, and for the seruice of the ^o king.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourthieth yere of the reigne of Dauid they were sought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to ^p God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King. The children of Israell al^o after their number, euen the chiefe fathers and captaiues of thousands and of hundreths, and their officers that

^l Or, Mefhelemiah.

^f Or exceptage and meece to keepe that gate.

^g This was an house, where they were to referre to, consult of things concerning the Temple, as a Conuocation house.

^h Where they were to call out the fifth of the citie.

ⁱ Meaning, two one day, and two another.

^k Which was an house where in they kept the instruments of the Temple.

^l The calf had charge ouer the treasures.

^m Or, counsill.

ⁿ According to the Lords command, Num. 31. 28.

^o Meaning, of things that were out of the citie.

^p That is, for the kings house.

^q To wir, the cousins of Iediah.

^r Both in spirituall and temporal things.

^a Or, cam, es, and turner.

^b This Arah was not the notable musician, but another of that name called also Eubiasaph, Chap 6. 23, 37 & 9. 19. and also Isaph.

^c Ingiuing him many children.

^d Or, like their fathers house, meaning worthy men, and valiant.

^e Or, nepheues.

^f And meece to serue in the office of the portership.

^g Or, counsill.

^h Or, courtes.

ⁱ According to their turnes as well as the one as the other.

† Ebr. diuifions, or bands.
‡ Which executed their charge and office, which is meant by coming in, and going out.

ferued the king by diuers courses, which came in and went out, month by month throughout all the monthes of the yeere: in euery course were foure and twentie thousand.

2 Ouer the first course for the first month was Iathobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez, was the chiefe ouer all the princes of the armies for the first month.

4 And ouer the course of the second month was Dodai, an Ahothite, and thus was his course, and Miklorh was a captaine, and in his course were foure and twentie thousand.

5 The captaine of the third host for the third month was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mighty among thirtie and aboute the thirtie, and in his course was Amizabab his sonne.

7 The fourth for the fourth month was Afahel the brother of Toab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift month was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt month was Ira the sonne of Ikkef the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth month was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight month was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth month was Abiezer the Anethothite of the sonnes of Iemini: and in his course foure and twentie thousand.

13 The tenth for the tenth month was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth month was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth month was Heldai the Netophathite, of Ohniel: & in his course foure and twentie thousand.

16 Moreouer the rulers ouer the tribes of Israel were these ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachab:

17 Ouer the Leuites, Hahabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedaiah:

21 Ouer the other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham: These are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And Toab the sonne of Zeruiah began to number: but he finished it not, because there came warh for it against Israel, neither was the number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaueh the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towres was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezra the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmitite:

28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioath:

29 And ouer the oxen that fed in Sharon, was Shtrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Izazib the Hagerite: all the e were the rulers of the substance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counsell & of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings sonnes.

33 And Ahitophel was the Kings counsellor, and Hushai the Archite the Kings friend.

34 And after Ahitophel was Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

CHAP. XXVIII.

3 Beasts David was forbidden to builde the Temple, hee witheth Salomon and the people to performe it, 9 Exhorting him to feare the Lord.

Now Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, & the captaines of hundredes, and the rulers of all the substance and possession of the king, & of his ionnes, with the iussifikes, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feete, and said, Heare yee me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a footstool of our God, and haue made ready for the building,

3 But God said vnto me, & Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father hee delighted in me to make me King ouer all Israel.)

5 So of all my sonnes (for the Lord hath giuen me many ionnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

* Chap. 17.

e And the commandment of the King was abominable to Ioab, Chap. 21. 6. f The Ebreues make both these bookes of Chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers i After that Ahitophel had hanged himselfe, 2 Sam. 17. 23. Iehoiada was made counsellor.

l y. chiefe seruants. Gen. 37. 36.

a Where the Arke should remaine and remoue no more to and fro.

* Psa. 99. 5. 2 Sam. 7. 5. 13. chap. 38. 8.

b According to the prophetic of Iacob, Gen. 49. 8.

* Psa. 97.

b That is, Dodai Lieutenant.

* 2 Sam. 23. 29. 31. 23.

l Or, Benjamin.

e Meaning besides the twelue captaines.

d Which is beyond Iordan in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

hee shall build mine house and my courts: for I have chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome for ever, if he endeavour himselfe to doe my commandements, and my iudgements, as e this day.

8 Now therefore in the fight of all Israel the congregat^on of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possess this good land, and leave it for an inheritance for your children after you e for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: bee strong therefore, and doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the house thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate.

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things.

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner vessels of all manner of seruice.

15 The weight also of Gold for the candlesticks, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lamps thereof according to the vie of every candlesticke.

16 And the weight of the gold for the tables of shewbread, for every table, and siluer for the tables of siluer.

17 And pure gold for the fleshhookes, and the bowles, and plates, and for basins, gold in weight for every basin, and for siluer basins, by weight for every basin,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the charet of the Cherubs that preed themselves, and covered the Arke of the couenant of the Lord:

19 All, said he, by writing sent to me by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

20 And Dauid said to Salomon his sonne, Be strong and of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: hee will not leave thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, which every free heart that is skilful in any

maner of seruice. The princes also and all the people will bee wholly at thy commandment.

CHAP. XXXIX.

The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giveth thanks to the Lord. 20 He exhorteth the people to doe the same. 23 Salomon created King. 28 Dauid dieth, and Salomon his sonne reigneth to his death.

Moreover, Dauid the king said vnto all the Congregation, God hath chosen Salomon mine onely son, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I haue delight in the house of my God, I haue of mine owne gold and siluer, which I haue giuen to the hou e of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined siluer to overlay the wallies of the houses,

5 The gold for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaiues of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and tenne thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gerssunite,

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And Dauid the king also reioiced with great ioy.

10 Therefore Dauid blessed the Lord before all the congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victory, and praise: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly, after this sort? for all things come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that

1 Ebr at ad thy noris.

2 And therefore thought to bee excellent in all points.

b His great zeal toward the lord. therefore all the Temple made him to spare no expences, but to bestow his owne peculiar treasure. c He sheweth what he had of his owne force for the lords house. d He was not onely liberall himselfe, but persuaded others to set forth the worke for the offer.

e Meaning, there that had any.

f That is, with a good courage and without hyperbole. g Psal 122. h Which didd set the rate by thilte to our fathers Isakob.

i We gaue thee nothing of our owne, but that which we haue received of thee: for wher as the gifts bee corporall or spiritual, we receive them all of God: and therefore must giue him the glory.

j And therefore haue this land but lent to us for a time.

k The meaning for those to whom new.

e If he continue to keep my law and depart not therefrom as he doth hitherto.

d To wit, of Canaan.

e He declarerh that nothing can separate them from the communitie of this land both for themselves and their posteritie, but their finnes and iniquity.

f 1 Sam. 1. 6. 7. psal 79. ier. 1. 20. and 17. Meaning, for his sake. g Put in execution.

h For as hee were in his spirit with him.

b There is the ten candlestickes, 2. King. 7. 49.

h Or, countings.

i Meaning, of the mercie seat which covered the Arke, which was called the charet because the charet was called the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Ex. d. 25. 46 which booke the king was bound to put in execution, Deut. 17. 19.

l That is, every one will be ready to help thee with shone gifts that God hath giuen him.

* 1 Sam. 6. 7.
chap 23. 9.

k Continue them in this good mind, that they may serue thee willingly.

l That in, did referre to the king.

m Meaning, all kinde of liquors, which they mingled with their sacrifices, as wine, oyle, &c.

we have prepared to build thee a house for thine holy Name, is of thine hand, and all u^e thine.

17 I know also, my God, that thou^e triest the heart, and halt plea^r in righteoufnesse: I have offered willingly in the vprightsnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the k^e purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandemens, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid sayd to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the l^o king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euē* a thousand yong bullockes, a thousand rams, and a thousand sheepe, with their m^odrinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made

Salomon the son of Dauid king the second time, and anointed him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the throne of the Lord, as king in stead of Dauid his father, and prospered, and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid[†] submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the fight of all Israel, and gaue him lo^o glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel was fortie yeere: euen yeere reigned hee in Hebron, and three and thirty yeere reigned hee in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the acts of Dauid the king, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and P times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernment of all things. † Ebr. gaue the hand.

* 1 King 3. 11.

o The booke of Nathan and Gad, are thought to haue bene lost in the eapritic. p Meaning, the troubles and grieues.

THE SECOND BOOKE OF the Chronicles.

THE ARGVMENT.

THIS second booke contemeth briefly in effect that, which is comprehended in the two booke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered: First, that the godly kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him, and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion thorowout all their dominions, and contrariwise, the wicked hate his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and strud God according to the fantasie of men. Thus haue wee hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Dauid, and contesne in the whole, three thousand fins hundred threescore and eightene yeeres and sixe moneths.

CHAP. I.

¶ The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom: 11 Which he giueth him, and more. 13 The number of his chariots and horsemen, 15 and of his riches.



Hen Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaynes of thouands, and of hundreds, and to the iudges and to all the gouernors in all Israel, *euē* the chiefe fathers.

3 So Salomon, and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God, which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirith-icarim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover, the d^e brasen altar* that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation, *euē* a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and sayd vnto him, Aske what I shall

c So called, because that God thereby shewed certain signes to the congregation of his presence.

d Which was for the burnt offerings, Exod. 17. 9. * Euid. 38. 13.

* 1 King 3. 4.

§ Or, stablished, and strong, read 1 King 3. 46.

a That is, he proclaimed a solemn sacrifice, and commanded that all should eat the same.

b Reads 1 King. 3. 4.

shall giue thee
 8 And Salomon said vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me gite in his stead.

9 Now *thine* *prer.* O Lord God, let thy promise vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Becau' this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the pleasures of the enemies, neither yett hast asked long life, but hast asked for thee wisdom and knowledge: that thou mightest iudge my people, ouer whom I haue made thee king.

12 Wisdom and knowledge is granted vnto thee, and I wil giue thee riches, and treasures, and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shalt there be the like.

13 Then Salomon came from the high place, that was at Gibeon, to Ierusalem from the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundred charets, and twelue thousand horsemen, whom hee placed in the charet cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as stones, and gaue cedar trees as the wild fig trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants receiued the fine linnen at a price.

17 They came vp also, and brought out of Egypt some charet, and horse fixe hundred shekels of siluer, that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

CHAP. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Huram the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seientie thousand that bare burdens, and fourecore thousand men that hewe stones in the mountaine, and three thousand and sixe hundred to ouer see them.

3 And Salomon sent to Huram the king of Tyre, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe to me.

4 Behold, I build an house vnto the Name of the Lord my Goeite, to anctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new moones, and in the solemne feasts of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hether that can be able to build him

an house, when the heauen and the heauen of heaueus can not containe him? who am I then that I should build him an house? but I doe so to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and in crimosin, and in blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah, and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and Algumim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall bee with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I wil giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twenty thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which hee sent to Salomon, Becau' the Lord hath loved his people, hee hath made thee king ouer them.

12 Huram, and moreover, Blessed bee the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a place for his kingdom.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Huram,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in tamber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto thy seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in Iaffes by the sea to Iapho, so thou mayest cary them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand and sixe hundred.

18 And he set twenty thousand of them to the burden, and fourecore thousand to hew stones in the mountaine, and three thousand and sixe hundred ouerscers to carrie the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things theretobelonging.

Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the chusing floore of Oreb the Iebusite.

2 And hee beganne to builde in the second month

That is, to doe thatelence which hee hath com manded, signifying that none is able to honour & fear God in his perfection as his matterie delereth, for fearint. Some take it for Bishp, or the wood called Ebenoz, called for Corall. For Almuggin.

1 Cor. Corin.

d Of Bath reade 1. King. 7. 26. it is called also Ephra, but Ephra is to measure drie things as Bath is a measure for liquors. e The very heathen confessed that it was a singular gift of God when he gaue to any nation a king that was wise, and of vnderstanding, & because it appeareth that this Huram had the true knowledge of God. f It is also written that the wisest of the tribe of Naphthali, 1. King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphthali. For Supp. For Ioppo.

e Performe thy promise made to my father concerning me

f That I may gouerne this people, reade 1. Chro 27. 1 and 1. Kings 3. 7.

g That is, to be receiued on thine clemency.

* 1. Kings 10. 16.

h Which were cities appointed to keepe & maintain the charets. i Hee cannot do great plenty, that it was no more esteemed then flowers. * 1. Sa. 9. 9. et 6. 27. 7. k Reade 1. Kings 10. 18.

l For bands.

l For palace.

a Which is to be vnderstood of all sorts of officers and ouerscers for all the chief officers were but 3300. as 1. Kings 5. 16. Or, Huram. * 1. Sam. 5. 11.

month, and the second day, in the fourth yeere of his reigne.

3 And there are the measures whereon Salomon grounded to build the house of God: the length of cubites after the first measure was threecore cubits, and the breadth twentie cubites:

4 And the porch that was before the length in the front of the breadth was twenty cubits, and the height was an hundred and twenty, and hee overlaid it within with pure gold.

5 And the greater house hee filled with firre tree, which hee overlaid with good gold, and graued therein palme trees and chiancs.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Parthium.

7 The house, I say, the beames, postes, and wallis thereof: and the doores thereof overlaid hee with golde, and graued Cherubims vpon the wallis.

8 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house twenty cubits, and the breadth thereof twentie cubites: and hee overlaid it with the best gold, of sixe hundred talents.

9 And the weight of the nails was fittie shekels of gold, and hee overlaid the chambers with gold.

10 And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites, they stood on their feete, and their faces were toward the house.

14 Hee made also the vail of blue silke and purple, and crimson, and fine linen, and wrought Cherubims thereon.

15 And hee made before the house two pillars of fine and thirte cubits high: and the chapiter that was vpon the top of each of them was five cubites.

16 Hee made also chaines for the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And he set vpon the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left Boaz.

CHAP. III.

The altar of brasse, The measures, & The caldrons, & The snuffers of gold, &c.

And hee made an Altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compass, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, tenne in a cubite, compassing the Sea about: two rowes of

oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brim thereof was like the work of the brim of a cup, with floures of lillies: it contained three thousand baths.

6 Hee made also ten caldrons, and put five on the right hand, and five on the left to wash in them, and to cleane e in them that which appertained to the burnt offerings, but the Sea was for the Priests to wash in.

7 And he made ten Candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and hee made an hundred basins of gold.

9 And hee made the court of the Priettes, and the great court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 Ad Huram made jess pots, and besoms, and basens, and Huram finished the worke that hee should make for king Salomon, for the house of God,

12 Two, two pillars, and the bowles, and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters, which were vpon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for euery grate, to couer the two bowles of the chapters that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also, and besoms, and fleshhookes, and all these vessels made Huram his father to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zeredathah. 18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden Altar also, and the tables whereon the shewbread stood.

20 Moreover, the Candlestickes, with their lampes to burne them after the maner, before the oracle of pure gold,

21 And the flowers, and the lampes, and the snuffers of gold, which was fine gold.

22 And the fleshhookes, and the basens, and the spoones, and the athpans of pure golde: the entry also of the house and doores thereof within, euen of the most holy place: and the doores of the house, 10 was, of the Temple, were of gold.

CHAP. V.

The things dedicated by David as put in the Temple. The Ark vnder which the Temple. To what was within it. They sing praise to the Lord.

Was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest. c It containeth as much as did the breadth of the Temple. d From the foundation to the toppe. e Some thinke it is that place which is called Petu.

e Kings 1. 6. 1.

f Which separated the Temple from the most holy place. g Eueny one was eighteene cubites long but the halfe cubit could not be seene for it was hid in the roundnesse of the chapiter, and therefore hee giueth to euery one but 17, and an halfe. h For euery pillar an hundred, reads Kings 7. 20.

a A great vessel of brasse, so called because of the great quantity of water which it contained. b Kings 7. 23. c Meaning, vnder the brim of the vessel. d Kings 7. 24. e In the length of euery cubite were 10 heads or knops, which in alare 30

10, founte de iess. d Iuche full book of Kings, Chap. 7. 26 mention is only made of two thousand, but the lesse number was taken there, and here according as the measures proceeded afterward, is declared. e Euen as they should be made.

f Called also the porch of Salomon, Acts 1. 11. it is also taken for the Temple where Christ preached, Matt. 21. 22. 10, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him as a fater: he had the same name also for Hiram the King of Tyre, and his mother was a Tyrian. Some read, for his father the about of this worke. h Hebrew the bread of the faces, because they were set before the ark, where the Lord showed his presence. 10, instruments of musicke. i That is, covered with plates of gold.

1 Kings 7. 51, and 8. 1

brought in the things that Dauid his father had dedicated, with the filuer and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the Tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring y^e the Arke of the couenant of the Lord from the cite of Dauid, which is Zion.

3 And all the men of Israel assem led vnto the king at the ^b feast: it was in the seuenth^e moneth.

4 And all the Elders of Israel came, and the Leuites rooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullocks, which could not be told nor numbered for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *euē* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene // without: and there they are vnto this day.

10 Nothing was in the Arke, save ^d the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified, and did not waite by course.)

12 And the Ienites the fingers of all fortes, of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren being clad in fine linnen, flood with cymbals, and with viols, and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets

13 And they were ^f as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift vp ^e their voyce with trumpets, and with cymbals, and with instruments of musick, and when they praised the Lord, *singing*, For he is good, because his mercie lasteth for euer) then the house, *euē* the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He prayeth for the people. 14 He prayeth vnto God for those that shall pray in the Temple.

Then ^a Salomon said, The Lord hath said that he would dwell in the darke cloud.

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an // house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel :

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest wilt that I thou wast lo minded,

9 Notwithstanding, thou shalt not build the house, but thy onne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake : and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the ^b couenant of the Lord, that he made with the children of Israel.

12 ¶ And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a braien scaffold, and set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

14 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepeth couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it // with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my fight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, I et thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede, that God will dwell with man on earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more ^c unable is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, *euē* towards the place, wherof thou hast said, that thou wouldst put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reade 1 Sam. 6. 12.

b When the things were dedicate and brought into the Temple. Called in Ebrewe Ethaim, coming part of September and part of October, 1 Kings 8. 2, which month the Iewes called the first month, because they say, that the world was created in that month, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March eny the first, as best writers doe.

c Or, without the Oracle.

d For Aaron and Manasse were taken thence before it was brought to this place.

e Were prepared to see the Lord.

f They agreed all in one.

g This was the effect of their songs, as Psal. 118. 5. and 136. 1.

h 1 Kings 8. 12. A Alter that hee had seene the glory of the Lord in the cloude.

10r. power.

1 Or, Temples.

2 1 Sam. 7. 30

3 Ebr. that it was in his heart.

b Meaning, the two Tables, wherein is couened the effect of the couenant that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1 King 8. 2.

d Both to giue thanks for the great benefits of God bestowed vpon him, and also to pray for the petitive grace and prosperity of his people.

e 1. See 2. 8. Or, in eff. Or by his power.

f Ebr. a man shall not be as if.

g 1 Kings 8. 29.

e That thou mayest declare in effect that thou hast a continual care ouer this place.

21 Hear thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heaven, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbor, and he lay vpon him an oath to cause him to swear, and the sweearer shall come before thine altar in this house,

23 Then heare thou in heaven, and doe; and iudge thy seruants in recompensing the wicked: to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turne againe, and || confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heaven, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they have sinned against thee, and shall pray in this place and confesse thy Name, and || turne from their sinne, when thou doest asst. & them,

27 Then heare thou in heaven, and pardon the sinne of thy seruants, and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be penitence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness,

29 Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hand toward this house,

30 Heare thou then in heaven, thy dwelling place, and be mercifull and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Name sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heaven, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, || in the way toward this citie, which thou hast chosen, even toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou beest angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they || turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned; we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou giuest vnto their fathers and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heaven, in the place of thine habitation, their prayer and their supplication, and || iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, and let thy sames reioyce in goodnesse.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The first conspuratione the israelites. 2 The glory of the Lord filled the Temple. 3 He heareth his prayer, & 4 and promitteth to exalt him and his throne.

AND when Salomon had made an end of praying, a fire came downe from heauen, and contained the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the king and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musick of the Lord, which king Dauid had made to praise the Lord, because his mercie lasteth for euer: when Dauid praised God ¶ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fette of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the

* 1. King 8. 46. eccles 7. 22. 1. ioh 1. 8.

Or. repitit.

Or. maintain their rights.

¶ P. 1. 1. 3. 8. That is, into thy Temple. m Let them be preferred by thy power, and made vertuous and holy. n Heare my prayer which am thine anointed king.

* 2. Mac. 1. 20. A Heryb God declared that he was pleased with Salomons prayer.

* 1. King 8. 62. & 63.

¶ Ebr. by their hands.

meate

* 1. Kings 8. 31. I By retaining any thing from him, or elsby denying that which he hath let him to keep, or do him any wrong ¶ 6 r. oath. g Meaning to giue him that which he hath defered.

Or. praise.

Or. toward this place.

* Chap. 30.

¶ Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vniuersal heart and in true repentance

i He signifies that before God there is no acception of person, but that the people that feareth him and worketh righteousness, is accepted, Actes 10. 35.

k Meaning, that none ought to enterprife any warre, but at the Lords commandement, that is, which is lawfully by his word. Or. according to the manner of this verse.

b The feaft of the Tabernacles which was kept in the leuenth month.
 c They admbled to heare the word of God after that they had remained feuen dayes in the booties or Tabernacles.
 d They had leine to departe the two and twentieth day. 1. King 8. 66. but they went not away till the next day.
 e 1. King 8. 1.

meate offering, and the fat.
 8 And Salomon made a feaft at that time of feuen dayes, and all Iſrael with him, a very great Congregation, from the entring in of Hamath, vnto the riuier of Egypt.
 9 And in the eight day they e made a ſolemne aſſembly: for they had made the dedication of the altar feuen dayes, and the feaft feuen dayes.
 10 And the three and twentieth day of the feuenth month, he ſent the people away into their tentes, ioyous and with glad heart, becauſe of the goodnes that the Lord had done for Dauid and for Salomon, and for Iſrael his people.

* Num. 12. 6.

11 * So Salomon finiſhed the houſe of the Lord, and the kings houſe, and all that came into Salomons heart to make in the houſe of the Lord: and he proſpered in his houſe.
 12 ¶ And the Lord * appeared to Salomon by night, and ſaid to him, I haue heard thy prayer, and haue choſen this place for my ſelfe to be an houſe of ſacrifice.

e I will cauſe the peſtilence to caſt, and deſtroy the beaſts that hurt the fruits of the earth, and lead ſcandale in due ſeaſon.

13 If I ſhut the heauen that there be no raine, or if I commande the grappleher to detour the land, or if I ſend peſtilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themſelues, and pray and ſeek my preſence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their ſinne, and will e heale their land.
 15 Then mine eyes ſhal be open, and mine eares attent vnto the prayer made in this place.

* Chap. 6. 16.

16 For I haue now choſen and ſanctified this houſe, that my Name may be there for euer: and mine eyes and mine heart ſhall be there perpetually.
 17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and ſhalt obſerue my ſtatutes and my iudgements,

f Which thing declarerh that God had more reſpect to their ſaluation, then to the aduancement of his owne glory: and whereas men abouſe thoſe things which God hath appointed to let forth his praife be doth withdraw his graces thence.

18 Then will I ſtabliſh the throne of thy kingdom, according as I made the couenant with Dauid thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

19 But if yee turne away, and for ſake my ſtatutes, and my commandements which I haue ſet before you, and ſhal go and ſerue other gods, and worſhip them,
 20 Then will I plucke them vp out of my land, which I haue giuen them, and this houſe which I haue ſanctified for my Name, will I caſt out of my ſight, and will make it to be a prouerbe and a common talke among all people.

21 And this houſe which is moſt hie, ſhall be an aſtoniſhment to euery one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lord done thus to this land and to this houſe?
 22 And they ſhall anſwere, Becauſe they forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worſhipped them, and ſerued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made: but ſary vnto him. 12 His ſacrifices. 17 He ſendeth to O. his

AND * after a twentieth yeeres when Salomon had built the houſe of the Lord, and his owne houſe,

* 1. King 9. 10.
 * Signifi. ing that he was worſhipped yeeres in building them.

2 Then Salomon built the cities that Huram b gaue to Salomon, and cauſed the children of Iſrael to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repaired all e the cities of ſtore which he built in Hamath,

5 And he built d Beth-heron the vpper, and Beth-heron the nether, cities fenced with walles, gates and barres:

6 Aſo Baalath, and all the cities of ſtore that Salomon had, and all the charett cities, and the cities of the horſemen, and euery pleaſant place that Salomon had a minde to build in Ieruſalem, and in e Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hittites, and the Iebusiſites, which were not of Iſrael,

8 But of their children which were left after them in the land, whom the children of Iſrael had not conquered, euen them did Salomon make tributaries vntill this day,

9 But of the children of Iſrael did Salomon make no ſeruants for his worke: for they were men of warre, and his chiefe princes and the captaiues of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, euen two hundred and fiftie that bare rule over the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the cite of Dauid, into the houſe that he had built for her: or he ſayd, My wife ſhall not dwell in the houſe of Dauid king of Iſrael: for it is holy, becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the * altar of the Lord, which he had bu t before the porch,

13 To * offer according to the commandement of Moſes || euery day, in the Sabbathes, and in the new moones, and in the ſolemne feaſtes, three times in the yeere, that is, in the feaſt of the vnleavened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacles.

14 And he ſet the courſes of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praife and miniſter before the Priests euery day, and the porters by their * courſes, at euery gate: for ſo was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made prouifion for all the b worke, from the day of the foundation of the houſe of the Lord, vntill it was finiſhed: ſo the houſe of the Lord was perite.

17 Then went Salomon to Ezion-geber, and to Eloth by the i Sea ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſeruants, ſhips and ſeruants that had knowledge of the ſea: and they went with the ſeruants of Salomon to Ophir, and brought thence k foure hundred and fiftie talents of gold, and brought them to king Salomon.

b That is, which Huram gaue again to Salomon, becauſe they pleaſed him not: and therefore called them Cabul, that is, dirt or filth, 1. Kings 9. 13.
 c Meaning of munitions and treaſures for the warre.
 d That is, repaired and fortified them: for they were building before by Sherah a noble woman of the tribe of Ephraim. 1. Chron. 6. 68. and 7. 24.
 e Reads 1. King. 7. 21.

f Ex. 10. count vp so tribuſe.

g For in all these were 3300. but here he meaneth of them that had the principall charge, reads 1. King. 9. 23.

* Chap. 4. 1. Exod. 29. 39. || 17. after the manner of curſe day. g Reads Leu. 23.

* 2. Chron. 24. 1.

h Both for the matter and alſo for the workmanship.
 i Meaning the red Sea.
 k Which ſumme is thought to mount to three millions and five hundred thouſand crownes, for here is mention made of thirrie moe then are ſpoken of, 1. King. 9. 28.

CHAP. IX.

1. *The Queene of Sheba commeth to see Salomon, and bringeth gifts. 17 His yearly revenues. 20 The time of his reigne. 31 His death.*

And * when the Queene of Sheba heard of the fame of Salomon, shee came to a prouee Salomon with hard questions at Ierusalem, with a very great traine . . . and came that bare sweete odours, and much gold, and precious stones : and when she came to Salomon, she communed with him of all that was in his heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which hee declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings which hee offered in the house of the Lord, and he was greatly astonied.

5 And he said to the king, *It was a true word which I heard in mine owne land of thy sayings, and of thy wisdom :*

6 Howbeit, I beleued not thy report, vntill I came, and mine eyes had seene it : and behold, the one halfe of thy great wisdom was not told me : for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the stead of the Lord thy God : because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the king sixe score talents of gold, and of sweet odours exceeding much, and precious stones : neither was there such sweet odours *sciet*, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Algummin wood and precious stones.

11 And the king made of the Algummin wood stayres in the house of the Lord, and in the Kings house, and harpes and violes for singes : and there was no such scene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, besides for that which shee had brought vnto the king : so she returned and went to her owne countrey, both she and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was sixe hundred threecore and sixe talents of golde,

14 Besides that which chapmen and merchants brought : and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And king Salomon made two hundred targets of beaten gold, and sixe hundred shelds of beaten golde went to one target.

16 And three hundred sheldes of beaten gold three hundred shelds of golde went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yorie, and overlaid it with pure golde.

18 And the throne had sixe steps, with a footstool of gold : fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the stayes.

19 And twelue lyons stood there on the sixe steps on either side : there was not the like made in any kingdom.

20 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde : for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom :

23 And all the Kings of the earth sought the preience of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and rament, armour, and sweet odours, hories and mules, from yeere to yeere.

25 And Salomon had foure thousand stalles of hories, and charets, and twelue thousand horiemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the River euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde figgetes, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of Ieedo the Seer against Ieroboam the sonne of Nebat ?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father : and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. *The reigne of Rehoboam. 12 He followeth leui counsel, 16 The people rebel.*

Then * Rehoboam went to Shechem : for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the preience of Salomon the king) he returned out of Egypt.

3 And they sent and called him : so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous : now therefore make thou the grievous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, Depart yet three daies, then come againe vnto mee. And the people departed.

6 And king Rehoboam tooke counsell with the

That is, the steps and the footstool were fastened to the throne. Upon the prommelior knops.

Which countrey of the best writers is thought to be Cilicia, see 1. King. 10. 22.

That is, ten horsies in euery stable, which in all amounte fourte thousand, as 1. King. 4. 26.

The abundance of these temporal treasures in Salomons kingdom is a figure of the spirital treasures which the clergie shall enjoy in the heauen, vnder the true Salomon Christ.

1. King. 12. 1. After the death of Salomon.

That is, hand vs rudely : it cometh that God hardened their hearts, so that they thus murmured without cause, which declareth also the inconstancie of the people.

* 1. King. 10. 1. wealth. 12. 41. 1. 11. 22. To know whether his wisdom were so great as the report was.

b There was no question so hard that he did not solve.

10r. galleries whereby he went up. 12. 11. 22. more spirit in her. 1. Or. 22. 11.

e Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to graunt vnto him the superiority, and minister iustice to all.

d Reade Chap. 2. 8. and 1. Kings 10. 41.

e Or pillars : meaning, the garnishing and trimming of the flaines or pillars.

f That is, which the king gaue her for recompence of that treasure which she brought.

g Which summe amounteth to 2400 crownes of the same. Budes dea. 11.

h Or, pounds called minae, whereof one yeere seemed to make an hundred shelds.

the olde men that had ſtood before Salomon his father, while hee yet liued, ſaying, What counſell giue ye, that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake louing wordes to them, they will be thy ſeruants for euer.

8 But he left the counſell of the ancient men that they had giuen him, and tooke counſell of the young men that were brought vp with him, and c^c waited on him.

9 And he ſaid vnto them, What counſell giue ye, that we may anſwere theſe people which haue ſpoken to mee, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauy, but make thou it lighter for vs. thus ſhalt thou ſay vnto them, My ^d leaſt part ſhalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I will ^d correct you with ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me the third day.

13 And the king answered them ſharply: and king Rehoboam leit the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rodde, but I will ^d correct you with ſcourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God, that the Lord might performe his ſaying, which he had ſpoken by Ahijah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people answered the king, ſaying, What portion haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: now ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael that dwelt in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ſupper the tribute, and the children of Iſrael ſtoned him with ſtones that hee died: then king Rehoboam made ſped to get him vp to his charret, to flee to Ierusalem.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

CHAP. XI.

1 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which hee built. 21 Hee hath egiptean wiues, and threſcore conuincit, and by them eight and twenty ſonnes, and threſcore daughters.

And * when Rehoboam was come to Ierusalem, hee gathered of the houſe of Iudah and Benjamin nine ſcore thouſand choſen men of war to fight againſt Iſrael, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon king of Iudah, and to all Iſrael that are in

Judah, and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not goe vp, nor fight againſt your brethren: returne euery man to his houſe: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and c^c built ſtrong cities in Iudah.

6 Hee built alſo Beth-Jehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Achifſh, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Benjamin, ſtrong cities.

11 And hee repaired the ſtrong holds, and put captaines in them, and ſtore of vittaille, and oyle, and wine.

12 And in all cities hee put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Benjamin were hiſ.

13 ¶ And the Priests and the Leuites that were in all Iſrael, ¶ returned vnto him out of all their coaſts.

14 For the Leuites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ierusalem: for Ieroboam and his ſonnes had caſt them out from miniſtring in the Priests office vnto the Lord.

15 * And hee ordained him Priests for the high places, and for the d^d deuils & for the calves which hee had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, to offer vnto the Lord God their fathers.

17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſonne of Solomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the ſonne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuth, and Shemariah, and Zahan.

20 And after her hee tooke Maakah the daughter of Abſalom, which bare him Abijah, and Athai, and Ziza, and Shelomth.

21 And Rehoboam loued Maakah the daughter of Abſalom above all his wiues and his concubines: for hee took egiptean wiues and threſcore concubines, and begate eight and twentie ſonnes, and threſcore daughters.

22 And Rehoboam made Abijah the ſonne of Maakah the chiefe ruler among his brethren: for hee thought to make him king.

23 And hee taught him: and diſperſed all his ſonnes thorowout all the countries of Iudah and Benjamin vnto every ſtrong citie: and hee gaue them abundance of vittaille, and ^b deſired many wiues.

CHAP. XII.

1 Rehoboam ſeraketh the Lord, and is puniſhed by Shihak 5 Shemahs reproach him. 6 Hee humbled himſelfe. 7 God ſeeth him ſuccour. 9 Shihak taketh his ſeruaunts. 13 Hee reigne and death. 16 Aſaiah his ſonne ſucceedeth him.

And when I Rehoboam had eſtabliſhed the kingdom, and made it ſtrong, hee forooke the law of the Lord, and ^a all Iſrael with him.

the people, that for the moſt part they follow the vices of their

c Or, that ſhood by him, that is, which were of his counſell and ſecrets.

d Or little finger, meaning, that he was of lare greater power then was his father, for, ſcorpions.

e God will impoſeth ſuch a neceſſity to the ſecond citie, that nothing can be done but according to the lame, and yet mans will workech as of it ſelfe, ſo that it can not be excuſed in doing euill, by alledging that it is Gods ordinance, ¶ Iſr by the hand of.

f Kings 12. 16.

for, receiuer.

g Iſr ſtroughed himſelfe.

* Kings 12. 20, 22

a That is, the halfe tribe of Benjamin: for the other halfe was gone alce Ieroboam. b Meaning, the ſonnes tribes which rebelled.

c Or ſtrapped them, and made them ſtrong, to be more able to ſtiff Ieroboam.

d Or, ſtrengthened.

e Ebr. ſood.

* Chap. 13. 9.

f Kings 12. 27. d Meaning idols, ſeaſe II. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and ſeeketh his word, they proſpered.

g Called alſo Abiſhim, who reigned three yeere, 1. Kings 15. 2.

h Hee gaue him, ſiſte to haue many wiues.

i Or, when the Lord had eſtabliſhed Rehoboams kingdom, ¶ For ſuch is the inconſtancy of our courſes.

2 Therefore in the fift yeere of King Rehobam, Shifhak the King of Egypt came vp againft Ierufalem (because they had tranfgreffed againft the Lord.)

3 With twelue hundred charets, and three-score thoufand horfemen, and the people were without number, that came with him fro Egypt, *euen* the Lubims, *b* Sukijims, & the *||* Ethiopians.

4 And he tooke the ftrong cities which were of Iudah, and came vnto Ierufalem.

5 ¶ Then came Shemaiah the Prophet to Rehobam, and to the princes of Iudah, that were gathered together in Ierufalem, because of Shifhak, and faid vnto them, Thus faith the Lord, Ye haue forfaken me, & therefore haue I alfo left you in the hands of the Shifhak.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſayde, The Lord *n* diſt.

7 And when the Lord ſawe that they humbled themſelues, the worde of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſend them deliuerance ſhortly, and my wrath ſhall not be powred our vpon Ierufalem by the hand of Shifhak.

8 Neuertheleſſe they ſhall be his ſeruants: fo ſhall they know my *e* ſeruice, and the ſeruice of the kingdomes of the earth.

9 ¶ Then Shifhak King of Egypt came vp againſt Ierufalem, and tooke the treasures of the houſe of the Lord, and the treasures of the Kings houſe: he tooke *all* *u*, and he caried away the ſields of gold, *u* which Salomon had made.

10 In ſtead whereof King Rehobam made ſields of braſſe, & committed them to the hands of the chiefe of the guard, that waited at *y* doore of the Kings houſe.

11 And when the King entred into the houſe of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

12 And becauſe hee *f* humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things prospered.

13 ¶ So King Rehobam was ſtrong in Ierufalem, and reigned: for Rehobam was one and fourtie yeere olde, when he began to reigne, and reigned *ſ* ſixenteene yeres in Ierufalem, the cite which the Lord had choſen out of all the tribes of Iſrael to put his Name there, and his mothers name was Naamah an Ammoniteſſe.

14 And he did euill: for hee prepared not his heart to ſeeke the Lord.

15 The ades alſo of Rehobam, firſt and laſt, are they not written in the *f* booke of Shemaiah the Prophet, and Iddo the Seer, in rehearing the genealogie, and there *was* warre alway betwene Rehobam and Ieroboam.

16 And Rehobam ſlept with his fathers, and was buried in the cite of Dauid, and *||* Abijah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Abijah maketh warre againſt Ieroboam. *2* Hee ſtoweth the occaſion. *3* Hee ſleweth in the Lord and ouercometh Ieroboam. *4* Of his miſer and children.

IN the eighteenth yeere of King Ieroboam began Abijah to reigne ouer *u* Iudah.

2 Hereigned three yeere in Ierufalem: (his mothers name alſo was *b* Michajah the daughter of *c* Vriol of G. bea) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah ſet the battell in aray with the armie of vaiant men of warre, *then* foure hundred thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundred thouſand choſen men which were ſtrong and vaiant.

4 And Abijah ſtood vp vpon mount *d* Zemaraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me.

5 Ought you not to know that the Lord God of Iſrael hath giuen the kingdom ouer Iſrael to *e* Dauid for euer, *euen* to him and to his ſonnes by a couenant *f* of oſalt?

6 And Ieroboam the ſonne of Nebat the ſeruait of Salomon the ſonne of Dauid is riſen vp, and hath *g* rebelled againſt his Lord:

7 And there are gathered to him *g* vaine men and *h* wicked, and made themſelues ſtrong againſt Rehobam the ſonne of Salomon: for Rehobam was *b* *u*ſe a childe and *||* tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdom of the Lord, *which* is in the hands of the ſonnes of Dauid, and ye be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 ¶ Haue yee not driuen away the Priettes of the Lord the ſonnes of Aaron and the Leuites, and haue made you Priettes like the people of *other* countreyes: whoſe other commeth to *f* conſecrate with *a* yong bullocke and *euen* rams, the ſame may be a Priett of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forſaken him, and the Prietts the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery morning and euery evening burnt offrings and ſweet incenſe, & the bread is ſet in order vpon the table, and the candlelicke of gold with the lamps thereof, to burne euery evening: for wee keepe the watch of the Lord our God: but ye haue forſaken him.

12 And behold, this God *u* with vs as a captaine, and his Prietts with the ſounding trumpets, to crie an alarme againſt you, O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment *n* to compaſſe, and come behind them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and behold, the battell *was* before and behind them, and they cryed vnto the Lord, and the Priettes blew with the trumpets.

15 And the men of Iudah gaue a ſhout: as *euen* as the men of Iudah ſhouted, God *||* ſmote Ieroboam and all Iſrael before Abijah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abjah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fixe hundred thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah prevailed, *u* becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abijah purſued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim. *e* And therefore whoſeuer dooeth wronge it ſhall take it from that ſtock: tranſgreſſeth the ordinance of the Lord. Thus like an hypocrite he alledged the worde of God for his aduantage. *f* That is perpetuall, becauſe the thing which is ſaid, is preferred from corruption: he meaneſt alſo that it was made ſolemly, and confirmed by offering of ſacrifices, where as they ſaid alſo according as ſhall be expound. Num. 18. 19.

g King. 1. 2. 6. *h* This word in the Chaldee tongue is itacha, which ſignifieth not Saucion: ſerib. Mach. 5. 2. *i* Ebr. children of Dehal. *k* Meaning, in heart & courage. *l* Or. ſaint hearted. *m* Leuit. 26. 36. *n* King. 18. 31. *o* Ebr. ſit his bands. *p* He ſhoweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but thinke the moſt vile and greateſt beaſtes ſufficient to ſerue their turne.

q As it was appointed in the Law. Ex. 29. 1. *r* Becauſe their cauſe was good, and approved by the Lord, they doubted not of the iuſtice and vidorie.

s Concerning the good counſell which came of the Spirit of God, he thought to haue overcome by deceit. *t* Or. gaue him the overthrow. *u* He ſheweth that the ſtay of all kingdomes and aſſurance of vidories depend vpon our truſt and confidence in the Lord.

b Which were a people of Africa called the Troglodytes, becauſe they dwelled in holes. *||* Or. blacke Moſti.

c Signifying, that no ſacrifices can come to vs except we do forſake God, and that he neuer leaue vs till we haue caſt him off. *d* And therefore dooſt iuſtly puniſh you for your finnes.

† Ebr. drop downe.

e He ſheweth that Gods puniſhments are not to deſtroy his vicerly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to know how much bettere it is to ſerue God then tyrants. *†* Chap. 9. 1. 7.

f Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion. Ezek. 18. 32. and 33. 11. *†* King. 14. 2. 1.

g That is, twelue yeres after that he had bene ouercome by Shifhak, velle 2.

† Ebr. ſaying.

|| Or. Abijam.

a He meaneſt Iudah and Benjamin *b* Or. Macha. 5. King. 1. 2. *c* Called alſo Abihalom, for Abihalom was her grandfather, 1. King. 15. 2.

† Her daughters.

tooke cities from him, *even* Beth-el and the † villages thereof, and Iseham with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and married foureteeen wives, and begate two and twentie sonnes, and sixteeen daughters.

22 Therest of the acts of Abiiah, and his manners, and his sayings are written in the storie of the Prophet Iddo.

C H A P. XIII.

3 *A safe propheth is herie, and commandeth his people to fear the true God. 11 He prayeth vnto God when he shall see his sight 12 He obtaineth the victory.*

So * Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Afa his son reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods, and the hie places, and brake downe the images, and cut downe the ^a groves,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandment.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was ^b quiet before him.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee said to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is ^c before vs: because wee haue fought the Lord our God, wee haue fought him, and he hath giuen vs rest on euerie side: so they build and prospered.

8 And Afa had an armie of Iudah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah d of Ethiopia, with an host of ten hundred thousand, and three hundred charrets, and came vnto ^e Marehah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephathah, beside Marehah.

11 And Afa cried vnto the Lord his God, and said, Lord, * it is nothing with thee to helpe || with many, or with no power: helpe vs, O Lord our God: for wee rest on thee; and in thy Name are we come against this multitude: O Lord, thou art our God, † let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the ^g feare of the Lord came vpon

them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

C H A P. XV.

1 *The exhortation of Azariah. 8 Afa purgeth his countrey of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatry.*

Then the Spirit of God came vpon * Azariah the sonne of Obed, and he went out to meet Afa, and said vnto him, O Afa, and all Iudah, and Benjamin, heare ye me. The Lord ^a with you, while ye be wth him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Nowe for a long season Ifrail hath bene without the ^b true God, and without Priest to teach, and without law.

4 But ^c whofoeuer returned in his affliction to the Lord God of Ifrail, and fought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduenticie,

7 Bee ye strong therefore, and let not your hands be weak: for your ^d worke shall haue a reward.

8 ¶ And when Afa heard these words, and the prophetic of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the stranger ^e with them out of Ephraim, and Manasseh, and out of Simcon: for there fell many to him out of Ifrail, when they law that the Lord his God was with him.

10 So they assembled to Ierusalem in the third month, in the fifteenth yeere of the reigne of Afa,

11 And they offered vnto the Lord the same time of the ^f spoile, which they had brought, *even* seven hundred bullockes, and seven thou and sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their ioules.

13 And ^g whofoeuer will not seeke the Lord God of Ifrail, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the oath: for they had sworne vnto the Lord with all their heart, and fought him with a weole desire, and he was ^h found of them. And the Lord gaue them rest round about.

16 ¶ And King Afa deposeth * Machab his mother from her regencie, because she had made an idole in a groue: and Afa brake downe her idole and stamped it, and burnt it at the brooke Kidron.

^a Who was called Obed, as his father was, vers. 3.

^b For the space of twelue yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted. ^c Hee flourisheth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuereth his from Zerah king of the Ethiopians, Chap. xij. 12. and out of other daengers, which they called vpon the Lord. ^d Your confidence and trust in God shall not be frustrated.

^e Called Shiban, concerning part of May and part of Iune. ^f Which they had taken of the Ethiopians. ^g These were the words of their covenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 12. 5. 9. 15. ^h Solong as they serued him aright, so long did he preferre and prosper them. ⁱ King. 15. 19. ^j Or grandmothere: and herein hee shewed that hee had respect: see the ouerthrowe here, both by the covenant, as vers. 12. and by the Law of God, but hee gaue place to Ioseph pauc, & would also seeme at least, as vers. 16. to satisfie the Law.

* 2. King. 15. 8.

^a Which were planted contrary to the Law, Deut. 16. 2. 1.

^b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true religion. ^c Which were haue the full gouernment thereof.

^d The King of Ethiopia or Egypt.

^e Which was a citie in Iudah, Iosa. 15. 41. where Michaias the Prophet was borne.

^f 1 Sam. 14. 6.

^g Or against many, without power.

^h Thus the children of God neither trall in their owne power or pollicie neither feare the strength and subtilty of their enemies, but consider the cause and see whether their enterprises end to Gods glory, and therefore assure themselves of the victory by him which is only Almighty, and can turne his flesh into dust with his breath of his mouth.

ⁱ The Lord had stricken them with leare.

h Which partly
cauzeth through lack
of zeale in him,
partly through
the negligence
of his officers,
and partly by the
fupercitioſitie of the
people, that all
will not taken
away. ¶ Because
no tasken: therefore
chiefe people. m

17 But the high places were not taken away out of Iſrael: yet the heart of Afa was perfite all his dayes.

18 Also he brought into the houſe of God the things that his father had dedicate, and that hee had dedicate, ſilver and gold, and vellels.

19 And there was no warre vnto the ſiue and thirtieth yeere of the reigne of Afa.

¶ That God was called the God of Iſrael, by reaſon of his promiſe that Iſrael is ſometime take for Iudah, becauſe Iudah was his In reſpect of his pieteceſſours.

CHAP. XVI.

a A ſa for feare of Baſha king of Iſrael, maketh a covenant with Ben hadad king of Aram. ¶ Hee is reprooued by the Prophets, whoſe names are put in this chapter. ¶ Hee is reprooued by the Phyſicians. ¶ Hee dieth.

IN the ſiue and thirtieth yeere of the reigne of Afa, came a Baſha king of Iſrael vpon againſt Iudah, and built Ramah, to let none paſſe out or goe in to Afa King of Iudah.

2 Then Afa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Ben-hadad king of Aram that dwelt at Damafcus, ſaying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue ſent thee ſilver and gold: come, & breake thy league with Baſha king of Iſrael, that he may depart from mee.

4 And Ben-hadad hearkened vnto King Afa, and ſent the captains of the armies which he had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And when Baſha heard it, he left building of Ramah, and let his worke ceate.

6 Then Afa the king tooke all Iudah, and carried away the ſtones of Ramah, and the timber thereof, wherewith Baſha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the Seer came to Afa King of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great hoſte with charres and horſemen, exceeding many? yet becauſe thou diſdeſt reſt vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth to ſhew himſelfe ſtrong with them that are of perſit heart toward him: thou haſt thou done fooliſhly in this, therefore from henceforth thou ſhalt haue warres.

10 Then Afa was wroth with the Seer, and put him into priſon: for he was diſpleaſed with him, becauſe of this thing. And Afa oppreſſed certayne of the people at the ſame time.

11 And behold, the actes of Afa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Afa in the nine and thirtieth yeere of his reigne was diſeaſed in his feet, and his diſeaſe was extreme: yet he fought not the Lord in his diſeaſe, but to the phyſicians.

13 So Afa ſlept with his fathers, and died in the one and fourtieth yeere of his reigne.

¶ Meaning, which are the chiefe cauſe of all our diſeaſes, and after we the helpe of the Phyſician, as a meane by whom God worketh.

14 And they buried him in one of his Sepulchres, which he had made for himſelfe in the citie of Dauid, and layed him in the bed, which they had filled with ſweete odours and diuers kindes of ſpices made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

¶ Ichoſaphat truſting in the Lord, proſpereth in riches and honour. ¶ He abolueth idolatry. ¶ And cauſeth the people to be taught. ¶ Hee receiueb tributes of ſtrangers. ¶ His motions, and men of warre.

AND Ichoſaphat his ſonne reigned in his ſtead, and preuailed againſt Iſrael.

2 And he put garions in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Ichoſaphat, becauſe he walked in the ſtraight wayes of his father Dauid, and ſought not Baalim,

4 But fought the Lord God of his father, and walked in his commandements, and not after the trade of Iſrael.

5 Therefore the Lord ſtabliſhed the kingdom in his hand, and all Iudah brought preſents to Ichoſaphat, ſo that hee had of riches and honour in abundance.

6 And hee liſt vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the high places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne hee ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Michaiah, that they ſhould teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebediah, and Aahiel, and Shemiramoth, and Iehonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, and with them Eliſhama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about thoroughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they fought not againſt Ichoſaphat.

11 And ſome of the Philiftims brought Ichoſaphat gifts and tribute ſilver, and the Arabians brought him ſlocks, ſeuē thouſand and ſeuē hundred rammes, and ſeuē thouſand and ſeuē hundred hee goats.

12 So Ichoſaphat proſpered and grew vpon high: and hee built in Iudah palaces and cities of ſtore.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers. In Iudah were captaines of thouſands, Adnah the captaine, and ſix with him of valiant men three hundredth thouſand.

15 And ſix at his hand Ichoſhama a captaine, and with him two hundredth and foureſcore thouſand.

16 And at his hand Amafiah the ſonne of Zichri, which willingly offered himſelfe vnto the Lord, and with him two hundredth thouſand valiant men.

17 And of Benjamin, Eliada a valiant man, and

a Who reigned
after Nadab the
ſonne of Iſerobam.

b King. 15. 19.

c Who ſuffice it
with walles and
ditches it was a
citie in Benjamin
nere to Gibeon.

d Or, Damaſcus.

e He thought to
repulſe his aduer-
ſarie by a valian-
ſill meane, that
is, by ſeeking
helpe of indi-
vid. It, as they
thecke the Turk
amitie, thinking
thereby
to make them-
ſelves more
ſtrong.

f Or, Prophet.

g Chap. 14. 9.

h 2. Mac. 9. 5.

i And 12. 22.

k Or, priſon houſe.

l ¶ Thus in ſtead
of turning to God
by repentance, he
diſdained the ad-
monition of the
Prophet, and puniſhed
him as the wicked
doe when they be
told of their fault.

m Or, gouer-
nor ſouldier.

n King. 15. 23.

o Or, to the top
of his head.

p God plaged
his rebellion, and
horeby declarerh
that it is nothing
to begin well, ex-
cept we fo continue
to the ende,
that is, zealous of
Gods glory, and
put out whole
truth in him.

q Hee ſheweth that
it is in vain to
ſeek to the phyſi-
cians, except
firſt we ſeek to
God to purge
our ſinnes, which
are the chiefe cauſe
of all our diſeaſes,
and after we the
helpe of the
Phyſician, as a
meane by whom
God worketh.

a That is, his
vices: meaning, be-
fore he had com-
mitted with Bath-
ſheba, and againſt
Iſrah.

b Sought not help
at ſtrange gods.

c ¶ Hee worſhip-
ped the Lord.

c He gaue him-
ſelfe wholly to
ſerue the Lord.

d He knew it was
in vain to proſe-
cute religion, except
ſuch were appoint-
ed which could
inſtitt the people
in the ſame, and
had authoritie
to put away all
idolatry.

e Thus God pro-
ſpereth his ſer-
uants that with a
pure heart ſeek his
glory, and keepeth
their enemies in
leare, that they
cannot be able to
execute their rage
againſt them.

f Thus God pro-
ſpereth his ſer-
uants that with a
pure heart ſeek his
glory, and keepeth
their enemies in
leare, that they
cannot be able to
execute their rage
againſt them.

g Ebr. in his band.

h Or, next to him.

i Meaning, which
was a Naathite,
Namb. 6.

and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourecore thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh amittie with Ahab. 10 Foure hundred thousand counsel Ahab to goe to Ierico. 16 Michajah is against him. 21 Zedekiah saith to him. 25 The king putteth him in prison. 29 The fulfill of his prophetic.

And Iehoshaphat had riches and honour in abundance, but he was ioyned in amittie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will reigne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, in the word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundred men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell or shall I chaefe? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom we may ask counsell of the Lord, but I hate him: for he doth not prophesie good vnto me, but alway euill: it is Michajah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, & said, Call quickly Michajah the sonne of Imla.

9 And the king of Israel and Iehoshaphat King of Iudah fate either of them on his throne clothed in their apparell: they fate euen in the threathing floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the son of Chenaanah made him hornes of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the Messenger that went to call Michajah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michajah saide, as the Lord lieth, whatsoever my God saith, that will I speake.

14 And so he came to the King, and the King sayd vnto him, Michajah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he said, I Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell mee nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, In Thee haue no matter: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord saide, Who shall I persuade Ahab king of Israel, that he may goe vp, and fall at Ramoth Gilead? and one spake and said thus, and another said that.

20 Then there came fourth a spirit and stood before the Lord, and saide, I will persuade him. And the Lord said vnto him, Wherein?

21 And he saide, I will goe out and be a false spirit in the mouth of all his Prophets. And hee said, Thou shalt persuade, and shalt also preuaile: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere and smote Michajah vpon the cheeke, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michajah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hid thee.

25 And the king of Israel said, Take yee Michajah, and carie him to Amon the gouernour of the cite, and to Iosah the kings sonne.

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction vntil I returne in peace.

27 And Michajah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Heare all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they said, It is the king of Israel, and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him, and mooued them to depart from him.

32 For when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bowe mightily, and smote the king of Israel betweene the ioynts [of his brigandine: Therefore hee said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

g That is, they were as his ordinary guard.

a King. 17. 2. b For Iosiah Iehoshaphats sonne married Ahabs daughter. c That is, the third yeere, King. 22. 2.

c To recover it out of the hands of the Syrians.

d Heare the aduise of some Prophet to know whether it be Gods will.

e Which were the Prophets of Baal, signifying that the wicked esteeme none but Batesters, and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duty though the wicked magistrates cannot abide them to speake the truth. g Meaning that he ought not to refuse to heare any that was of God.

h That is, in their maiesty and toyall apparell. i Read 1. King. 17. 12.

k Thinking, that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation, durst not againe say it. l He spake: this by derision of the false prophets, as the king well perceived.

m He prophesied how the people should be dispersed, and Ahab slaine.

n Meaning, his Anger.

o Or, deceiue.

p That is, the Lord.

q To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies. r Thee. 2. 10. g. By this cruelty, his ambition and by proflie was discovered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spirit is.

r Keep him strictly in prison, and let him leaue hunger and thirst. Or, Michajah.

s Thus the wicked think by their owne subtiltie to escape Gods iudgements which he taketh by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

u Ebr. in his profligate, or ignorantly. Or, halargine.

u He disembled his ho: that his foildiers might fight more courageously.

34 And the battell increased that day: and the King of Israel ^u ftoode still in his charer against the Aramites vntill euen, and died at the time of the iunne going downe.

CHAP. XIX.

And Iehosphat the King of Iudah returned safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to king Iehosphat, ^a Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast taken away ^f groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehosphat dwelt at Ierusalem, and returned and went ^b through the people from Beersheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And kee set iudges in the land throughout all the strong cities of Iudah, cite by cite.

6 And said to the iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be ^c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede and doe it: for there is no ^d iniquity with the Lord our God, neither ^e respect of persons, nor reueiuing of reward.

8 Moreover in Ierusalem did Iehosphat set of the Leuites, and of the Priests and of the chief of the families of Israel, for the iudgment & cause of the Lord, and they ^e returned to Ierusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfite heart.

10 And in every cause that shall come to you of your brethren that dwell in their cities, betwene ^f blood and blood betwene law and precept, statutes and iudgements, ^g ye shall iudge them and admonish them that they trespass not against the Lord, that ^h wrath come not vpon you and vpon your brethren. Thus shall yee do and trespasse not.

11 And behold, Amariah the Priest shall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the ⁱ Kings' affaires, and the Leuites shall be officers ⁱ before you. Be of courage, and doe it, and the Lord shall be with the ^k good.

CHAP. XX.

3 Iehosphat and the people pray vnto the Lord. 22 The maruilius victory that the Lord gave him against his enemies. 30 His seigne and allies.

After this also came the children of Moab & the children of Ammon, & with them of the ^a Ammonites against Iehosphat to battell.

2 Then there came that tolde Iehosphat, saying, There cometh a great multitude against thee from beyond the ^b Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehosphat feared, and set himselfe

to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehosphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddst not thou our God cast out the inhabitants of this land before thy people Israel, and ^d gaufst it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 * If euill come vpon vs, as the ^e sword of iudgement, or pestilence, or famine: we will stand before this house & in thy presence (for thy name ^f is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Ammon and Moab, and Monst Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe we know what to doe: but our eyes are gawared thee.

13 And all Iudah stood ^b before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benajah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was ^c there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehosphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the ^k battell is not yours, but Gods.

16 To morrow goe yee downe against them: behold, they come vp by the cliff of Ziz, and yee shall find them at the end of the brooke before the wildernesse of Ierud.

17 Yee shall not neede to fight in this battell: ^k stand still, mooue not, and behold the // saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will bee with you.

18 ¶ Then Iehosphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Korhathites, & of the children of the Corhites stood vp to praise the Lord God of Israel with a lowd voyce on high.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehosphat stood and said,

4 This declareth what the feare of the godly is, which is as a prick to stirre them to prayer, and to depend on the Lord whereas it mooueth the wicked (either to weeke after worldly pleasures and policies, or els to fall into dispute.

d Hee groundeth his prayer vpon Gods power, wherby he is able to helpe, and also in his mercy, which he will continue toward his, forasmuch as he hath once offered them and begun to shew his grace toward them. * 1 K. 17. 6. 3. chap. 6. 28. e Meaning, warre which cometh by Gods iust iudgements for our finnes. f That is, it is here called vpon, and thou declarest thy presence and fauour. * Deut. 2. 9. iudges 13. 1. g We only put our trust in thee, and wait for our deliuerance from heauen. h That is, before the Arke of the Couenant. i Which was moued by the Spirit of God to prophetic.

k They fight against God and not against you, therefore he will fight for you.

* Exod. 14. 13. 14. for deliuerance.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

† Ebr. iudice.

a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew oot in deed that they are enemies to all such as hate the Lord.

† Ebr. wrath from the Lord.

b He visited all his country, and brought his people into a iudicarie to the knowledge of the true God. c Both to preferre you, if you do iustly, or to punish you if you doe the contrary.

d He will declare by the sharpnesse of the punishment, that he hateth all iniquity. * Deut. 10. 17. iud. 24. 19. after 10. 34. rom. 2. 11. galat. 2. 6. eph. 6. 9. col. 3. 25. 1 pet. 1. 17.

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

f That is, to try whether the murder was done at vnwares, or else on purpose. Num. 35. 11. deut. 4. 17.

g Meaning, this God would punish them most harshly, if they would not execute iustice right. h Shall be chiefe officers of the publick affaires of the Realme. i They shall haue the handling of inferior causes. k God will assist them that doe iustice.

a That is, which concerned the Ammonites in language and apparel. The Hebrewes thinke that they were the Amolickites, but as may appere by the tenth verse, they were the Idameans of mount Seir. b Called the dead Sea, where God destroyed the five cities for sinne.

m Give credite to their words and doctines.

n This was a Psalme of thanksgiving which they used commonly to sing when they praised the Lord for his benefits, and was made by David, Pal. 136. o Meaning, the Idumeans which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he dedicated his, by causing their enemy to kill one another.

q To give thanks to the Lord for his victory: and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Toel 3. a. 2. because the Lord is God the enemies according to Iehoshaphats prayer.

r He declares hereby, that the workes of God bring ever comfort or deliv'rance to his, and feare of destruction to his enemies.

s r. King. 22. 42. t Meaning, in his vertues, and those wayes wherein he followed God.

u If the great care and diligence of this good King, was not able to prevently to abolish all superstition and idolatry out of this people, but that they would still retaineth their filthy and idolatry, how much lesse are they able to reforme euill, which either have little zeale, or not such as he had: though herein he was not to be excused.

v 1. King. 16. 7. w 1. King. 22. 49.

Hear ye mee, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is, in the beautiful Sanctuary, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercie lasteth for euer,

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them; and when they had made an end of the inhabitants of Seir, euery one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem, returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols and with harpes, and with Trunpets, when vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was siue and thirtie yeeres olde, when he began to reigne: and reigned siue and twenty yeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And hee walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the ads of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the Kings of Irael.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Irael, who was giuen to doe euill.

36 And hee ioynd with him, to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodaah of Ma-

reshah prophetic against Iehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

u Thus God would not haue his ioyne in folicite with idolaters and wicked men.

C H A P. XXI.

r Iehoshaphat died. s Iehoram succeeded him, q which killed his bretheres. t He was brought in idolatric, u and Iudath the people. w He is appoynted of the Philistines. 18 His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethern the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of Irael.

3 And their fathers gaue them great gifts of siluer and of gold, and of precious stones, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 ¶ And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and slew all his brethern with the sword, and also of the Princes of Irael.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeeres in Ierualem.

6 And hee walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to d wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the covenent that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charers With him: and hee rote vp by night, and smote Edom, which had compassed him in, and the captaynes of the charers.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 Moreover hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from God Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethern of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiuces and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

a Reede Chap. 15. 17 how by Irael is meant Iudah.

b 1. King 8. 16. c Because the wicked line erre in feare & also are ambitious, they become cruel, and spare not to murder them, whom by nature they ought most to cherish and defend. c Meaning, of Iudah & Benjamin. d So that we see how it cannot be that we should ioyne with the wicked and setae God. e 1. Sam. 7. 12, 16. f 1. King. 2. 4. and 9. 2. g 2. King. 8. 19. chap. 6. 16.

e Reede 2. King. 8. 22.

f Meaning, idolatric, because that the idolaters breake promise with God: so doeth the adulteresse to her husband. g Some thinke that this was Elihu, so called because hee had the Spirit in abundance as had Elihu.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murderers of their brethern. i There were other Arabians in Africa Southward, toward Egypt.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue Iehohaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, hee was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the cite of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigne after Iehoram. 2 Iehou king of Israel killeth Ahaziah. 10 Athaliah pursets to death all the kings kinne. 11 Ioash escapes.

And the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and fourtie yeere old was Ahaziah when hee began to reigne, and hee reigned c one yeere in Ierusalem. And his mothers name was Athaliah the daughter of D Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the fight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israell to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And hee returned to be healed in Izeel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram, Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izeel, because hee was diseased.

7 And the destruction of Ahaziah came of God, in that he went to Ioram: for when hee was come, he went forth with Iehoram against Iehu the sonne of Nimshi, whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah, and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because, said they, he is the sonne of g Iehoshaphat, which fought the Lord with all his heart. So the house of Ahaziah was not able to reigne the kingdom.

10 Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and destroyed all the Kings seed of the house of Iudah.

11 But Iehoshabeah the daughter of the king, tooke Ioash the sonne of Ahaziah, and stole him from among the Kings sonnes, that should be

slaine, and put him and his nurse in the bedde chamber: so Iehoshabeah the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so hee flew him not.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXIII.

1 Ioah the sonne of Ahaziah is made king. 15 Abiathar is put to death. 17 The Temple of Beal is destroyed. 19 Iehoiada appoints ministers in the Temple.

And in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundredhs to wit, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Aadaiah, and Eliphath the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israell: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and hee sayd vnto them, Behold, the kings sonne must reigne, as the Lord hath sayd of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites shall be porters of the doores.

5 And another third part towards the kings house, and another third part at the gate of the c foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compass the King round about, and euery man with his weapon in his hand, and he that entereth into the house shall be slaine, and be you with the king when he cometh in and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundredhs speares, and shields, and bucklers which had bene king Dauids, and were in the house of God.

10 And hee caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, & by the house round about the king.

11 Then they brought out the Kings fount, and put vpon him the crowne and gave him the g Testimonie, and made him King, And Iehoiada and his sonnes anoynted him, and said, God saue King.

12 But when Athaliah heard the noise of the people running and praising the King, shee came to the people into the house of the Lord.

13 And when shee looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the Trumpets, and the fingers were with instruments of musicke.

Meaning in the chamber where the Priests, and Leuites sleep, which kepte their courses weekly in the Temple, & To wit of Iudah.

2 King. 11. 2. 1 Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Benjamin: read why they are called Israell, Chap. 15. 17. 2 Sam. 7. 23, 10. 1 King. 2. 4. Chap. 21. 7.

2 King. 11. 6. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entered to keepe their watch.

f Meaning, the most holy place where the Ark stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparel.

h Or, saw the King standing.

k Called also Ahaziah as Chap. 22. 1. or Azariah, verif following. 1 That is, as some write, he was not regarded but deposed for his wickednes and idolatry: so that his sonne reigned 22. yeeres (his father ver liuing without honour, and after his fathers death, he was confined to reigne still, as Chap. 22. 7.

* a King. 8. 24.

a Meaning, the Philistims.

b Read Chap. 22.

c That is, after the death of his father.

d Shee was Ahabs daughter, who was the sonne of Omri.

e He sheweth that in such needs follow that the rulers are such as their counsellors be, and that there cannot be a good King, that suffereth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods Providence: and as he hath appointed, and therefore hee can do all hee meanes to serue to his will. * 2. King 9. 7. h Or, tooke vengeance.

g This was the plague of God, because hee ioynd himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather he moued them to giue him the honour of buriall.

* 2. King. 11. 18. h To the intent that there should be none to make title to the crowne, and so he might usurpe the government.

h Declaring her vile impudencie, which having vnrjustly and by murder viurped the crowne, would still haue defaced the true possessor, and therefore called truebedecied treason.

i To ioyne with her party, and to maintain her authoritie.

k That they would not onely serue him and renounce all idolatry.

l According to their couenant made to the Lord. m As the Lord commanded in his Law, both for eile person and also the cite, Deut. 17.9. and 15. 8. or charge. * Num. 26.3.

n Which wasthe principall gate, that the king might be serued of all the people. o For where a tyrant and an idolater reigneth, there can be no quietnesse for the plagues of God are euer among such people.

u Whowas a faithful counsellor, and gouerned him by the word of God.

v Or gave him 5700 wares.

w He meant not the ten tribes, but onely the two tribes of Iudah and Benjamin.

x For hee was the high Priest.

* Exod. 30.13.

d The Scripture doth remember thus, because thee was a cruel murderer, and blasphemous idolater.

* 2 King. 11.9.

and they that could sing praise: then Athaliah rent her clothes, and said, b Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreds that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they layed hands on her: and when shee was come to the entering of the horiegate by the kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars, and his images, and slew m Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Lawe of Moyses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vnclene in any thing, should enter in.

20 And hee tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the Land, and he called the king to come downe out of the house of the Lord, and they went thorow n the hie gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the cite was quiet: o after that they had slaine Athaliah with the sword.

CHAP. XXXIII.

4 Iosh repaired the house of the Lord. 17 After the death of Iehoiada hee set to idolatry. 21 He stoned the child Zachariah the Prophet. 23 Iosh killed of his owne seruants. 27 After some yeeres Amasiah.

I Osh * was seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-Obaba.

2 And Iosh did vprightly in the sight of the Lord all the dayes of Ichoiada the Priest.

3 And Ichoiada || tooke him two wiues, and he begate ionnes and daughters.

4 ¶ And afterward it came into Iosh minde to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to reaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada the c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moyses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For d wicked Athaliah, and her children, brake vp the house of God, and all the things that were dedicated: for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without,

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moyses the seruant of God, layd vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king and Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to reaire the house of the Lord: they gaue it also to workmen of yron and brasie, to reaire the house of the Lord.

13 So the workmen wrought, and the worke f amended through their hands and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof g vessels for the house of the Lord: men vessels to minister, both morters and incense cups, and vessels of golde and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Ichoiada waxed olde and was full of dayes, and died. An hundred and thirtie yeere olde was he when he died.

16 And they buried him in the cite of Dauid with the b kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Ichoiada, came the i princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idols: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophetes among them, to bring them againe vnto the Lord: and they k made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zachariah the sonne of Iehoiada the Priest, which stood l about the people, and said vnto them, Thus saith God, Why transgresse yee the commandments of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the m commandment of the king, in the court of the house of the Lord.

22 Thus Iosh the king remembered not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when hee died, hee said, The Lord n looke vpon it and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered

* Exod. 30.13.

e Such as were faithful men, whom the king had appointed for that matter.

f Signifying that his thing was done by aduice and counsell, and not by any one mans affection.

g For an medicine was vpon the work meaning it was required.

h For the wicked king his predecessors, and Athaliah had destroyed the vessels of the Temple, and turned them to the vse of their idoles.

i Signifying, that they could not honour him too much who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

k Which were fathers, and knew now that the king was delinquent of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.

l They toke heauen and earth, and all creatures, to witness, that except they returned to the Lord, hee would most grievously punish their infidelity and rebellion.

m There is no page so cruel and deadly, as to them whose hearts God hath hardened, and which delite more in superstition and idolatry, then in the true feiue of God and pure simplicitie of his word.

n Reuenge my death, and requite my blood at your hands: or keepe breath this by prophesie, because he knew that God would doe it. This Zachary is also called the tonne of Barachie, Matt. 23.35, because his progenitors were ido. Barachie, Iehoiada, &c.

o That is, reproved and checked him, and handled him rigorously.

p Meaning Zacharie, which was one of Iehoiada's sonnes and a Prophet of the Lord.

q That is concerning his sonnes, &c.

r That is, the reparation.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiada the Priest, and slew him on his bed, and hee died, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shimrath an Ammonite, and Iehozabad the sonne of Shimrith a Moabite.

27 But 9 his sonnes, and the summe of the taxae gathered by him, and the foundation of the house of God, beholde, they are written in the frorie of the booke of the kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah purseth them to death which slew his father: 10 Hee fetcheth backe them of Israel, 11 Hee ouercometh the Edomites. 14 Hee falleth to idolatry, 17 And Ioash king of Israel ouercometh Amaziah. 17 He is slaine by a conspiracie.

Amaziah was nine and twentie yeere old when he began to reigne, and hee reigned nine and twentie yere in Ierusalem: and his mothers name was Ichoaddan of Ierusalem.

2 And hee did a uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was established vnto him, hee slew his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying * The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, & made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, thorow all Iudah and Benjamin: and hee numbred them from e twentieth yeere olde and aboue, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speere and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel go with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe and to cast downe.

9 And Amaziah sayd to the man of God, What shall we doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to giue thee more than this.

10 So Amaziah separated them, to wit, the armie that was come to him opt of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudah take alie, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst in pieces.

13 But the men of the army, which Amaziah sent away, that they should not go with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and let them vp to be his gods, and worshipped them, and burned incenue vnto them.

15 Wherefore the Lord was wroth with Amaziah, & sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as hee talked with him, hee said vnto him, Haue they made thee the kings counsellor? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehozabab, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The chistle that is in Lebanon, sent to the cedar that is in Lebanon, saying,

* Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lieth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare, for q it was of God that hee might deliuer them into his hand because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and hee and Amaziah king of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worfe before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehozabab in Bethshemesh, & brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, four hundred cubits.

24 And hee tooke all the golde and the siluer, and all the vessels that were found in the house of God with e Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehozabab king of Israel, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turn away from the Lord, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and

h For the Idemites whom Dauid had brought to subiection, rebelled vader Iehoram Iehoiashabab's sonne.
i In the 2 kings 14. 7. this rocke is called the cite Sela.
k That is, the hundred thousand of Israel.

l Thus where hee should haue giuen the praise to God for his benefits and great victory, hee fell from God, and did moue vnto him by dishonour his name. Hee proueth that whateuer cannot face himselfe nor his worshippers, is no God but an idole.
m Meaning, the king.
n So hard it is for the carnall man to be admonished of his fault, that hee contemmeth meeketh and threateneth him that was in prisoneth him, and putteth him to death, as Chap. 16. vsand 18. 26. and 27.

p That is, let vs trie the matter hand to hand: for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certain of the cities of Iudah.

q Thus God oftentimes plaguesh by thofe meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father,

* 2. king. 14. 7.

a Meaning, in respect of his predecessors, albeit he had his impetitions.

* Dent. 24. 16. 2. king. 14. 6. Item. 3. 30. 2. 2. 3. 20.

b That is, for that fault whereof the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the tenne tribes, which had separated themselves before, both from God and their true King.

e And therefore to thinke to haue halpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

g Hee sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects for he will giue at all times, that which shall be necessary if we obey his word.

* 2. King. 14. 19.

new him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1 Vzziah obeying the Lords, prospereth in his enterprises. 2 He was mighty in war, and vsurpeth the Priests office. 3 The Lords prayeth him. 4 The Priests bring out one of the Temples, and exclude him out of the Lords house. 5 He buildeth, and buisseth our

Then all the people of Iudah took Vzziah, which was sixteen yeere olde, and made him king in stead of his father Amaziah.

2 He built Eloth, and restored it to Iudah after that the king slepe with his fathers.

3 Sixteen yeere olde was Vzziah, when hee began to reigne, and he reigned two & fifty yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah (which vnderstood the visions of God) & when as he fought the Lord, God made him to prosper.

6 For he went fourth and foughe against the Philistims and brake downe the wall of Gath, & the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims, and againe hee helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammetunim.

8 And the Ammonites gaue gifts to Vzziah, and his name preed to the entering in of Egypt: for he d d most valiantly.

9 Moreover Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, & at the turning, and made them strong.

10 And he built towres in the wilde nesse; and digged many cisternes: for he had much cattell both in the valleys and plaines, plowmen, and deckers of vines in the mountaines, and in Carmel: for he loued husbandry.

11 Vzziah had also an booke of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Teiel the Scribe, and Maaciah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fixe hundred.

13 And vnder their hand was the armie for warre, three hundred and fuen thousand; & fue hundred that fought valiantly to helpe the king against the enemy.

14 And Vzziah prepared them throughout all the hostes, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him marvellously, till he was mightie.

16 But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they with stood Vzziah the king, and

said vnto him, It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the Iohnes of Aaron, that are consecrated for to offer incense: & goe fourth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the lesprose rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, hee was leprous in his forehead, and they caud him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off fro the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the Land.

22 Concerning the rest of the actes of Vzziah, first and last, did Iosiah the Prophet the sonne of Amoz write.

23 So Vzziah slepe with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, He is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reijth, and ouercometh the Ammonites. 8 He reigne and, death. 9 Azarhasoner, and his buriall.

Iotham was fife and twentie yeere old when hee began to reigne, and reigned fixeene yeere in Ierusalem, and his mothers name was Iernahah the daughter of Zadok.

2 And hee d d vprightly in the sight of the Lord, according to all that his father Vzziah did. Ioseph that hee entred into the Temple of the Lord, and the people did yet corrupt in his dayes.

3 He built the hie gate of the house of the Lord, and hee built very much on the wall of the chiefe.

4 Moreover hee built cities in the mountaines of Iudah, and in the forrests hee built palaces and towres.

5 And hee fought with the king of the children of Ammon, and preailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon gaue him| both in the second yeere and the third.

6 So Iotham became mightie because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fife and twentie yeere old, when hee began to reigne, and reigned fixeene yeere in Ierusalem.

9 And Iotham slepe with his fathers, & they buried him in the cite of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz in idolaters: giueth into the hands of the Syriens, and hee loseth of Israel. 9 The Prophet vsueth with the Israel vncleuely.

18 Iudah is smitten with engines. 23 Ahaz vsueth in his last dayes. 26 His death and buriall.

28. 18. 7.

k Though his zeal seemed to be good and alio his intention, yet because they were not gouerned by the word of God; he did wickedly, and was therefore by thimself fitted and also punished.

* 2. King. 19. 5. 1 According to the commandement of the Lord, Leuit. 1. 3. 4. 6.

m And therefore was buried apart in the same field, but not in the same sepulchre as his predecessors.

* 2. King. 15. 33.

a To wit, to offer incense against the word of God, which is spoken in the commendation of his name.

b They were not cleane purged from idolatry.

c Which was fixeene cubits high, and was for the height called Ophel: sit was at the last gate & mention is made of it Ch. p. 3. 4.

d Esr. Cor. m.

e Or, properly.

f Hee with that al prosperitie cometh of God, who neuer faileth when we put our trust in him.

* 2 King. 14. 21. a Called also Azariah.

b He fortified it & made it strong: this cite was also called Elath and Elanon, nere to the Red Sea. * 2 King. 15. 2.

c This was not that Zechariah that was the sonne of Iehoiada; but some other prophet of that name. d For God neuer forsaketh any that seeketh vnto him, and therefore he is the cause of his owne destruction.

e That is, they gaue tribute in signe of subiecti- on.

* Neh. 3. 19. 24. f Whereas the wall of towre turneth

|| or pits. g That is, in mount Carmel, or as the word signifieth, in the fruitful field: it is also called for a greene care of come, when it is full, as Leuit. 2. 14.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

† Ebr. engines by the multitude of an instrument used.

i Thus prosperitie catcheth men to trust in themselves, and by neglecting him which seeth the authors thereof, procureth their owne perdition.

2 King. 16. 1.

Ahaz was twentie yeeres old when he began to reigne, and reigned sixteene yeeres in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

Or, pudesse.

a He was an idolater like them.

b As the idolaters have certaine chiefe idoles, who are as pictures (as were the Baalim) so haue they others which are infectious, and do represent the great Idols.

c Or, made them pass through the fire, as chap. 33. 6. Jer. 18. 2. 1.

d Ebr. a great captiuitie.

e Who was king of Idrac.

f Ebr. the source of strength.

Or, tyrant.

g Thus by the iust judgement of God, Idrac destroyed Iudah.

h For they thought they had overcome them by their owne will, and so did not consider that God had deliuered the into their hands, because Iudah had offended him.

i May not God avenge himselfe vpon you for your finnes, as he hath done the meane for theirs, seeing yours are greater?

k Which tribute was now grea't, and had most authority.

l God will not suffer this sinne, which we commit against him to be unpunished.

m Whose names were releas'd before, vers 12.

n Either for their wounds or weariednes.

o To them of the tribe of Iudah.

p To Tilgath Pileseer, & those Kings that were vnder his dominion.

2 King. 16. 7.

2 But he walked in the waies of the kings of Idrac, & made euen molten images for Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Idrac.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and vnder euey greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the King of Idrac, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slew in Iudah sixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Maasiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Idrac tooke prisoners of their brethren, two hundred thousand of women, sonnes & daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and sayd vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hirer: for this shall be a sin vpon vs against the Lord: ye intend to add more to our finnes & to our trespasss, though our trespasss be great, and the fierce wrath of Gods against Idrac.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arayed them, and shod them, and gaue them meate, and gaue them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the Kings of Asshur to helpe him.

17 For the Edomites came moreouer, and

slaw of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low country, and toward the South of Iudah and tooke Bethhemesh, and Aialon, and Gederoth and Shoho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of Idrac, for he had brought vengeance vpon Iudah, and had grieuouly trespassed against the Lord.

20 And Tilgath Pileseer king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz took a portion out of the house of the Lord, and out of the Kings house of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Idrac.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah, hee made high places, to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his waies first and last, behold, they are written in the booke of the Kings of Iudah, and Idrac.

27 And Ahaz slept with his fathers, and they buried him not vnto the sepulchres of the Kings of Idrac: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

1. Hezekiah repairs the Temple, and aduertise the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 35 The Leuites sing psalms. 31 The oblation of the people.

I Hezekiah began to reigne, when he was sixe and twentie yeeres old, and reigned nine and twenty yeeres in Ierusalem: and his mothers name was Abijah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carry forth the filthinesse out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel.

8 Wherefore the wrath of the Lord hath bin

n He meant Iudah, because Ahaz forsooke the Lord & sought helpe of the idols, Keade of Idrac taken for Iudah, Chap. 15. 17. 1. King. 16. 8.

o As hee falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them of times when he loatheth, & giueth his enemies good successe for a time, whom afterward he will destroy.

q Or, Iudah asid Beniamin.

r Or, in Ierusalem.

s They buried him not in the citie of Dauid, where were the sepulchres of the kings.

2 King. 18. 10.

Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and feared aright.

c Meaning all the idols, altars, grones, & whatsoever was occupied in their seruice, and where with the Temple was polluted.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

on Iudah and Jerusalem: and he hath made them all cattering, a desolation, and an hissing, as ye see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.

11 Now my sonnes, bee not deceived: for the Lord hath chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehaleel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Alaph, Zechariah, and Metthanai:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

16 And they gathered their brethren, and sanctified themselves, & came according to the commandment of the King, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleanness that they founde in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eighth day of the moneth came they to the porch of the Lord. so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an ende.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and gathered the Princes of the city, and went vp to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lambs, and seten he goats, for a sinne offering for the kingdome, and for the sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Is-

rael the burnt offering, and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with vioules, and with harpes, according to the commandment of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the commandment was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, & the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to praise the Lord with the words of Dauid, and of Alaph the Seer. So they prayed with ioy, & they bowed themselves, and worshipped.

31 And Hezekiah spake, and said, Now ye haue consecrate your selues to the Lord: come neere & bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices and offerings of prayes, and every man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seenty bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for three sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie themselves then the Priests.

35 And also the burnt offerings were many, with the fat of the peace offerings and drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people ready: for the thing was done suddenly.

CHAP. XXX.

1 The keeping of the Passouer by the Kings commandment. 6 Hezekiah sheweth Israel to iurue to the Lord. 18 He prayeth for the people. 25 His oblation and the Princes. 27 The Leuites bless the people.

AND Hezekiah sent to all Israel and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King and his Princes and all the Congregation had taken counsell in Jerusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

a long iourney, they might defer it vnto the second moneth, 2

Or, a wedding of the sea and waters.

Hebrew in mine beere.

He proneth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoid his plagues but by conforming themselves to his will.

Numb. 18. 6.

Or, concerning the things of the Lord.

From the pollutions and filth that Ahaz had brought in.

Which continued part of March and part of April.

For table where the bread was set in order.

By this manner of speech the Hebrews meane a certaine diligence and speed to do a thing, and when there is no delay.

Leuit. 4. 14.

For without sprinkling of blood nothing could be sanctified, Hebr. 9. 21. and 24. 8.

That is, the King and the Elders, as Leuit. 4. 15 for they that offered a sinne offering, must lay their hands vpon it, to signifye that they had deferred that death, and alia that they did consecrate it to God, so he there by sanctified, Exod. 29. 10.

1 Chron. 16. 4.

This thing was not appointed of man, but it was the commandment of God.

The Psalm which Dauid had appointed to be sung for thanksgiving.

Which Dauid had appointed to praise the Lord with.

With that Psalm whereof mention is made, 1 Chron. 16. 8.

Heb. filled your hands.

That is, for the holy offerings.

Meaning, were more zealous to set forward the religion.

Leuit. 3. 2. 3.

He thought that religion cannot proceede except God touch the heart of the people.

Meaning, all Israel, whom Tiglath Pileser had not taken away, into captiuitie, 2 King. 18. 9. b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3. yet if any were not cleane, or else had Numb. 9. 10. 11.

4 And the thing pleased the king and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from e Beerſheba euen to Dan, that they ſhould come to keepe the Paſſeouer vnto the Lord God of Iſrael at Ieruſalem: for they had not done it of a great time, d as it was written.

6 ¶ So the poſtes went with letters by the commiſſion of the king, and his princes, throughout all Iſrael and Iudah, and with the commandement of the king, ſaying, Ye children of Iſrael, turne againe vnto the Lord God of Abraham Iſhak, and Iſrael, and, e he will returne to the remnant that are eaped of you, out of the hands of the Kings of Aſhur.

7 And be not ye like your fathers, and like your brethren, which trespaſſed againſt the Lord God of their fathers: and therefore he made them deſolate, as ye ſee.

8 Be not ye now ſtiffnecked like your fathers: but giue the hand to the Lorde, and come into his ſanctuarie, which he hath ſanctified for euer, and ſerue the Lord your God, and the fierceneſſe of his wrath ſhall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children ſhall finde mercie before them that led them captiues, and they ſhall returne vnto this land: for the Lorde your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the poſts went from city to city throughout the land of Ephraim and Manaſſeh, euen vnto Zebulun: but they laughed them to ſcorne and mocked them.

11 Neuertheleſſe, diuers of Aſher, and Manaſſeh, and of Zebulun, ſubmitted themſelues, and came to Ieruſalem.

12 And the heart of God was in Iudah, ſo that he gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalem much people, to keepe the feaſt of the vnleauened bread in the ſecond month, a very great aſſembly.

14 ¶ And they aroſe and tooke away the altars that were in Ieruſalem: and all thoſe for inſenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlew the Paſſeouer the fourteenth day of the ſecond month: and the Priests and Leuites were aſhamed, and ſanctified themſelues, and brought the burnt offerings into the houſe of the Lord.

16 And they ſtood in their place after their maner, according to the Law of Moſes the man of God: and the Priests ſprinkled the blood redeemed of the hands of the Leuites.

17 Becauſe there were many in the Congregation that were not ſanctified, therefore the Leuites had the charge of the killing of the Paſſeouer for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephy ain, and Manaſſeh, Iſſachar & Zebulun had not cleaned themſelues, yet did eate the Paſſeouer, but not as it was written: wherefore Hezekiah prayed for them, ſaying, Theſe good Lords be mercifull toward ſin.

19 That perſon which hath his heart to ſeek the Lord God, the God of his fathers, though hee

be not cleaned, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Iſrael that were preſent at Ieruſalem, kept the feaſt of the vnleauened bread ſeven dayes with great ioy, and the Leuites, and the Priests pray'd the Lord day by day, ſinging with loud instruments vnto the Lord.

22 And Hezekiah ſpoke comfortably vnto all the Leuites that had good knowledge to ſing vnto the Lord: and they did eate in that feaſt ſeven dayes and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeven dayes. So they kept it ſeuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a thouſand bullockes, and ſeuen thouſand ſheepe. And the Priences had giuen to the Congregation a thouſand bullockes, and ten thouſand ſheepe: and many Priests were ſanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great ioy in Ieruſalem: for ſince the time of Salomon the ſonne of David King of Iſrael, there was not the like thing in Ieruſalem.

27 Then the Priests and the Leuites aroſe, and bleſſed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

The people destroyed idolatry. 2. Hezekiah appointed Priests, and Leuites. 3. And appointed for their living. 13. He commanded officers to distribute to every one his portion.

ANd when all theſe things were finiſhed, all Iſrael, that were found in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim alſo and Manaſſeh, vntill they had made an ende: afterward all the children of Iſrael returned euery man to his poſſeſſion, into their owne cities.

2 And Hezekiah appointed the courſes of the Priests and Leuites by their turnes, euery man according to his office, both Priests and Leuites for the burnt offering and peace offerings, to miniſter and to giue thanks, and to praye in the gates of the ſtents of the Lord.

3 (And the Kings portion was of his owne ſubſtance for the burnt offerings, euen for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new Moones and for the ſolemne feaſts, * as it is written in the Law of the Lord.)

4 He commanded alſo the people that dwelt in Ieruſalem, to giue a part to the Priests and Leuites, that they might be encouraged in the Law of the Lord.

5 ¶ And when the commandement was ſpread, the children of Iſrael brought abundance of ſilver, and of gold, and of braſe, and of hony,

e From one end of the land to the other, North and South, d In ſuch fort and perfection as God had appointed.

e He will haue compaſſion on them, and preſerue them.

f Submit your ſelues to the Lord, and rebel no more.

g God will not oſtend you, but through your repentance reſtore your brethren, which for their finnes hee gaue into the hands of the enemies.

h Though the wicked mocke at the ſeruants of God, by whom hee called them to repentance, as Gen. 19. 14. yet the word ceaſeth no. to ſubſiſt in the hearts of Gods elect.

i He ſweth the cauſe why ſome obey & ſome mock at Gods calling: to wit, becauſe his Spirit is with the one ſort, and mougeth their hearts, and the other are left to themſelues.

k Which declareth that we muſt purſue waye thoſe things where with God is offended, before we can ſerue him aright.

l Seeing their own negligence, who ſhould haue bene muſt promp, and the reaſonleſſe of the people. Chap. 29. 36.

m To wit, of the lambe of the Paſſeouer.

n He knew that faith and ſincerity of heart was moſt agreeable to God, then the obſeruation of the ceremonies, and therefore hee fault findeth vnto God to pardon their fault vnto the people, which did ſtand of fend of malice, but of ignorance.

o That is, did accept them as purified.

p He ſpoke to the hearts.

q This great liberality declareth howking, priences, and all they to whom God hath giuen where- by thought to be moſt ready to be ſerued: I inferre the ſerue of Gods glory.

r According to that which is written, Num. 6. 25 when they ſhould bleſſe the people.

s According to the commandement of the Lord, Deut. 7. 25. Ioh. 7. 22. Mat. 17. 29.

t That is, in the Temple, where they aſſembled as in a tent. Numb. 28. 3. p. d The thines and ſeruitutes for the maintenance of the Priests and Leuites.

u That their minds might not be troubled with thoſe worldly things, but that they might wholly and cheerfully ſerue the Lord. 10. ſanctified.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes (which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third month they began to lay the foundation of the heapes, and finished them in the fourth month.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes:

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we haue eaten, and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Aghel, and Ierimoth, and Iozabab, and Eiel, and Iinachih, and Mahath, and Ebnayah were ouerscers: by the appointment of Conaniah, and Shimei his brother, and by the commaundment of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Immah the Leuite porter toward the East, was ouer the things that were willingly offered to God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields, and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commaundments, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib was slain Iudah. 2 Hezekiah prepareth for the war. 3 He exhorteth the people to trust in the Lord. 4 Saneherib blasphemeth Gods. 5 Hezekiah prayeth. 6 The Angel destroyeth the Assyrians and the king is slaine. 7 Hezekiah is not thankfull to his Lord. 8 He deceiues.

After these things faithfully described, * Saneherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah sawe that Saneherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So, many of the people assembled themselves, and stoppt all the fountaines, and the riuier that ran through the mids of the countrey, saying, Why should the king of Asshur come, and finde much water?

5 And hee tooke courage, and built all the broken wal, and made vp the towres, and another wall without, and repaired * Millo in the b citie of David, and made many darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: * for there be more with vs, then w with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah King of Iudah.

9 * After this did Saneherib king of Asshur, send his seruants to Ierusalem, (while he was * against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Did not Hezekiah entice you to giue ouer your felnes vnto death by famine, and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places, and his galtars, and commaunded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceite you, nor seduce you after this sort, neither deceite ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

f Which they had dedicated to the Lord by a vow. g For the reliefe of the Priests, Leuites, widowes, pupils fatherlesse, strangers, and such as were in necessitie. h They praised the Lord, and prayed for all prosperitie to his people.

i He sheweth that his plenteous liberality is exempted from the maintenance of the ministers, and that Gods therefore prospereth his people and increaseth by his blessing that which is giuen.

† Ebr. he is band.

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the lawfull distributions of the officers, euery one had their part in the things that were offered: or else that their wiues and children were reueled because the Leuites were lawfull in their office, and depended on them.

* King. 18. 13. ¶ 30. 1. eccles. 48. 18.

† Ebr. hee is strong up. † Ebr. face.

† Ebr. hee was strengthened. † Hee made a double wall. † Reade 2 Sam. 5. 9.

† Some reade, Swords of daggers. † Ebr. hee spake to them beasts.

2. King. 6. 16.

d That is, the power of man. e This declareth that Hezekiah did not put his trust in God, and yett made himselfe strong, and vied Ierusalem, and said, hee should overcome to tempt God.

2. King 18. 17. † While hee besieged Lachish.

2 Thuste the wicked put no difference betwene true religion and false, God and idols: for Hezekiah onely destroyed idolatry, and placed true religion.

3 Thus the Papists slander the seruants of God: for when they desire idolatry, they say that it is Gods religion.

4 This is his blasphemie, that hee will compare the living God to vile idoles.

5 When man hath prospered, hee sweleth in pride, and it increaseth himselfe able to resist and overcome a God himselfe.

k Herein wee see that when the wicked doe take euill of the seruants of God they care not to blaspHEME God himselfe: for if they feared God, they would loue his seruants. 1 Their words are written, 2. King. 18. 39.

m Which were inuenerd, made and authorized by man. n This sheweth what is the best refuge in all troubles and dangers. o To the number of an hundred foure score and sixe thousand, 21. 2. King. 18. 3. 36. † Abr. with flame of face.

p Meaning, Adramelech, and Sazer his sonnes. q This aff. or trouble God sendeth comfort to all them that patiently wa: on him, and constantly put their trust in his mercies. * 2. King. 20. 1. 9. 18. 1.

r To confirme his faith in Gods promise, who declare to him by his Prophets, that his life should be prolongede sitene yere.

f He was lifted vp with the pride of his victory and treasures, & thweeth them for an ostentation to the ambassadours of Babylon.

g Or grapes and pears, and raisins.

e Which also was called Siloe, whereof mention is made, Iai. 8. 6. Iohn. 9. 7.

i Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of God, who iustifieth them not to be overcome by temptations but in their weaknesse ministrith strength.

16 And his seruants spake more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries should deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, ^{then the} works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz, prayed against this and cried to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes, and captaynes of the host of the king of Asshur: so he returned † with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

22 So the Lord sated Hezekiah and the inhabitants of Ierusalem from the hand of Asshur, and kept off maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him † a signe.

25 But Hezekiah did not render according to the reward ^{besten} e vtpon him: for his heart was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of filuer and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store-houses for the increase of wheat and wine and oyle, and stalles for all beasts and † fowes for the † stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Gihon, and led them straight vnderneath toward the city of Dauid Westward: for Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manasseh his sonne reigned in his stead.

C H A P. XXXIII.

2 Manasseh an idolater. 9 He casteth Iudah to erre. 11 Hee in his way prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 Hee abolisheth idolatry. 16 And Ierusalem vp true religion. 20 Hee dieth and Amnon his sonne succeedeth, 24 Whom his owne seruants slay.

Manasseh was twelue yeere old, * when he began to reigne, and hee reigned sine and sittie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 * And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to sorcerie, and hee vied them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will * I make the foot of Israel to remove any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaynes of the hoste of the king of Asshur which tooke Manasseh and put him in letters, and bound him in chaines and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the Lord God of his fathers,

13 And prayed vnto him: and God was mercetreated of him, and heard his prayer, and brought him againe to Ierusalem into his Kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of Gihon in the valley, even at the entry of the fifth-gate, and compassed about Opbel, and raised it very high, and put captaynes of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and

* 2. King. 1. 2.

* 2. King. 18. 9.

* 2. King. 18. 4. 1. 2. 3. 4. 17. 10.

* 2. King. 21. 4.

* 2. King. 18. 3. 4. 17. 10.

* 2. King. 20. 1. 9. 18. 1.

* 1. King. 8. 39. and 9. 2. 2. King. 1. 7. and 13. 27.

* 1. Sam. 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleene and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hateth God in his prosperity now in his miserie hee seeketh vnto him. e. Reade Chap. 33. 30. f. Reade Chap. 2. 26.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also hee prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Ierach.

17 Neuertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his prayer vnto his God and the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespass, and the places wherein he built hie places, and set groues and images (before he was humbled, behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne k house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the fight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, (which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon tre passed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 For the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIII.

1 Iosiah destroyed the idoles, 8 And restored the Temple. 14 The booke of the Law is found. 21 Hee smiteth the Hialiah the Prophetesse for counsell. 27 Gods seruants by prayer. 31 Hee was with a covenant with God.

Iosiah *was* eight yeere old when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the fight of the Lord, and walked in the wayes of *a* Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when hee was yet a childe) hee began to seeke after the God of Dauid his father: and in the twel't yeere hee began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images and molten images.

4 And they brake downe *e* in his fight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: hee brake al'o the groues, and the carued images and the molten images, and stamp't them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the *d* bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Napht'li, with their maules they *b*roke all round about.

7 And when he had *e* destroyed the altars and

the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, hee turned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when he had purged the land & the temple, hee sent Shaphan the sonne of Azaliah, and Maasiah the gouernour of the cite, and Iosah the son of Iosahaz the Recorder to reaire the house of the Lord his God.

9 And when they came to Hilkiah the h'gh Priest, they deliuered the mony that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israell, and of all Iudah, and of Beniamin, and of the inhabitants of Ierusalem.

10 And they put in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to reaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the *f* houses, which the Kings of Iudah had destroyed.

12 And themen did the worke *g* faithfully, and the ouerscers of them were Iabath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to let it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the beares of burdens, and them that set forward all the workemen in eueny worke: and of the Leuites were Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the *h* booke of the Law of the Lord giuen by the hand of Moyses.

15 Therefore Hilkiah answered & said to Shaphan the chancellour, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerleers, and to the hands of the workemen.

18 Also Shaphan the chancellour declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, hee *k* tare his clothes

20 And hee commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chancellour, and Afsiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our *l* fathers haue not kept the word of the Lord, to doe after all that is writen in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of *||* Tokhath, the sonne of Hafiah

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, so that they worshipped God: but this idolatry to worship God any other wife then he hath appointed.

i Which albeit th' it is not contained in the E-brew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

|| Or, Hosi.
k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

|| 2. King. 21. 23.

** 2. King. 22. 3.*

|| Or, they returned to Ierusalem, meaning Shaphan, &c.

|| For there were many portions and pieces annexed to the Temple. g Meaning, that they were in such credit for their fidelities, that they made none account of that which they received. *2. King. 21. 7. 9.*

h Read 2. King. 22. 8.

i For the King was commanded: to haue continually a copy of this booke, and to read therein day and night, Deut. 17. 18.

k For sooth that the word of God had bene long suppressed, and the people kept in ignorance, considering also the offences contained therein against the transgressors.

*|| Thus the godly doe not only lament their own sinnes, but also that their fathers and predecessors haue sinned God. *|| Or, Tikhath.**

** 2. King. 22. 1.*

a Hee followed. Dauid as a point that hee followed the Lord.

b When hee was but fixtene yeere olde hee showed himselfe zealous of Gods glory, and at twentie yeere olde hee abolished idolatry and restored the true religion.

c Which sheweth that hee would see the reformation with his owne eyes.

d Read 2. King. 22. 16.

e This great zeale of this godly King the holy Ghost teacheth to us as an example and pattern to other Kings and rulers, to teach them what God requirith of them.

Or Harbas, in Meaning, either of the Priests ap- parell, or of the Kings. a Read hereof, a King 22. 5. b That is, the King.

Hafrah keeper of the wardrobe who dwelt in Ierusalem within the colledge (& they com- muned hereof with her.

23 And these answered them, Thus sayeth the Lord God of Israel, Tell yee the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, as I see all the curies, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods to anger me with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard shall come to passe.

27 But because thine heart did not melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and takest thy clothes, and wepest before me, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the words of the booke of the Couenant, that was found in the house of the Lord.

31 And the king stood by his pillar, & made a Couenant before the Lord, to walke after the Lord, and to keepe his Commandements, and his Testimonies, and his Statutes, with all his heart, and with all his soule, and that he would accomplish the words of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer. 2 He ierusalem's Gods seruice 20 He fighteth against the King of Egypt, and dieth. 24 The people beate him.

Moreover, Iosiah kept a Passouer vnto the Lord in Ierusalem, and they slew the Passouer in the fourteenth day of the first month.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And he said vnto the Leuites that he taught all Israel, and were sanctified vnto the Lord, Put

the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the house of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren (the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passouer, and sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the people sheep, lambs and kiddes, all for the Passouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Ichiel, rulers of the house of God, gaue vnto the Priests for the Passouer, euen two thousand and sixe hundred sheepe, and three hundred bullockes.

9 Conaniah also and Shemaiah and Nathaneel his brethren, and Hafabiah and Ieiel, and Iozabab, chiefe of the Leuites gaue vnto the Leuites for the Passouer, sixe thousand sheepe, and sixe hundred bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandment:

11 And they slew the Passouer, and the Priests sprinkled the blood with their hands, and the Leuites slayed them.

12 And they tooke away from the burnt offering, to give it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And they roasted the Passouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priests: for the Priests the sons of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing according to the commandment of Dauid, and Asaph, and Heman, and Ieduthun the Kings Ser: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord according to the commandment of King Iosiah.

17 And the children of Israel that were present, kept the Passouer the same time, and the feast of the vntaken bread seven dayes.

18 And there was no Passouer kept like that in Israel, from the dayes of Samuel the Prophet: neither

As it was before the Temple was built, therefore your officers ought now to teach the people, and to praise God. 1. Cron 23. 2. 25. b. 26. 45. 46. Or, the people.

Exhort every one to examine them selves, that they be not vnnethes to euill of the Passouer. The sonnes of the people.

So that euery one & of all sorts, gaue of that they had, a liberall portion to the seruice of God.

Meaning of the Lambe, which was called the Passouer for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice. They referred for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion. 1. Cron. 23. 2.

1. Cron. 23. 1.

Meaning hereof by his Prophecy, because he appointed the Passouer, as prophesies which were to be fulfilled.

This he speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their own hands. This doth declare what is the end of Gods threatenings, to call us to repentance, and to assure the veneration of their deitiation.

It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for the Kings sake.

Forasmuch as neither young nor old, could be exempted from the curies contained therein, if they did knowe it pertained to all, and was his due to see it read to all sorts, that euery one might learne to obey the punishments by seruing God aright & because he had charge ouer al, and must answer for euery one that he missed, he thought it his duty to see that a should make profession to receive the word of God.

* 2. King. 23. 11.

The Scripture which in sondry places call the Lambe the passouer, which was but the signe of the Passouer, because in all ceremonies the signes haue the names of the things which are signified. So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

e If any through poverty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselves should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre vp the heart of the very infidelsto helpe them.

* 2 King. 25. 13. 2 Chron. 36. 7. 1 Eze. 17. 19, 20.

h So the Chaldeans called Zerubbabel who was the chiefe gouernour, so that the preeminence still remained in the house of David.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had bin kept captiues in Babilon.

l Neh. 7. 6. 1 Eze. 5. 7.

m A Meaning Iudaea, which was a province, that is, a countrey which was in subiection, b Zerubbabel was chiefe captaine, and Ieshua the 1st Priest: but Nehemiah a man of great authority went not now, but came after 64 yeeres.

n This was once that Mordecai which was Esters kinne.

o Meaning, of the common people, 1 Of the Duke of Moab.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, with gold, with substance & with cattel, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought fourth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Shefbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie knives,

10 Thirtie boules of gold, and of siluer boules of the second sort foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand and foure hundred. Shefbazzar brought vp all with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

These also are the sonnes of the province that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite,

1 The first came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Rechia, Mordecai, Bilshan, Miipar, Biguai, Rehum, Baanah. The number of the men of the people of Israel was,

2 The sonnes of Paroth, two thousand, an hundred seuentie and two:

3 The sonnes of Shephathiah, three hundred seuentie and two:

4 The sonnes of Arah, seuen hundred, and seuentie and five:

5 The sonnes of Pahath Moab, of the sons of Ieshua, and Ioab, two thousand, eight hundred and twelue:

6 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

7 The sonnes of Zattu, nine hundred and foure and fiftie:

8 The sonnes of Zaccai, seuen hundred and threescore:

9 The sonnes of Bani, six hundred and two and fourtie:

10 The sonnes of Bebai, six hundred and three and twentie:

11 The sonnes of Azgad, a thousand, two hundred and two and twentie:

12 The sonnes of Adonikam, six hundred, threescore and sixe:

13 The sonnes of Biguai, two thousand, and sixe and fiftie:

14 The sonnes of Adin, foure hundred and foure and fiftie:

15 The sonnes of Ater of Hizkiah, ninetie and eight:

16 The sonnes of Bezai, three hundred and three and twentie:

17 The sonnes of Iorah, and hundred and twelue:

18 The sonnes of Hasfhum, two hundred and three and twentie:

19 The sonnes of Gibbar, ninetie and fise:

20 The sonnes of Beth-Ichem, an hundred and three and twentie:

21 The men of Netophah, sixe and fiftie:

22 The men of Anathoth, an hundred and eight and twentie:

23 The sonnes of Azmaneth, two and fortie:

24 The sonnes of Kiriah-arim, of Cephirah, and Beeroth, seuen hundred and three and forty:

25 The sonnes of Haramah and Gaba, six hundred and one and twentie:

26 The men of Michmas, an hundred and two and twentie:

27 The sonnes of Beth-el, and Ai, two hundred and three and twentie:

28 The sonnes of Nebo, two and fiftie:

29 The sonnes of Magbith, an hundred and sixe and fiftie:

30 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

31 The sonnes of Harim, three hundred and twentie:

32 The sonnes of Lod-hadid, and Ono, seuen hundred and fise and twentie:

33 The sonnes of Iericho, three hundred and fise and fourtie:

34 The sonnes of Senaah, three thousand, sixe hundred and thirtie.

35 The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three:

36 The sonnes of Immer, a thousand and two and fiftie:

37 The sonnes of Pashur, a thousand two hundred and seuen and fourtie:

38 The sonnes of Harim, a thousand and seuentie.

39 The Leuites, the sonnes of Ieshua, and Kadmiele the sonnes of Hodanah, seuentie and foure.

40 The Singers: the sonnes of Alaph, an hundred and eight and twentie.

41 The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundred and nine and thirtie.

42 The Nethinims: the sonnes of Zihah, the sonnes of Hasupha the sonnes of Tabbotha,

43 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

44 The sonnes of Iebanah, the sonnes of Hagabah, the sonnes of Akkub,

45 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

46 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiah,

47 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

48 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

Which were of Hizkiah.

That is, inhabitants: for so this word (Gonos) signifieth, when it is joyued with the names of places,

Before hee had declared the tribes of Iudah and Benjamin, and now cometh to the tribe of Leui, and beginneth at the Priests.

The Leuites.

The Singers.

The Porters.

So called, because they were given to the Temple, to cut wood and to beare water: for the use of the sacrifices, and some of the Gibsons, which were appointed to this; vte by Iohna, 10th. 9. 23.

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephufim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Barluch, the sonnes of Medida, the sonnes of Harfha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Haripha,

55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel.

57 The sonnes of Shephatiah, the sonnes of Hatfil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundred and ninety and two,

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, fixe hundred and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These fought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 and Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with v^m Rim and Thummin.

64 The whole Congregation together was two and fourtie thousand, three hundred and thre score.

65 Beside their seruants and their maides: of whom were seuen thousand, three hundred and seuen and thirtie: and among them were two hundred singing men and singing women.

66 Their horses were seuen hundred, and fixe and thirtie: their mules, two hundred and fife and fourtie:

67 Their camels four hundred, and fife and thirtie: their asses, fixe thousand, seuen hundred and twenty.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one and thre score thousand drammes of gold, and fife thousand o pieces of siluer, and an hundred Priestes garments.

70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And sing vnto the Lord.

¶ And * when the 2 seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

2 Then flood vp Iehua the sonne of Ioazadak, and his brethren the Priestes, & Zerubbabel the sonne of Shealtiel, & his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moles the man of God,

3 And they let the Altar vpon 6 his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * daily, by number according to the custome day by day,

5 And afterward 4 the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offed vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and Tyrus, to bring them cedar wood from Lebanon to the sea vnto Japho, according to the grant that they had of Cyrus king of Persia.

8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem, in the 2 second moneth began Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Ioazadak, and the remnant of their brethren the priestes, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from 20 yeere old, and aboue, to set forward the worke of the house of the Lord.

9 And Iehua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together, to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priestes in their apparel with trumpets, and the Leuites the sonnes of Asaph with cymbals, to praye the Lord, * after the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shout, when they prayed the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priestes & the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was layed before their eyes) 8 wept with a loud voyce, and many shouted aloud for ioy,

13 So that the people could not discern the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a loude cry, and the noise was heard farre off.

CHAP. IIIII.

2 The building of the Temple hindered, and how. 11 Letters are sent to the builders.

b Meaning, nephew: for he was the sonne of Fedaiash, reade 1. Chron. 3. 19.
c In the place where Salomon had placed it.

* Exod. 23. 16.

d That is, after the feast of Tabernacles.

1 Or, 1000.

e Which moneth contained part of April and part of May: for in the meane season they had provided for things necessary for the worke.

f They gaue them exhortations, and encouraged every man forward in the worke.

* 1. Chron. 16. 7. 8.

g Because they saw that it was nothing so glorious as that Temple, which Salomon had built notwithstanding Aggeus comforted them, and prophesied that it should more beautifull then the first: meaning the spiritual Temple, which are the members of Christs body.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 27. 17. and 19. 37. and because the Priestes office was had in contempt, there would haue changed their estate by their name, and so by Gods iust judgement lost both the estimation of the world, and the dignity of the office.

l This is a Chalde name and signifies him that hath autho ritie over others.

m Read Exod. 28. 30.

n Which mount to of our money, 248 26 lib: 3. shil. 4. d esteeming the French crowne at 6. shil. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called mines and coeue a piece 5000 marks: so 5000 mines make 5500000 franks, which mount to of our money 6666. li. 73. shil. 4. d. so that the whole summe was 9493. li. 6. shil. 8. d.

* Eld. 5. 7.

a Called Tishti which answered to part of September and part of October.

a Mising the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the then iustices, a king. 17. 24 and 19. 7 These profetice God, but worshipped idoles also, and therefore were the greatest enemies toke true seruants of God.

b For they perceived what their pretence was, so wt. to erect idoles in stead of true religion.

c They made their houses their churches.

d They bribed the gouernours vnder the king to hinder their worke: Thus they that halt, cannot abide that God should be purely serued.

e He was also called Araxerxes, which is a Persian name, some thinke it was Cambyses Cyrus sonne, or Darius, as vsee e Called Artaxerxes, which signifieth in the Persian tongue an excellent warrior.

f They count for themselves certain people, which the Assyrians placed in Samaria in stead of the true tribes.

g Some thinke it was Sancherib, but rather Saimanar, h Some Enphrates & he meaneth in respect of Babel, that they dwelt beyond it.

i Which were a certaine people that caused the Iewes,

k Meaning, the gifts that are wont to be giuen to kings when they passe by any country.

l Ebr in the Chaldee, We haue cast in the sels of this palace.

H V E the aduersaries of Iudah and Benjamin heard that the children of the captiuiue builded the Temple vnto the Lord God of Irael.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we tecke the Lord your God as ye doe, and we haue sacrificed vnto him since the time of Elai Haddon king of Asshur, which brought vs vp Iuther.

3 Then Zerubbabel, and Esfua, and the rest of the chiefe fathers of Irael, sayde vnto them, It is not for you but for vs to builde the house vnto our God: b for we our selues togeth: they will build it vnto the Lord God of Irael, vs king Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuote, in the dayes of Cyrus King of Persia, euen vntill the reigne of Darius King of Persia.

6 And in the reigne of d Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of c Artahshafte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshafte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancellour, and Shimshai the Scibe wrote a letter against Ierusalem to Artahshafte the king, in this ort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions: Dinaï, and Apharathcaie, Tarpelaie, Apharsaie, Archeuai, Bablaie, Shushanchaie, Dehaue, Elmaleï,

10 And the rest of the people whom the great and noble sAlinappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuier and Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshafte. **T H Y S E R V A N T S** the men beyond the Riuier and Cheeneth, salute thee.

12 Be it knowne vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a cite rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Beit knowen now vnto the king, that if this cite be built, and the foundations of the wals layd, they will not geue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because ¶ we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for thus can we haue we sent and certified the King,

15 That one may seach in the booke of the Chronicles of the yherichers, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noysome vnto kings and prouinces, and that they haue moued edition of olde time, for the which cause this cite was destroyed.

16 Wee certifie the king therefore, that if this cite be build d, and the foundation of the walles layd, by this means the portion beyond the Riuier shall not be thine.

17 ¶ The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuier: Sheslam and Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly red before mee,

19 And I haue commanded and they haue searched, and found, that this cite of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuier, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the cite be not build, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage growe to hurt the king?

23 When the copie of king Artahshafte's letter was read before Rehum & Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

C H A P. V.

1 Haggai and Zechariah are prophets. 2 The work of the Temple goes forward contrary to the minde of Darius. 6 His letters to Darius.

T H E N ¶ Haggai a Prophet, and Zechariah the sonne of Ido a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Irael, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel and Iesua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuier, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to builde this house, and to lay the foundation of the wals?

4 ¶ Then said they vnto them after this manner, What are the names of the men that builde this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the Riuier, and Shether-boznai and his companions, Apharschaie, (which were beyond the riuier) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, **V N T O D A R I V S** the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are laid in the wals, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we the Elders, and sayd vnto them thus, Who hath giuen you commandement to builde this house, and to lay the foundation of the wals?

l Some reade, for Sheslam, salutation or greeting. m Called also Cheeneth as vsee 20.

n Not altogether: for the Prophets exhorted them to continue, but they vied lesse diligence because of the troubles.

10r, Haggai. 11r, Hagg 1. 14r, 20. 21.

a Which encouraged them to goe forward, and accused them that they were more careful to build their own houses, then zealous to build the Temple of God. b That is, the enemies ask of this, as verse 10. c His favour and strenght.

l Cr. 20. 26.

10 We asked their names also that wee might certifie thee, and that we might write the names of them that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was build of old: and in 170 yeeres agoe, which a great king of Israel builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, & they gaue them vnto one Shehbazzar by his name, whom he had made Captaine.

15 And he saide vnto him, Take these vessels an I go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shehbazzar and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to builde this house of God in Ierusalem, and let the King send his mind concerning this.

CHAP. VI.

At the commandment of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel receiue the feast of the new moone.

1 Then King Darius gaue commandment, and they made search in the library of the treasures, which werethere layd vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem. Let the house be built, in the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threecore cubites, and the bredth thereof threecore cubites.

4 Three orders of great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shether Boznai, (and their companions Aphaſeacai, which are beyond the Riuer,) be yeer farre c from thence.

7 Suffer yeeth the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto them that they cease not.

9 And that which they shall haue neede of let it be giuen vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his honours.

11 And I haue made a decree, that whoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 Then Tatnai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophycy of Haggai the Prophet, & Zechariah the sonne of Iddo, & they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the moneth of Adar, which was the sixth yeere of the reigne of King Darius.

16 And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuiety kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, four hundred lambes, and twelue goats for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their Courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuiety kept the Pasſeouer on the foureteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Pasſeouer for all the children of the captiuiety, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuiety, and all such as had separated themselves vnto them, from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eat.

22 And they kept the feast of vnleavened bread seuen dayes with ioy for the Lord had made them glad, and turned the heart of the king of Asshur vnto them, to incourage them in the worke of the house of God, as the God of Israel.

CHAP.

d To wit, Salomon.

1 Kings 6. 2.
2 Chron 3.
2 Kings 22. 13.
and 25. 9.

e Reade Chap. 1. 17.

f Reade chap. 1. 8.

g Meaning in the library, or places where lay the registers or records of times.

* 1. Esh. 6. 2.
† Esh. 6. 1.
hookes.

h Whereto were the aies of the king of Medes and Persians.

Or rowes, or courses.
Or yeeres.

b Meaning, Zubbabel, to whom becometh charge.

c Middle not with them, neither hinder them.

d Foelacke of money.

e Who hath appointed that place to haue his Name called vpon there.

h. 1. 7. 16.

f Whom God stirred vp to assist them that hee would giue their worke good success.

g This is the eighth moneth, and continueth part of February, and part of March. h And the two and fortieth after their habitation.

* Num. 3. 6. and 8. 9.

i Which were of the heathen, and forsaken their idolatry to worship the true God.
k Meaning, Darius who was king of the Medes, Persians, and Assyrians. l. 12. to freshen their hands.

CHAP. VII.

1 By the commandments of the King, Ezra and his companions come to Ierusalem. 27 He giveth 16. gates to Gad.

a The Eberews write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Romaine Emperours.

Now after these things, in the reign of Artahastate king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadec, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abihua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chief Priest.

6 This Ezra came vp from Babel, and was a scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certain of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of king Artahastate.

8 And hee came to Ierusalem in the fifth moneth, which was in the seuenth yeere of the king.

9 For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fifth moneth came hee to Ierusalem according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahastate gaue vnto Ezra the Priest and Scribe, when a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHASHATE king of kings, to Ezra the Priest and persite Scribe of the Lawe of the God of heauen, and to Cheeneth.

13 I haue giuen commandment, that euery one that is willig in my kingdom of the people of Israel, and of the Priests and Leuites, to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellors, to inquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hand,

15 And to cary the siluer and the gold, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst find in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee and thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, whose dwelling thou hast before God in Ierusalem.

20 And the siluer that shall be needfull for the house of thy God, which shall I send thee to bestow, thou shalt I shew it out of the kings treasure house.

21 And I king Artahastate haue giuen commandment to all the Attendants which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done contently,

22 Vnto an hundred talents of siluer, vnto an hundred measures of wheat, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and silt without writing.

23 Whatsoeuer by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realm of the king and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in the house of God, there shall no gouernour lay vpon them tolles, tribute, nor custome.

25 And thou Ezra (after the wisdom of thy God that is in thine hand) see iudges and arbiters, which may iudge all the people that are beyond the Riuer: even all that know the law of thy God, and teach ye them that know it not.

26 And whoeuer will not doe the Lawe of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He cantereth how he fast 29. He aduises the Priests of their attire. 31 What they did becoming to Ierusalem.

These are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reign of king Artahastate.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of thamar, Daniel: of the sons of Dauid, Hatath:

3 Of the sonnes of Shechaniah, of the sonnes of Phares, Zechariah, and with him the count of the males an hundred and fiftie.

4 Of the sons of Pahath Moab, Elioenai, the sonne of Zeraiiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Tabaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iestaihal the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him four score males.

1 Which was the vice Emphrath, and they were beyond it selfe of Babylon. 2 Elz. Corin. 3 Heade King. 4 26. and 2. Chie. 5 10.

6 This declareth that the feare of Gods iudgements caused him to vse this liberality, and not the lone that he bare to Gods glory, or affection to his people. 7 He gaue Ezra full authority to enforce all things according to the word of God, and to punish them that refused and would not obey.

8 Thus Ezra gaue God thanks for that he gaue him to good successe in his affaires by reason of the king.

1. E. i. r. 29.

2. Reade Chap. 7.

3. Or, captain of Moab.

f Some take this for the name of a people, some for time or continuance, meaning that the king would him long life. g Which remained as yet in Babylon and had not returned with Zerubbabel. h To examine who liued according to the Law. i Whereof thou art expect.

k As ye know heh may seruetto Gods glory.

9 Of the Sonnes of Iobab, Obaliah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescor males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the b last, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threescor males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the riuier that goeth toward Ahaua, and there abode we three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Tocharib, and to Elnathan, men of vnderstanding:

17 And I gaue them commandement, to Iddo the chiefest at the place of Caspisia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Caspisia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Isracl, and Sherebia with his sonnes and his brethren, euen eighteene.

19 Also Hathabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whom Dauid had for, and the Princes for the seruice of the Levites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the riuier, by Ahaua, I proclaimed a fast, that we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was g ashamed to require of the king an armie and horicemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hathabiah, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, euen the offering of the house of our God, which the king and his counsellors, and his princes, and all Isracl that were present had offered.

26 And I weighed vnto their hand fixe hundred and fiftie b talents of siluer, and in siluer vessel, an hundred talents, and in gold, an hundred talents,

27 And twenty basins of gold, of a thousand drammes, and two vessels of shining brasse very

good, and precious as golde.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers,

29 Watch yee, and keepe them vntil ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Isracl in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites receiued the weight of the siluer, and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the riuier of Ahaua on the twelue day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid k wait by the way.

32 And we came to Ierusalem, and abode there thre dayes.

33 And on the fourth day was the siluer weighed, and the gold, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Vriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Tozabab the sonne of Ioshua, and Noadiah the sonne of Binnui the Levites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Al o the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Isracl, twelue bullockes for all Isracl, ninee and fixe rammes, seuentie and euen lambs, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the riuier, and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complained on the people that had turned themselves from God, and married with the Gentiles 5 He prayeth vnto God.

WHEN* as these things were done, the rulers came to mee, laying, The people of Isracl, and the Priests, and the Leuites are not separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and Iate downe ashamed.

4 And there assembled vnto me all that feared the words of the God of Isracl, because of the transgression of them of the captiuitie. And I sate downe astonished vntil the euening sacrifice.

5 And at the evening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and I praed out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was token of a good conscience and of his iustitie, that he would haue witnesses of his fidelity.

* 1. Esdr. 8. 35.

a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, 1 Deut. 7. 3.

b That is, the godderous are the chiefe beginners of heresie.

c As soe doubting whether God would continue his benediction vnto vs, or else destroy this which he had begonne, 1 Exod. 2. 39. num. 26. 39.

b That came to goe with Ezra.

c To that place of Elephates, where Ahaua the riuier entreth into it: Iooke 1. Esdr. 8. 41.

d He was the chiefest that taught these the Law of God vnto the Levites. ¶ Else put words into it month.

e Reade Chap. 2. 41.

f He thought that the end of fasting, is to humble the body to the spirit which must proceed of the heart liuely touched, or else it is but hypocritic. g He thought it better to commit himselfe to the protection of God, than by seeking these ordinary meanes to procure to think that hee did doubt of Gods power.

h Reade 1. King. 9. 14.

i Reade Chap. 2. 59.

d That is, we are drowned in sinne. e They footecead that they cannot grow greater.

for our iniquities are increased ouer d our head, and our tre passe is growne vp vnto e the heauen.

7 From the daies of our fathers haue we bene in a great treipasse vnto th s day, and for our iniquities haue wee, our Kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the word, into captiuitie, into a poyle, and into confusion of face, as appeareth this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a name in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye go to possesse it, is an vnclene land, because of the filthinesse of the people of the lands, which by their abominations, and by their vnclennesse haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sons, nor seeke their * peace nor wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil deeds, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath g for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to break thy commandements, and ioyne in affinitie with the people of such abominations? wouldst not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant, nor any e'caping?

15 O Lord God of Israel, thou art iust, for we haue bin h refused to e'cape, as appeareth this day: behold, we are before thee in our tre'passe: therefore we cannot stand before thee, because of it.

C A H P . X .

1 The people repen and weep, and put on a sabbath strange wiers. Whiles Ezra prayed thus, and a confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel, a very great Congregation of men, and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wies of the people of the land, yet now there is hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away e all the wies (and such as are borne of them) according to the counsell of the Lord, and of those that feare the Commandements of our God, and let it be done according to the Law.

4 Arise: for the matter d belongeth vnto thee: we also wil be with thee: be of comfort and doe it.

4 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that

they would doe according to this word. So they iware,

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, but he did eat neither bread, nor drinke water: for he mourned, because of the tran'gression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto t all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoever would not come within three daies, according to the counsell of the Princes and Elders, all his substance should be forfeit, and he should be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin assembled them elues vnto Ierusalem within three daies, which was the twentieth day of the ninth month, and all the people sate in the street of the house of God, trembling for this matter, and for the raine.

10 And Ezra the Priest stood vp, and said vnto them, Yee haue transgressed, and haue taken strange wies, to g in create the trespass of Israel.

11 Now therefore h giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, and from the strange wies.

12 And all the Congregation answered, and said with a loud voice, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a raine weather, and we are not able to stand without, neither a it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore i before all the Congregation, and let all them which haue taken strange wies in our cities, come at the time appointed, and with them the Elders of euery cite, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tiknah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and departed, then Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and fate downe in the first day of the tenth month to examine the matter.

17 And vntill the first day of the first month they were finishing the businesse with all the men that had taken strange wies.

18 And of the sonnes of the Priests there were men found, that had taken strange wies, to wit, o the sonnes of Iehua, the sonne of Tozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue their hands that they would put away their wies, and they that had trespassed, gaue a ramme for their trespass.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vzriah.

22 And of the sonnes of Pasfur, Elioenai, Maaseiah, Ihmael, Nethaneel, Tozabad, and Elafah.

23 And of the Leuites, Iozabad and Shimei, and

* i. E. d. p. e.

† E. l. r. sonnes of the captiuitie.

‡ Or, condemned.

c Which continued part of November and part of December.

f For the season was giuen to raine, and so the weather was more sharpe and cold, and also their conscience touched them. g Yehauelaid one stone vpon another. h Beadish. 7. 19.

i Let them be appointed to examine this matter.

k They went to the chiefe cities to sit on this matter, which was three monthes in finishing.

l As a token that they would keep promise and do it.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which similitude is to hang things vpon. l. a. 32. 23.

* Eod. 32. 39. and 34. 12. 15. 16. d. d. 7. 13.

* Deut. 32. 6.

g Hast not vtterly call vs downe and destroyed vs for our finnes, Deut. 28. 17.

h He sheweth that God is iust in punishing his people, and yet mercifull in reseruing a residue to whom he sheweth iourour.

* i. E. d. p. e. He confessed his finnes, & the finnes of the people.

b Meaning, that God would receive them to mercy. c Which are strangers and married contrary to the Law of God. d Because God hath giuen thee authoritie & learning to persuade the people therein and to command them.

and Kela'ah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the fingers, Eliashib, And of the porters, Shallum, and Telem, and Uri.

25 And of m Israel: of the sonnes of Paro'sh, Ramiah, and Tefiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benajah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Teremoth, and Elijah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Terimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Ichohanai, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Maluch, and Adaiah, Taphub, and Sheal, Teremoth.

30 And of the sonnes of J Pahath Moab, Adna, and Chelai, Benajah, Maafiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon.

32 Benjamin, Malluch, Shemarlah.

33 Of the sonnes of Hahum, Matrenai, Macattah, Zabad, Eliphelet, Teremai, Manasseh, Shimci.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Matrenai, and Jaafan,

38 And Banni, and Benuui, Shemei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shafai, Sharai,

41 Azareel, and Shelemiah, Shemarlah,

42 Shallum, Amariah, Toseph.

43 Of the sonnes of Nebo, Teiel, Mattithiah, Zabad, Zebina, Iadzu, and Toel, Benajah.

44 All these had taken strange wives: and among them were women that had children.

m Meaning of the common people: for before hee spoke of the Priests and Levites.

Or the Captaine of Moab.

n Which also were made illegitimate, because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times, set up worthy persons for the commoditie and profite of his Church, as now within the compass of fiftie yeeres: he raised up divers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra and Nehemiah. Whereof the first was their Captaine, after their returne home, and provided that the Temple were builded: the second reformed their manners, and planted Religion: and the third builded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man, and in great authoritie with the King, so that the King favoured him greatly, and gave him most ample Letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because hee was the writer thereof.

CHAP. I.

4 Nehemiah becometh the calamitie of Ierusalem 5 He confesseth the finnes of the people, and prays for them.



He words of Nehemiah the sonne of Hachaliah. In the month 3 Chisleu, in the twentieth yere as I was in the palace of Shulhan, 2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were delivered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the c prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I fate downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his Commandements,

6 I pray thee let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, and haue not kept the Commandements, nor the Statutes, nor the Iudgements, which thou commandest thy seruant Moses.

8 I beseech thee, remember the word that thou commandest thy seruant Moses, saying, Yee

will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my Commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now the e are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to 4 feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of: this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained Letters of Artaxerxes, he began to Ierusalem, 17 and builded the walles.

NOW in the month 2 Nisan in the twentieth Nyere of King 3 Artahshaste the Wine stood before him, and I tooke vp the Wine, and gave it vnto the King. Now I was not before: I was in his presence:

2 And the King saide vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I fore afraid,

3 And I saide to the King, God saue the King for euer: why should not my countenance be sad, when the cite and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I prayed c to the God of heauen,

1 Dnt. 29. 25, 28.

2 Dnt. 30. 4.

d That is, to weare ship thee.

e To wit, the King Artahshaste.

a Which was the first month of the yere, and containeth part of March and part of April. b Who is also called Darnas, read Ezra 7. 1. and was the sonne of Hyslapis.

e I desired God in mine heart to prosper mine enterprise.

a Which containeth part of November, and part of December, and was their ninth month. b A Iew was I was.

c Meaning, in ludea.

1 Dnt. 2. 4.

1 Dnt. corrupted.

5 And

5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the city of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, (the Queene also sitting by him) How long shall thy journey bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaines beyond the || river, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the Kings || parke, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaines beyond the River, and gaue them the Kings Letters. And the King had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant and Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof denoued with the fire.

14 Then I went fourth vnto the gate of the || fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall and turned backe, and coming backe, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that hee had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant and Ammonite, and Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebel against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his

seruants will rise vp and build, but as for you, ye haue no portion, nor right, nor memoriall in Ierusalem.

God (to whom he hath appointed this citie onely) neither did celbes euer leare God.

CHAP. II.

The number of them that builded the walles.

Then arose Eliashib the hie Priest with his brethren the Priests: and they built the sheepgate they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fifth port did the sonnes of Sanaah build, which also layd the beames thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Mehezabel: and next vnto them fortified the Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lordes.

6 And the gate of the old fishpoole fortified Iehoiada the sonne of Paseh, and Meshullam the sonne of Besodaiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the riuer.

8 Next vnto him fortified Vzaiel the sonne of Harhobiah || of the goldsmiths: next vnto him also fortified Hananiah the sonne || of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattath, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hassub the sonne of Pahath Moab fortified the second || portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloeh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanaah: they built it and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee builded it, and set on the doores thereof: the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

Neither ye are of the number of the children of any of your prede.

In Ebrew, they finished it that it, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintain it.

The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their abience.

Or, of Zorobabab, Or, of the Apothecaries.

Or, mesfort.

Or, Ephraim.

Or, paraisit.

As God moued mee to see, and he gaue me good successe therein.

These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had advertisement eue of their affaires & wrought them great trouble.

Or, grommit.

That is, contemner of other nations, although God had forsaken vs.

They were encouraged & gaue themselues to doe well, and trauell in this worthy enterprise.

They were three chiefe gouernours vnder the king of Persia beyond Euphrates. Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stretch the hatred of princes most against them.

vnto the fifth poole of Shelah by the kings garden, and vnto the feps that goe downe from the cite of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the sepulchres of Dauid, and to the fifth poole that was repaired, and vnto the house of the mighty.

17 After him fortified the Leuites, Rehun the sonne of Bani, and next vnto him fortified Hahabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadai the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iehua the ruler of Mirpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sonne of Zaachai, and fortified another portion from the corner vnto the doore of the house of Eliasib the high Priest.

21 After him fortified Merimoth the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliasib, euen as long as the house of Eliasib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Hashtub ouer against their house: after him fortified Azariah, the sonne of Maaserah, the sonne of Ananiah by his house.

24 After him fortified Binnui, the sonne of Henadai another portion, from the house of Azariah vnto the turning, and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison, after him Pedaiah the sonne of Parosh.

26 And the Nethinims they dwell in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horse-gate fourth fortified the Priests, every one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Sheamaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the Merchants ouer against the gate Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepe-gate fortified the goldsmiths and the Merchants.

CHAP. IIIII.

7 The building of Ierusalem is hindered. 15 But God breaketh their enterprise. 17 The wewes build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that wee builded the wall, then was he wroth and fore grieved,

and mocked the Iewes,

2 And sayd before his brethren and the armie of Samaria, thus hee sayd, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stonnes whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a foxe goe vp, hee shall euen breake downe their stone wall.

4 Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne bee put in thy presence: for they haue prouoked vs before the builders.

6 So wee built the wall, and all the wall was ioyned vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Adododims heard that the wallles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our adueraries had said, They shal not know, neither see, till wee come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwell beside them) came, they told vs ten times, From all places, whence yee shall returne, they will bee vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people. Bee not afraid of them: remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

15 And when our enemies heard that it was known vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, every one vnto his worke,

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the rulers stood behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For every one of the builders had his sword girt on his loines, and so builded: and hee that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

Of his companions that dwell in Samaria.

Thus the wicked that confide in their Gods power is euer in a readinesse for the defence of his,

mocke them as though they were weake and feeble.

This is the remedie that the children of God haue against the scurrilous & threatening of their enemies, to see to God by prayer,

Let them bee spoiled and led away captiue.

Let thy plague declare to y world that they set themselves against thee, and against thy Church: thus he prayeth, only having respect to Gods glory, & not for any priuate affection, or grudge.

Or, halfe height. 166. make us stay, warning the people.

That is oftentimes.

They which brought the tidings, said thus.

When you leane your worke, and goe either to cate, or to rest, our enemies will assaile you.

Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for y maintenance of Gods glory, and for the preservation of their owne liues and of others, hee encourageth them to play the valiant men.

To overcome them and to encourage them to their worke.

Where the weapons and armour of the city lay.

Which dwell in the plaine country by Iorden and Iericho.

Reade Ezra, Chap. 2. 45.

Meaning, the fixt of his sonnes.

Which was the place of iudgement, or execution.

k Meaning, to resist their enemies, if neede required.

20 In what place therefore yee heare the found of the tympanet, ^k re'ort yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starrs came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *sauit* euery one put them off for washing.

CHAP. V.

The people are oppressed and inuerted. 6 Nehemiah remembreth it. 14. Hee doe not the portion of others that had ruled before, lest he should grieve the people.

Now there was a great grie of the people and of their wiues ^a against their brethren the Iewes.

2 For there were that sayd, Wee, our sons and our daughters are many, therefore wee take vp ^b corne, that we may eate and liue.

3 And there were that sayd, We must gage our lands, and our vineyards, and our houles, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the kings ^c tribute upon our landes and our vineyards.

5 And now our flesh is as the ^d flesh of our brethren, and our finnes as their finnes: and loe, wee bring into subiection our onnes and our daughter s, as seruants, and there be of our daughters ^e in subiection, and there is no power in our hands: for other men haue our landes and our vineyards.

6 Then was I very angry when I heard their grie and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and saide vnto them, You lay ^f burdens euery one upon his brethren: and I let a great g assembly against them.

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and wil you sell your brethren againe, or shall they bee sold vnto vs? Then held they their peace, and could not answer.

9 I said also, That which ye do, is not good, ought ye not to walke in the feare of our God, for the ^g reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you let vs leaue off this ^h burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houles, and *remitt* the hundredth part of the siluer, and of the corne, of the wine, and of the oyle: that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast sayd, Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be governor in the land of Iudah, from the twentieth yere, euen vnto the two and thirtieth yere of King Artahabastus, that is, twelue yere, I, & my brethren haue not eaten the ^m bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule over the people ⁿ but I did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of the wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my Table an hundred and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox, and fixe cho' in sheepe, and birds were prepared for mee, and within ten dayes wine for all ^o abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done, for this people.

CHAP. VI.

Nehemiah answerseth with great wisdom, and saith to his aduersary, it is hee that is out of charged by the falsitrap etc.

And when Sanballat, and Tobiah, and Gethem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no moe ^a breaches therein (though at that time I had not set vp the doores vpon the gates.

2 Then sent Sanballat and Gethem vnto me, saying, Come thou that we may meeete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: ^b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand.

6 Wherein was written, It is reported among the heathen, and ^c Gashmu hath said it, that thou and the Iewes thinke to rebel, for the which cause thou buildest the wall, and thou wilt bee their King, according to these words.

7 Thou hast also ordeined ^d the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou seinest them of thine owne heart.

9 For all they afraid vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore ^e encourage thou me.

10 ¶ And I came to the house of Sheaniath the sonne of Delaiah the sonne of Mehetabel, and hee was ^f shut vp, and he sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

m I receiued not that portion and diet, which the gouernours that were before mee exacted, wherein he declared that he rather sought the wealth of the people then his owne commo'ditie.

o Or, once in ten a yere.

p Whithers at other times they had by measure, at this time they had most liberally.

a That is, that they were ioynd together, as Chap. 4. 6.

b Meaning that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our felicitie to the hands of the wicked: Or, Gashmu.

c As the same gorch.
d Thou hast bribed & set vp falsse Prophets, to make thy little king, and so to defraud the king of Persia of that subiection which you owe vnto him.
e Or, strengthen thou mine bond.
f As though he would be leeter, so the intent that he might pray vnto God with greater liberty, & receive some reuelation which in him was but hypocricie.

l That is, when they were purified themselves, or (as when they washed their clothes.

a Against their which which oppressed them.

b This is the complaint of the people shewing to what extremity they were brought vnto.

c Topay one tribute to the king of the Persians, which was exacted yearly.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for poeerty are constrained to hire them to others.

f You prefer them with vinty and seek how to bring all things into your hands

g Both Because they should bee moued with pities, seeing how many were by them oppressed, & also heare the iudgement of others, which should be as it were witness of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaves?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our desire are no better then theirs.

l Or, to buy.

m Which ye take of them for the foane.

f He doubted not but God was able to perfect him, and knew that if hee had obeyed this counsell hee should haue discouraged all the people; thus God giueth power to his to fulfil fall prophetes, though they seeme to haue neuer so great probability.

g Very griefe caused him to pray against Ierusalem, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is onetue min^g of God, the deuil hath a great sort of hindings.

h Which was the sixt month and contained part of August, and part of September.

i After that had sent Saabballat his answer.

k Thus the Church of God hath ever more enemies and professed enemies.

l See vs. 49. 13.

m To wit, they that are mentioned, verie 2.

n Ezer, hold, hem, meaning title of honor were put in.

o Ezer 2.

p That is, the inhabitants of Iudah.

q Azariah in Ezra is called Scariah, and Raamah, Re-liah, chap. a. 2.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, Should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And Ioe, I perceived, that God had not sent him; but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired, that I might be affraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, & Noadiah the 8th Prophetesse also, & the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fife and twentieth day of Elul, in two and fifty dayes.

16 And when all our enemies heard thereof, they saw all the heathen that were about vs, they were affraide, and their courage failed them: for they knew, that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose names I let vs write vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworn vnto him: for hee was the sonne in lawe of Shechanah, the sonne of Arah: and his sonne Ichonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

20 And I sawe, that these things which hee did, were more dangerous then the outward

CHAP. VII.

After the wall once builded, in the watch appointed, & they that returned from the captiuitie are numbered.

Now k when the wall was builded, and I had set vp the doores, and the porters, and the fingers and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Ierusalem (for hee was doublese a faithfull man, and feared God aboute many)

3 And I saide vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the Sonne: and while they stand by, let them shut the doores, and make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie,

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamah, Nahamani, Mordocai, Bilshan, Mispereth, Ligui, Nchem, Ba-

anah. This is the number of the men of the people of Israel.

8 The sons of Parosh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephathiah, three hundredth seuentie and two.

10 The sonnes of Arah, sixe hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand eight hundred and eightene.

12 The sonnes of Elam, a thousand two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and foure.

14 The sonnes of Zachai, seven hundredth and threescore.

15 The sonnes of Binnui, sixe hundredth and eight and forty.

16 The sons of Bebai, sixe hundredth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundredth and two and twenty.

18 The sonnes of Adonikam, sixe hundredth threescore and seven.

19 The sonnes of Biguai, two thousand threescore and seven.

20 The sonnes of Adin, sixe hundredth and fife and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hafsum, three hundredth and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The d sonnes of Gibeon, ninety and fife.

26 The men of Beth-lehem and Neophah, an hundredth fourescore and eight.

27 The men of Anathoth, an hundredth and eight and twenty.

28 The men of Beth-azmaueth, two and fortie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, seven hundredth and three and fourety.

30 The men of Ramah and Gaba, sixe hundredth and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundredth and three and twenty.

33 The men e of the other Nebo, two & fifty.

34 The sonnes of the other Elam, a thousand two hundredth and foure and fifty.

35 The sonnes of Harim, three hundredth and twenty.

36 The sonnes of Iericho, three hundredth and fife and forty.

37 The sonnes of Lod-hadid and Ono, seven hundredth and one and twenty.

38 The sonnes of Senaah, three thousand nine hundredth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pahsur, a thousand two hundredth and seven and forty.

42 The sonnes of Harim, a thousand and seuentee.

Or, the captiuitie of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

Or Hodiahs

43 ¶ The Leu'ites: the sonnes of Iehua of Kadmiel, and of the sonnes of Hoduiah, seuentie and foure.

44 The fingers : the children of Asaph , an hundred and eight and fourtie.

45 The porters : the ionnes of Shallum , the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub , the ionnes of Hatita, the sonnes of Shobai, an hundred and eight and thirrie.

46 ¶ The Nehinims: the ionnes of Zihah, the sonnes of Hahsupha, the sonnes of Tabaoth,

47 The ionnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagabai, the sonnes of Shalmal,

49 The ionnes of Hanan , the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam , the sonnes of Vzazai, the sonnes of Paseah,

52 The sonnes of Bela, the sonnes of Meunim, the sonnes of Nephthelim,

53 The sonnes of Bakkbuk , the ionnes of Hakupha, the sonnes of Hahur,

54 The sonnes of Bazlith, the sonnes of Mehidai, the sonnes of Harpha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Neziah , the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai , the sonnes of Sophereth, the sonnes of Per da,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah , the sonnes of Hattil, the sonnes of Pechereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Solomons seruants were three hundred , nineie and two.

61 ¶ And these came vp from Tel-melah, Tel-hareh, Cherub , Addon , and Immer : but they could not few their fathers hou'es, nor their feed, or if they were of Israell.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests : the sonnes of Barabiah, the sonnes of Hakkor, the sonnes of Barzilai, which tooke one of the daughters of Barzilai the Gileadite to wife , and was named after their name.

64 These sought their writing of the genealogies , but it was not found : therefore they were put from the Priesthood,

65 And the Tirshatha said vnto them , that they should not eate of the most holy , till they rose vp a Priest with * Vrims and Thummim.

66 All the Congregation together was two and fourtie thousand , three hundredth and three-score,

67 Besides their seruants & their maids , which were seuen thousand three hundredth and seuen and thirrie : and they had two hundredth and five and fourte singing men and singing women.

68 Their horses were seuen hundredth and fixe and thirrie, and their mules two hundredth and five and fourtie.

69 The camels foure hundredth and five and

f Read Ezra 8:11.

g Meaning Nehemiah: for Tirshatha in the Chaldee tongue significth a butler. * Exod. 28. 30.

thirrie, and fixe thousand , seuen hundredth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treature, a thousand drammes of gold, fiftie basins, fixe hundredth and thirrie Priests garments.

71 And some of the chiefe fathers gaue vnto the treature of the worke , twentie thousande drams of golde, and two thousand and two hundredth] pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of gold , and two thousand pieces of siluer, and threescore and seuen Priests garments,

73 And the Priests, and Leuites, and the porters and the fingers , and the rest of the people and the Nethinims , and all Israell dwelt in their cities : and when the sixteenth month came, the children of Israell were in their cities.

h Read Ezra 2:69.

i Cr. miss.

i Which containeth part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to' em the Law. 13 They rejoice in israel for the knowledge of the word of God. 15 They keep the feasts of their ancestors toobes.

And all the people assembled them selues together, in the freete that was before the watergate, & they pake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israell.

† Ebr. at one man.

2 Read Ezra 7:6

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth month,

ii Which had age and of cecion to vnderstand.

3 And he read therein in the freete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale, that the people had to heere the word of God,

4 And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedajah, and Michael, and Malchiiah, and Hahsum, and Hahshadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people : for hee was aboute all the people : and when he opened it, all the people stood vp.

d To the intent that his voice might be better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed them selues, and worshipped the Lord with their faces toward the ground.

7 All of Ioshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauled the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, & cauled them to vnderstand the reading,

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest & Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the words of the Law.

e To considering their offences against the Law. Therefore the Leuites doe not re. proue them for mourning, but a sheweth of Gods mercies forasmuch as they are repentant.

10 He said also vnto them, Goe, and eate of the fat, and drink the sweet, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not fory therefo: e: for

f That is, remember the poore.

g R'ioyce in the Lord, and he will giue you ſtrength.

the joy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Hold your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, and to make great joy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day the chiefe fathers of all the people, the Prieſtes, and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruſt them in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moſes) that the children of Iſrael ſhould dwell in *boothes in the feaſt of the ſeuenth moneth.

*Leuit. 23. 34.

15 And that they ſhould cauſe it to bee declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

Or goodly branches, as Leuit. 23. 40.

16 So the people went forth and brought them and made them boothes, euery one vpon the b'rooche of his houſe, and in their courtes, and in the courtes of the houſe of God, and in the ſtreet by the water gate, and in the ſtreete of the gate of Ephraim.

h For their booths were made ſt'ab'one, as the Dut. 22. 8.

17 And all the Congregation of them that were come againe out of the captiuitie made boothes, and ſate vnder the boothes: for ſince the time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was al' moſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eighth day a ſolemne aſſembly, according vnto the manner.

CHAP. IX.

The people repent, and ſiſtke their ſtrange wiues. The Leuites exhort them to praſe God, declaring his wonders, and their ingratitudo, 30 and Gods great mercies towards them.

IN the foure and twentieth day of this moneth the children of Iſrael were aſſembled with *faſting, and with ſackcloth, and earth vpon them.

a Meaning, the ſeuenth. a. 1. Eſdras 9. 4.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

b For ſtrange children.

3 And they ſtood vp in their place and read in the booke of the Law of the Lord their God ſourteimes on the day, and they confeſſed and worſhipped the Lord their God fourteimes.

b They made confeſſion of their ſinnes and wicked praictes.

4 Then ſtood vp vpon the ſtaires of the Leuites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites ſayd, men Ieſhua and Kadmiel, Bani, Haſhabnab, Sherebiah, Hodiah, Shebaniah, and Pethahiah, ſtand vp and praife the Lord your God for euer and euer, and let them praye thy glorious Name, O God which excelleth aboue all thank-giuing and praife.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſea, and all that are in them, and thou preſerueſt

them all, and the hoſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abram, and broughteſt him out of Vr in Caldea, and madeſt his name Abraham,

* Gen. 11. 31. * Gen. 17. 5.

8 And foundeſt his heart faithfull before thee, and madeſt a Couenant with him, to giue vnto his ſeede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iſebutites, and Girgathites, and haſt performed thy words, becauſe thou art iuſt.

* Gen. 15. 8.

9 Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red ſea.

* Exod. 3. 7. and 14. 7.

10 And ſhewed tokens & wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt thee: therefore thou madeſt thee a Name, as appeareth this day.

11 For thou diddeſt breake vp the Sea before them, and they went through the mids of the ſea on dry land: and thoſe that purſued them, haſt thou caſt into the botomes as a ſtoine, in the mighty waters:

* Exod. 14. 21.

12 And thou leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod. 13. 21.

13 Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances, and good Commandements,

* Exod. 19. 18. and 20. 1.

14 And declaredſt vnto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and Lawes, by the hand of Moſes thy ſeruant:

15 And gaueſt them bread from heauen for their hunger, and broughteſt forth water for them out of the rocke for their thirſt: and thou promiſedſt them that they ſhould goe in, and take poſſeſſion of the land, for the which thou haſt liſt vp thine hand for to giue them.

* Exod. 16. 15.

* Exod. 17. 6. * Deut. 1. 8.

16 But they and our fathers behaved themſelues proudly, and hardened their necke, ſo that they hearkened not vnto thy Commandements,

17 But reſuſed to obey, and would not remember thy marueilous workes: thou haſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercy, yet forſookeſt them not.

18 Moreover, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the land of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe: the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way wherby they ſhould goe.

* Exod. 13. 22. num. 14. 14. 1. Cor. 10. 1.

20 Thou gaueſt alſo thy good Spirit to inſtruſt them, and withheldſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them forty yeeres in the wilderneſſe: they lacked nothing: their clothes waxed not old, & their ſee' ſwell'd not.

* Deut. 8. 4. c Though the way was tedious and long.

22 And thou gaueſt them kingdoms & people, and diſcatteredſt them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

d Meaning, the heathen whom hee drove out. * Num. 32. 16.

23 And thou diddest multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gauest them into their hands, with their kings, and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eat, and were filled, and became fat, and liued in pleasure thow thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which thou protested among them to turne them vnto thee) and committed great blaphemies.

27 Therefore thou deliuerest them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Lawe: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should doe and liue in them) and pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou diddest forbear them many yeeres, and protestedst among them by thy Spirit, euil: by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepst couenant and *mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but wee haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Lawe, nor regarded thy commandements, nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land

which thou didst set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make * a fire couenant, and write it, and our princes, our Leuites, and our Priests seale vnto it.

C H A P. X.

1 The names of them that sealed the Couenant let vs see God and the people.

Now they that sealed, were Nehemiah the Tirshatha the sonne of Hachabiah, and Zidkiah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Pashur, Amariah, Malchiah,
- 4 Hattuth, Shebaniah, Malluch,
- 5 Harim, Meremoth, Obadiah,
- 6 Daniel, Ginnethon, Baruch,
- 7 Meshullam, Aiah, Miamin,
- 8 Maaziah, Bilgai, Shebaniah: these are the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiiah, Hanan,

- 11 Micha, Rehob, Haphabiah,
- 12 Zaccur, Sherebiah, Shebaniah,
- 13 Hodiab, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, Pahath Moab, Elam, Zattu, Bani,

- 15 Bunni, Azgad, Bebai,
- 16 Adoniah, Bigvai, Adin,
- 17 Ater, Hizkiah, Azzur,
- 18 Hodah, Hashum, Bezai,
- 19 Hariph, Anathoth, Nebai,
- 20 Magpiash, Meshullam, Hezir,
- 21 Melhezabeel, Zadok, Iaddua,
- 22 Pelatiah, Hanan, Anaiah,
- 23 Hoshea, Hananiah, Hashub,
- 24 Hallohef, Pileah, Shobek,
- 25 Rehum, Hashabnah, Maaseiah,
- 26 And Abiah, Hanan, Anan,
- 27 Meshuch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the Nethinims, and all that were separated from the people of the lands vnto the Law of God, their wives, their sonnes, and their daughters, all that coulde vnderstand.

29 The chiefe of them receiued it for their brethren, and they came to the curse and to the oath to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes.

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, that wee would not take it of them on the Sabbath, and

m That is, to be the Lords thereof.

n Thus by affliction they promise to keepe Gods commandements, wherewith they coulde not be brought by Gods great benefites.

l Or, / and / or.

a Which subscribed to keepe the promise.

l Or, complaint of Jews.

b Reade Ezra 2 49.

c Which being idolaters sought to seeke their wickednes, and gaue themselves to serue God.

d They made the oath in the name of the whole multitude.

e Wherewith they gaue themselves: they brake the lawe, as Deut. 8. 15.

f Which notwithstanding they brake soone after, as chap. 13. 15.

e Taking heauen and earth to witness that God would delroy them except they returned as 2 Chron. 34. 19.

f He declareth how Gods mercies euer continued with the wickednesse of the people, who euer in their prosperity forgot God.

** Leuit. 18 5, 27 & 20. 12. Rom 10 5 Gal. 3. 12. g Which is a multitude taken of oxen, that strike at the yoke or burden, 23 Zech. 7. 11. h When thou diddest admonish them by thy Prophets. i Ebr. thou didst prolong vpon them many yeeres.*

** Exod. 34. 6, 7. * Psal. 143. 1, 2. i By whom we were led away into captivity, and haue been appointed to be slaine, as Ester 3. 12.*

k He consisteth that all these things came to their sinnes, but he appeale h from Gods iustice to his mercies.

l That thou wouldst delroy them except they would returne to thee, as Jerk 36.

*Leuit. 25 4.
dent. 15. 1.
Ebr. sand.*

and on the holy dayes: *and that we would let the seventh yeere be free, and the debts of eury person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the sheaf of bread, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, *even* the Priests, the Leuites, and the people to bring it into the house of our God, || by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lord.

36 And the first borne of our sonnes, and of our cattell, as it is written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruit of euerie tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our trauell.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the come, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and wee will not forsake the house of our God.

CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, 22 and who in the cities of Iudah.

And the rulers of the people dwelt in Ierusalem: the other people also cast lottes, to bring one out of ten to dwell in Ierusalem the holy city, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt at Ierusalem, but in the cities of Iudah, eury one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinins, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Vz-ziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephathiah, the sonne of Mahaleel, of the sonnes of Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col-Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioaiab, the sonne

of Zechariah, the sonne || of Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseah, the sonne of Ithiel, the sonne of Ieshaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Semuah was the second ouer the cite:

10 Of the Priests, Iedaiah the sonne of Ioaiab, Iachn.

11 Seraiah the sonne of Hilkiah, the sonne of Meshullam the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundred twenty and two, and Adaiah, the sonne of Ieroham, the sonne of Pelakiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Paschur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two and fourtie: and Amasbai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred and eight and twentie, and their ouerchief was Zabdai the sonne || of Hagedolim.

15 And of the Leuites, Sheamaiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hasubai, the sonne of Banni.

16 And Shabbethai, and Ioabab of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabi, the sonne of Asaph was the chiefe to be in the thanksgiving and prayer, and Bakbukiah the second of his brethren, and Abda, the sonne of Shamma, the sonne of Galal, the sonne of Ieduthan.

18 All the Leuites in the holy city were two hundred fourescore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the gates, were an hundred twenty and two.

20 And the residue of Israel, of the Priests, and of the Leuites dwelt in all the cities of Iudah, eury one in his inheritance.

21 And the Nethinins dwelt in the || fortress, and Ziba, and Gispai were ouer the Nethinins.

22 And the ouerchief of the Leuites in Ierusalem was Uzzi the sonne of Ban, the sonne of Athabiah, the sonne of Mattaniah, the sonne of Micha: of the sons of Asaph singers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithfull provision should be for the singers eury day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah was at the kings hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Iudah dwelt in Kiriat-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel,

Or, of a sibi-sonite.

That is, was the chiefe Priest.

That seued and ministered in the Temple.

Or, of one of the great men.

That is, he began the Psalme, and wasthe chaunter.

Meaning, of the Temple. Of them, which dwelt not in Ierusalem.

Or, Ophai.

Was chiefe about the king in all his affaires.

This declareth wherefore they giue this third part of the shekel, which was besides the halfe shekel that they were bound to pay, Exod. 30. 13.

Or, into the house of.

By this rethorick it is meant that there was no other ceremony in the Law, whereunto they did not bind themselves by couenent.

Wherefore we laboured, or troubled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenent that wee made. Numb. 38. 26.

We will not leave it destitute of that which shall be necessary for it.

Because their enemies dwelt round about them, they provided that it might be replenished with men, and vessels publicke, because here were few that offered themselves willingly.

Which some of Perez the sonne of Iudah.

and the villages thereof.
 26 And in Ieshua, and in Moladah, and in Beth-paltes,
 27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,
 28 And in Ziglag, and in Mechonah, and in the villages thereof,
 29 And in En-rimmon, and in Zareah, and in Iarmuth,
 30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
 31 And the sonnes of Benjamin from Geba, in Mishmah, and Aith, and Beth-el, and in the villages thereof,
 32 Anathoth, Nob, Ananiah,
 33 Hazor, Ramah, Gittaim,
 34 Hadid, Zeboim, Nebakir,
 35 Lod and Ono in the carpenters valley.
 36 And of the Leuites were du sons in Iudah and in Benjamin.

CHAP. XII.

1 The Priestres and Leuites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

These also are the Priestres and the Leuites that went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,
 3 Shecaniah, Rehum, Merimoth,
 4 Iddo, Ginnetho, Abiah,
 5 Miamun, Masaiiah, Bilgah,
 6 Shemaiah, and Ioiaib, Iedaiah,
 7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priestres, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, were ouer the thanksgivinge, he, and his brethren.

9 And Bakbukiah, and Vnni, and their brethren were about them in the d watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliasib, and Eliasib begat Ioiada,
 11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestres: vnder e Seraiah was Meraiiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicui, Ionathan, vnder Shebaniah Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon Meshullam,

17 Vnder Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Pitai,

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,

19 Vnder Ioiaib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethanel.

22 In the dayes of Eliasib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Priestres in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chron cleas euen vnto the dayes of Iohanan the sonne of Eliasib.

24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of: Ioiakim the son of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgivinges and with songs, cymbals, viols, and with harpes.

28 Then the fingers gathered themselues together, both from the plaine country about Ierusalem, and from the villages of Nephtathi,

29 And from the house of Gijoi, and out of the countreyes of Geba, and Azmuth: for the fingers had built them villages round about Ierusalem.

30 And the Priestres and Leuites were purified, and cleansed the people, & the gates, and the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the one went on their right hand of the wall toward the dung gate.

32 And after them went Hofniah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priestres sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azareel, Malalai, Gilalai, Maai, Nethanel, and Iudah, Hanani, with the musickall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them, went they vp by the staires of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gaue thanks in the house of God, and I after the halfe of the rulers with me.

41 The Priestres also, Eliakim, Maa'ciah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maafciah, and Shemaiah, and Eleazar, and Vzzi, and Iehonanan, and Malchiah, and Flam,

g That is, one after another and euery one in his course.

h These are the names of the fingers.
 i Which were a certaine family, and hid their perfidious in the fields, 1 Chron. 1. 54.

i Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the cite of Dauid.

a From Babylon to Ierusalem.

b Next in dignity to the hie Priestes, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards and watches according to their times, as 1. Chron. 13. 6.

e That is, next to Seraiah, or rather of that order which was called after the name of Seraiah.

f Whereof was Zechary Iohn Daphtis father.

For cov'd to
beare.

Elam, and Ezer: and the fingers of sang loude, ha-ving Izrahiah which was the overseer.

43 And the same day they offered great sacrific-ces, and rejoiced: for God had given them great joy, so that both the women, and the children were joyfull: and the joy of Ierusalem was heard farre off.

Which were
chambers appointed
by Hezekiah
to put in the
offices and
such things.
2. Chro. 31. 1. and
now were repaired
again for the
same use.

44 Also at the same time were men appointed over the chambers of the store: or the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the Priests, and the Leuites: for Iudah rejoyced for the Priests, and for the Leuites that Ierusalem.

45 And both the fingers and the porters kept the ward of their God, and the ward of the purification according to the commandment of David, and Salomon his sonne.

* 1. Chron. 15. 16.

46 * For in the dayes of David and Asaph, of olde were chief fingers, and songs of praise and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Irael give portions vnto the fingers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

That is, the
tenth part of the
offices.

CHAP. XIII.

The Law is read. 3 They separate from them all strangers. 15 Nehemiah reprooueth them that breake the Sabbath. 30 An ordinance is made.

And on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite should not enter into the Congregation of God,

* Deut. 23. 2.

2 Because they met not the children of Irael with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* Num. 23. 5, 6.

3 Now when they had heard the law, they separated from Irael: all those that were mixed.

That is, all such
which had ioynd
in voluntary mar-
riage, and also those
with whom God
had forbidden
them to have
ioceticke.

4 ¶ And before this had the Priest Eliafhib the ouersight of the chamber of the house of our God, being kineman to Tobiah
5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of Priests.

That the separa-
tion was made,
e. He was ioynd
in affinitie with
Tobiah the Am-
monite and enemy
of the Iewes.
d Called also Da-
uidus, Ezra 7. 1.
f Or, at the gates
end.

6 But in all this time was not I in Ierusalem: for in the two & thirtieth yeere of Artahastate king of Babel, came I vnto the king, and after certaine dayes I obtained of the king.

Thus we see to
what inconueni-
ences the people
fall into, when they
are destitute of
one that hath the
feare of God, seeing
that the chief
gouernor was but
a while absent, and
yet they fall into
such great abartri-
ties, as appeareth
also, Exod. 32. 1.

7 And when I was come to Ierusalem, I vnderstood e the euill that Eliafhib had done for Tobiah, in that hee had made him a chamber in the court of the house of God.

8 And it grieved mee sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the cham-bers: and thither brought I againe the vessels of the house of God with the meat offering and the incense:

10 And I perceived that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, * when the Leuites and fingers that executed the worke,

11 Then reprooued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadock the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hananiah the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my thankes that I haue shewed on the house of my God, & on the offices thereof.

15 In those dayes, law I in Iudah them, that trode winepresses on the Sabbath, & that brought in sheaves, and which laden asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they solde vitales.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and said vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your athers thus, and our God brought all this plague vpon vs, and vpon this cite: yet ye increase the wrath vpon Irael, in breaking the Sabbath.

19 And when the gates of Ierusalem beganne to be darke before the Sabbath, I commanded to shut the gates, & charged, that they should not be opened till after the Sabbath, and some of my seruants set at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chappmen and marchants of all merchandise remained once or twice all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should cleanse themselves, and that they should come and keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those daies also I saw Iewes that married wiuues of Ahhod, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Ahhod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 ¶ Did not Salomon the king of Irael sinne by these things? yet among many nations was there no king like him: for hee was beloved of his God, and God had made him King ouer Irael: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, when to marry strange wiuues?

He proceeth
that hee did his
dutie with a good
conscience, yet he
deeth nor iustifie
himselfe herein,
but desireth God
to fauour him and
to be mercifull
vnto him for his
owne goodnes
sake, vs. 22, and
31.
g I declared vnto
them that God
would not suffer
such transgressions
of his Law to be
vnpunished.

h Was not this a
great cause, why
God plagued vs
in times past, re-
minding that if they
transgressed now
in the same man-
ner, their plague
should be greater.
i About the time
that the Sun went
down for the Sab-
bath lasted from
the Sunne going
downe vnto the
one day to the Sun
setting of the ouer.

k Meaning of this
Temple, that none
that was vnclane
should enter.

l Which was a
city of the Philis-
tines and they had
married wiuues her-
of, and so had cor-
rupted their speech
and Religion.
m That is, did
excommunicate
them and driue
them out of the
Congregation.

* 1. King. 3. 7. 12.

* 2. Sam. 12. 24. 25.

* 1. King. 11. 4. 9
eccles. 47. 19. 30. 9

n Punish them according to their fault & coil example, which they have giuen to the rest of thy people contrary to their vacation,

28 And one of the sonnes of Ioiada the son of Blashub the hie Priest was the son in law of Sannabath the Horonite : but I chafed him from me.
29 Remember them, O my God, that^a defile the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then I clenfed them from al strangers, and appointed the wards of the Priests and of the Leuites, every one in his office.
31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God,^o in goodnesse.

o That is, to them mercy vnto me.

E S T E R.
THE ARGUMENT.

Because of the diuersity of names, whereby they used to name their Kings, and the supputation of yeeres where- in the Ebrewes and the Grecians doe vary, diuers Authors write diuersly as touching this Ahasueros, but it seemeth, Daniel 6. 1. and 9. 1. that he was Darius King of the Medes, and some of Ahyages, but also Ahasueros, which was a name of honour, and signified great and chiefe, as chyshe head, Herein is declared the great mercies of God toward his Church : who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he ener stirreth vp some, by whom hee sendeth comfort and deliuerance. Herein also is described the ambition, pride, and cruelitie of the wicked when they come to honour, and their sudden fall when they are at height, and how God preferreth and preseruech them which are zealous of his glory, and haue a care and loue toward their brethren.

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C H A P. I.

3 King Ahasueros maketh royall feast. 12 Whereunto the Queene Vasthi will not come. 19 For which cause, she is dero- ced. 20 The kings decree touching the punishment of man.



IN the dayes of a Ahasueros, (this is Ahasueros) that reigned from India euen vnto Ethiopia, ouer an hundred and seuea and twentie prouinces)

2 In the dayes when the king Ahasueros^b fate on his throne, which was in the palace of^c Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That hee might shew the riches and glorie of his kingdom, and the honour of his great maiesty many dayes, euen an hundred and foure-score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Under an hanging of white, greene, & blue clothes fastened with cords of fine linnen and purple, in silver rings, and pillars of marble: the d beddes were of golde and of silver vnto a pavement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance, according to the power of the king.

8 And the drinking was by an order, none might^d compell : for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vasthi made a feast also for the women in the royall house of king Ahasueros.

10 Vpon the seueneth day when the king was merry with wine, he commanded Memucan, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches that seru'd in the presence of king Ahasueros,

11 To bring Queene Vasthi before the King with the crowne royall, that he might shew the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vasthi refused to come at the Kings word, which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the wife men, which knew the times (for so was the kings manner towards all that knew the law and the iudgement):

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Martena, and Memucan the seuen princes of Persia, and Media, which saw the kings face, and fate the first in the kingdom)

15 What shall we doe vnto the Queene Vasthi according to the law, because she did not according to the word of the King Ahasueros by the commission of the eunuches?

16 Then Memucan answered before the king, and the Princes, the Queene Vasthi hath not only done keuill against the King, but against all the princes, and against all the people that are in the prouinces of King Ahasueros:

17 For the sake of the Queene shall come a broode vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, the King Ahasueros hath commaunded Vasthi the Queene to be brought in before him, but shee came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despiciuness and wrath.

19 If it please the king, let a royall decree proceed from him, and let it be written among the statutes of Persia & Media, and let it not be transgressed) that Vasthi come no more before the King Ahasueros: and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdomes, (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

18 For which was in the hand of the Eunuches.

b That had experience of things as they had learned by diligent marking in continuance of time.

c Which were his chiefe counsellors, that might haue always access to him.

d By her disobedience she hath giuen an example to all women to doe the like to their husbands.

m Meaning, that they would take first occasion here to doe the like, and that the rest of women would by continuance doe the same.

n Let her be disnoiced, & another made Queene.

o For he had vnder him an hundred twentie and seuen countreyes.

a Called also Darius, who was now the soueraign monarch, and had the gouernment of the Medes, Persians, & Chaldeans, some thinke he was Darius Hytaspis son, called also Artaxerxes.

b Daniel chap. 6. 1 maketh mention but of sixe score, leauing out the number that is vnto the Scripture in diuers places with.

c That is, had rest and quietnesse. * Nehem. 1. 1.

d Which they vnto in those countreyes in stead of tables.

e As was becomming for so magnificent a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 1.

p That is, that the wife should bee subiect to the husband, and at his commandment.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

After the Queene put on say, certaine young maydes are brought to the king. 17 Ester pleiseth the king, and vnaile 2. year. 22 Mordecai discouereth vnto the king, that woman veray him.

After these things, when the wrath of the king Ahahurosh was appealed, he remembered Vashti, and what she had done, and what was decreed against her.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the King beautiful young virgins,

3 And let the king appoint officers through all the prouinces of his kingdom, and let them gather all the beautiful young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch keeper of the women, to giue them their things for purification.

4 And the maide that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and hee did so.

5 ¶ In the cite of Shushan, there was a certaine Iew whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish a man of femim,

6 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah king of Iudah (whom Nebuchadnezar, King of Babel had caried away)

7 And he nourished Hadassah, that is, Ester, his vnckes daughter: for shee had neither father nor mother, and the maide was faire and beautiful to looke on, and after the death of her father and her mother, Mordecai took her for his own daughter.

8 And when the kings commandment, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her stature, and seuen comely maydes to be giuen her out of the kings house, and he gaue charge to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maide came, to goe in to king Ahahurosh, after that she had bene twelue months according to the manner of the women (for so were the dayes of their purifications accomplished, sixe monthes with oyle of myrre, and sixe monthes with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the king) what soeuer shee required, was giuen her to goe with her out of the womens house vnto the kings house.

14 In the evening she went, and on the morow she returned into the second house of the women vnder the hand of Shaafigaz the kings eunuch,

which kept the concubines: shee came in to the King no more, except shee pleased the king, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, she desired nothing, but what Hege the kings eunuch the keeper of the women said: and Ester found fauour in the sight of all those that looked vpon her.

16 ¶ So Ester was taken vnto king Ahahurosh into his house royall in the tenth moneth, which is the moneth Tebeth, in the seuenth yere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, & made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai fate in the Kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai fate in the Kings gate, two of the kings eunuchs, Bigthan and Teresh, which kept the doore, were wroth, & sought to lay hand on the king Ahahurosh.

22 And the thing was knowne to Mordecai, and he told it vnto Queene Ester, and Ester killed the King thereof in Mordecais name: and when inquisition was made, it was found: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

Haman, after he was exalted, obtained of the King that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahahurosh promote Haman the sonne of Hammedatha the Agagite and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transeggest thou the kings commandment?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for hee had told them, that hee was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now that he thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdom of Ahahurosh, euen the people of Mordecai.

a That is, he called the matter againe into communication.

b By the seuen wife men of his council.

c The abuse of these countreyes was lo great, that they mented many means to finde the liues of princes, and therefore as they o daimd wicked lawes that the king might hate whole daughters he would, lo they had diuers houes appointed, as one for the maillies they were virgins, another when they were concubines, and for the Queenes another. d Heade what this purification was, verse 12. * 2. K. Reg. 24. 15.

For portions.

e For though shee was taken away by a cruell law, yet hee called not to haue a fatherly care on her, and therefore did not care of times to beare of her.

f What appaerell hee asked of the eunuch that was he bound to giue her.

Or, Hagah. g Wherein hee modestly appeared, because hee sought not appaerell to commend her beauty, but stood to the Eumuches appointment.

h Which contained part of December and part of Ianuarie.

i That is made for her like. k Hee released their tribute. l That is, great and magnificient. m That is, the marriage of Ester, which was the second marriage of the king.

n Meaning to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. a.

a The Persiana manner was to kneel downe and reuerence their kings, and such as hee appointed in chiefe authority, vnto which Mordecai would not doe to this ambitious and proud man. b Thus were there that is none so wicked, but they haue their flatterers to accuse the godly. f Ebr. d. p. i. c. i. in b. v. c. 10.

Which answered to part of March and part of April. To know what month and day should be good to enterprize this thing that it might have good success, but God disappointed their lots and expectation.

Containing part of February and part of March. There be the two arguments which commonly be worldlings and the wicked yfetoward princes against the godly, that is, the contempt of their lawes, and diminishing of their profit without respect how well it is either pleased or displeas'd.

168 weigh. Or, secretaries.

169 the bands of pines.

To wit, the Jewes that were in Shushan.

Because hee would advertise Ester of this cruell proclamation.

167 sackcloth and ashes were spread for moan.

7 In the first month (that is the month e Nisan) in the twelfth yeere of king Ahahuerofh, they cast Pur (that is a lot) before Haman, from day to day, and from month to month vnto the twelfth month that is the month e Adar.

8 Then Haman said vnto king Ahahuerofh, There is a people scattered, and disperied among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profit to foster them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the kings treasure.

10 Then the king tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedata the Agagite the Lewes aduersarie.

11 And the king said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings Scribes called on the thirteenth day of the first month, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahahuerofh was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings prouinces, to root out, to kill, and to destroy all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelfth month (which is the month Adar) and to spoile them as a pray.

14 The contents of the writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman fate drinking, but the g citic of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giveth the Queene knowledge of the cruell decree of the King against the Iewes. 16 Shee misseth that she pray for her.

Now when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the mids of the cite, and cried with a great crye, and a bitter.

2 And he came euen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince and place, whither the kings charge and his commission came, there was great forrow among the Iewes, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

4 Then Ester maides & her Eunuches came and told it her: therefore the Queene was very heauie, and shee sent raiment to clothe Mordecai, and to take away his sackcloth from him, but hee received it not.

5 Then called Ester Hatach one of the Kings

eunuches, whom he had appointed to serue her, & gaue him a commandement vnto Mordecai, to know what it was and why it was.

6 So Hatach went forth to Mordecai, vnto the street of the cite, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasurie, because of the Iewes, for to destroy them.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 When Hatach came, hee told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to goe vnto Mordecai.

11 All the Kings seruants & the people of the Kings prouinces doe know, that whosoever man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie daies.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, yf comort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also & my maides will fast likewise, and so will goe into the King, which is not according to the law: and if I perish, so I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entret in to the King, and sheweth him and Haman to a feast. 12 Haman prepareth a banquet for Mordecai.

And on the third day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King fate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, shee found anour in his sight, and the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? if it shall be giuen thee, thou shalt haue of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

168 had caused to be made for her.

169 declaration.

170 contents.

167 breathing. Thus Mordecai spake in the confidence of that which all Gods children ought to haue, which is, that God will deliuer them, though all worldly means faile.

168 For to deliuee Gods Church out of this present bondage.

169 I will put my life in danger, and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

170 To wit, after that the Iewes had begun to fast.

171 Which was a signe that her coming was agreeable vnto him, Chap. 4. 12.

172 Meaning hereby, that whatsoeuer should be asked, should be granted, as Mar. 6. 23.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition, and my request,

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morow according to the kings saying.

9 ¶ Then went Haman forth the same day ioyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neau thelesse, Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zereih his wife.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him above the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banquet that shee had prepared, fauour: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing at all mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zereih his wife and all his friends vnto him, Let the king make a tree of fittie cubites hie, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

The king inueth out the chronicles, and budeth the scribes of Mordecai, so and commeth Haman to cause Mordecai to be hanged in the towne.

The same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigtana & Zereih, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahafueroh.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the King, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horie that the king rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horie be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horie through the street of the citie, & proclaime before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horie, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horie, and arayed Mordecai, and brought him on horsebacke thorow the street of the citie, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head covered.

13 And Haman told Zereih his wife, and all his friends, all that had befallen him. Then said his wife men and Zereih his wife, vnto him, If Mordecai be of the seede of the Iewes, before whome thou hast begun to fall, then shalt not preuaile against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs, and hastied to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

The Queen bideth the king and Haman againe, and prayeth for her selfe and her people. Shee accepteth of man, and he is hanged on the galloves which hee had prepared for Mordecai.

So the king and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, queene Ester, that it may be giuen thee? and what is thy request? It shall euen be performed vnto the halfe of the kingdome.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are Iord, I and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, & for handmaids, I would haue held my tongue, although the aduersary could not recompense the Kings losse.

5 Then king Ahafueroh answered, and said vnto the queene Ester, Who is hee, and where is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine, in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where

d Because they v. fed to drinke excessively in their banquets, they called the banquet by the name of that which was most in vye or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are provoked instead of acknowledging their charge and humbling themselves, were ambitious, did discolour, and cruel.

g Meaning the highest that could be found.

h Ebr. he thought hee, & departed.

i Chap. 3. 22.

a For he thought it unworthy his estate to receive a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning hereby that the king should make him new vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh, Gen. 42. 22.

d Thus God sometimes putteth in the mouth of the very wicked to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5. 6.

b Haman could not so much profit the king by this his malice, as hee should hinder him by the losse of the Iewes, and the tribute which hee hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, Iodh vengeance of God might fall vpon him for the same. d He fell downe at the beds feet or couch whereupon the fate and made request for his life.

whereon Ester saie: therefore the king saide, Will he force the Queene al o before me in the house? As the word went out of the Kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Beholde, there standeth yet the tree in Hamans houſe fittie cubites hie, which Haman had prepared for Mordecai, that pake good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

After the death of Haman was Mordecai exalted, 14 Comfortable letters are sent vnto the Iewes.

The same day did King Ahasuerosch giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai came before the King: for Ester tolde what he was vnto her.

2 And the King tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuce that hee had imagined against the Iewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester and stood before the King,

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written that the letters of the deuce of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kined?

7 And the King Ahasuerosch saide vnto the Queene Ester, and to Mordecai the Iewes, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he had hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings riug, may I no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all that Mordecai commanded vnto the Iewes, and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto eury prouince, according to the writing thereof, and to eury people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerosch name, and sealed it with the Kings ring: and he sent letters by postes on horsebacke and that rode on beasts of price, as dromedaries and coltes of mares.

11 Wherein the King granted the Iewes (in

what cities soeuer they were) to gather themselues together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahasuerosch, euen in the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, how there should be a commandement giuen in all & eury prouince, published among all the people, and that the Iewes should bee ready against that day to auenge themselues on their enemies.

14 So the postes rode vpon beasts of price and dromedaries, and went forth with speed, to execute the Kings commandement, and the decrea was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apprell of blew, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the cite of Shushan reioyced and was glad.

16 And vnto the Iewes was comelight and ioy and gladnes and honour.

17 Also in all and eury prouince, and in all and eury cite and place, wherethe Kings commandement and his decrea came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

So in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decrea drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities throughout all the prouinces of the King Ahasuerosch, to lay hands on such as sought their hurt, and no man could vnderstand them, for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King, exalted the Iewes for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace strew the Iewes and destroyed fine hundred men,

7 And Parthandatha, and Dalphon, and Apatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Ramashta, and Arisai, and Aridai, and Vaieratha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands on the spoile.

11 On the same day came the number of those

This was the manner of the Persians, when one was out of the Kings fauour.

Which disclosed the conspiracy against the King, Chap. 2, 21, 22.

That is, was receiued into the Kings fauour and presence.

That he was her uncle, and had brought her vp.

Meaning that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

Read Chap. 5, 2.

Or, was about to, say the Iewes.

This was the Law of the Medes and Persians, as Dan 6, 15, notwithstanding the King reuoked that former decree granted to Haman for Esters sake.

Which contained part of May and part of Iune.

That is, in such letters and language, as was usual in eury prouince.

Or, mares.

That is, to defend themselves against all that would assaile them.

Which hath part of February and part of March.

The king gave them liberty to kill all that oppressed them.

He sheweth by these words that follow what his light was.

Conformed themselves to the Iewes religion.

This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

Did them honour, and shewed them friendship.

Which had conspired their death by the permission of the wicked Haman.

Besides those three hundred, that they flew the second day, as Verse 15.

Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne game, but to execute his vengeance.

that were hanged, vnto the palace of Shushan before the King.

12 And the king sayd vnto the queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fise hundred men, and ten thousand of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayd Ester, If it please the King: let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this daies decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the month Adar, & slew three hundred men in Shushan, but on the spoile they layd not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, seuentie and fise thousand: but they laidenot their hand on the spoile.

17 Thus they did on the thirteenth day of the month Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwell in the vnwalled townes, kept the fourteenth day of the month Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents euery man to his neighbour.

20 ¶ And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahafshurosh, both nere and farr,

21 Inioyning them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes where in the Iewes rested from their enemies, and the month which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them, 24 Becau' Haman the ionne of Hammedatha the Agagite al the Iewes aduerfary, had imagined against the Iewes to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when o' see came before the king, he commanded by letters, Let his wicked p' deuise (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and becau' of all words of this lettr. r, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not faile to obserue tho e 9 two dayes euery yeere, according to their writing and according to their season.

28 And that these dayes should be remembered and kept throughout euery generation and euery family, and euery prouince, and euery city: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feed.

29 And the queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authority (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahafshurosh, with words of peace and truth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the queene had appointed them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed the words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

And the king Ahafshurosh layd a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherwith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Ahafshurosh, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his feed.

I O B.

THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Job was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe reprobations of his wife, and chiefe friends: which by their vehement wordes, and subtil disputations brought him almost to despayre: for they set forth God as a fiersse Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction, notwithstanding hee did constantly resist them, and at length had good success. In this story wee haue to marke that Job maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they desist it craftily. For Job beleeueth that God did not alway punish men according to their sinnes, but that hee had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but he should be consulted. Moreover, hee was assured that God had not reuelled him, yet through his great torments and affliction hee brast forth into many inconueniences both of wordes and sentences

f This the requi-
ret, not for desire
of vengeance, but
with zeale to see
God iudgements
executed against
his enemies.

g Reade Chap. 8.
h Meaning, that
they layd hands on
none that were
not the enemies of
God.
i Meaning, in all
places sauing in
Shushan.

k As the Iewes
doe euen to this
day, calling it in
the Persians lan-
guage Purim, that
is, the day of lots,
l The leaet ga-
ther hereat that
Mordecai wrote
this story but it
they sayd that hee
wrote but onely
these letters, and
decrees that fol-
low.
m He feareth be-
fore our eyes the
vile of this feast
which was for the
remembrance of
Gods deliurance
of his people, the
maintenance of
his small friend-
ship and reliefe of
the poore.

n Reade Chap. 7.
o That is, Ester.

p These are the
words of the king
commandement to
fit small Haman
wicked enterprise

q Or, it may be effe.
r Meaning, the
fourteenth and the
fifteenth day of the
month Adar.

s Or, strength, or
vile: a. e.
t Which were
lettres declaring
vnto them quiet-
nesse and assurance
and putting them
out of doubt and
feare.
u Ebr. saules,
v That they would
obserue this feast
with fasting and
earnest prayer,
which in Ebreue is
signified by this
word (their cry.)

w These three
points are set here
forth as conueni-
ent and necessa-
rie for him that is
in authoritie: to
haue the fauour of
the people, to pro-
cure their wealth,
and to be louing
and gentle toward
them.

and sheweth himselfe as a desperate man in many things, and as one that would resist God: and thus is his good cause which hee doeth not handle will. Again, the adversariis maintaine with many goodly arguments, that God punisheth continually according to the trespass, grounding upon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

C H A P. I.

x The holynesse, riches, and care of Iob for his children. *yo* Satan hath permission to tempt him. *12* He tempteth him by taking away his substance, and his children. *20* His fault and patience.

I Here was a man in the land of Uz called Iob, and this man was an upright and iust man, one that feared God, and eschewed euill.

2 And hee had seven sonnes, and three daughters.

3 His substance also was feuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred hee asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eat and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob euery day.

6 ¶ Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Haft thou not considered my seruant Iob, how none is like him in the earth? an upright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doest Iob feare God for I ought?

10 Hast thou not made an hedge about him, and about his house, and about all that hee hath, on euery side? thou hast blessed the way of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that hee hath, to see if he will not blaspheme thee to thy face.

12 Then the Lord sayd vnto Satan, Loe, all

that he hath is in thine hand, onely vpon himselfe shalt thou stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob and said, The oxen were plowing, and the asses feeding in their places,

15 And the shebeans came violently, and tooke thee: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and said, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and said, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, and naked shall I returne: but this: the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

as the wicked doe. * Eccles. 5. 14. 1. Tim 6. 7. b That is, into the belly of the earth, which is the mother of all. c Hee hath confessed that God is iust, and good, although his hand be sore vpon him. b But declareth that God did all things according to iustice and equitie.

C H A P. II.

6 Satan hath permission to afflict Iob. *9* His wife tempteth him to forsake God. *21* His three friends visite him.

AND on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Haft thou not considered my seruant Iob, how none is like him in the earth? * an upright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightness, c although thou moudest me against him, to destroy him without cause.

God giueth not Satan powre ouer man to punish him, but to declare that hee hath no power ouer man, but that which God giueth him. That is, went to execute that which God had permitted him to doe: for elle hee can neuer goe out of Gods presence. That is, the Arabians, y Which thing was also done by the craft of Satan, to tempt Iob the more graciously, forasmuch as hee might feare, that not onely men were his enemies, but that God made warre against him.

The last plague declareth, that when one plague is past which is meth hard to be borne, God can send vs another farre more grievous to trie his, and teach them obedience.

Which came not of impatience, but of despatch that the children of God are not inflexible like blocks, but that in their patience they leaue affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God.

into the belly of the earth, which is the mother of all. c Hee hath confessed that God is iust, and good, although his hand be sore vpon him. b But declareth that God did all things according to iustice and equitie.

That is, the Angels, as Chap. 1. 6. b Rede Chas. 6. * Chap. 1. 1.

Ezek. 14. 4. c Hee proueth Iob intire by this that hee ceased not to feare God when his plagues were like himselfe vpon him.

That is, when thou hadst thought against him, notwithstanding thou wast not able to bring the purpose to passe.

a That is, of the country of Idumea. 25. 12. ment. 1. or bordering thereupon: for the land was called by the name of Uz the sonne of Dihan the sonne of Seir, Gen. 36. 28.

b Forasmuch as he was a Gentle, and not a Jew, and yet is pronounced upright, and without hypocrisy, it declarerh that among the heathen God hath his.

c Hereby is declared what is meant by an upright and iust man.

d His children and riches are declared, to commend his vertue in his prosperity, and his patience, and constancie, when God had taken them from him.

e His children meaning, the Arabians, Chaldea, Idumea, &c.

f That is, commending them to be sanctified, meaning that they should consider the faults that he had committed, and reconcile themselves for the same.

g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blessing and cursing, as here, and 1 Kings 21. 10. and 13. 8. i While the feast lasted. k Meaning the Angels, which are called the sonnes of God, because they are willing to execute his will. l Because our infirmite cannot comprehend God in his maiestie, hee is set fourth vnto vs as a King, that our capacity may be able to understand that which is spoken of him. m This declareth, that although Satan bee adversarij to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmities, for which wee whence hee came. o Hereby is declared the nature of Satan, who is euer ranging for his prey, 1. Pet. 5. 8. He feareth thee not for thine owne sake, but for the commodity that he receiveth by thee. q Meaning, the grace of God, which serued Iob as a rampart against all tentations. r That signifies, that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is diffused in the time of their adversitie.

d He concluded that Iob was re-
prouded, seeing that God handled
him so extremely, which is their
gumption that the carnal men make
againſt the children of God.
e They that doe euill cannot but
receiue euill
f He ſheweth that God needeth
no great preparation to deſtroy
his enemies: for he can doe it with
the blaſt of his mouth.
g Though men according to their
office doe not puniſh tyrants whom
for their cruelty he commaundeth to
lions and their children to their
whelpes yet God both is able, and
his iuſtice will puniſh them.
h A thing that I knew not before,
was declared vnto me by viſion:
that is, that whoſoever thinketh
himſelfe iuſt, ſhall be found a
ſinner when he cometh before
God.
i In theſe viſions which God ſheweth
to his creatures, k When all things
might be had in greater reuerence,
k was ſome what allowed, as God appeared
to Eliſah, 1. Kin. 19. 12. I He
prophet that if God did puniſh the
innocent, the creature ſhould be more
iult than the Creator, which is
a blaſphemy. m If God ſende
impediment in his Angells, when
they are not maintained by his
power, how much more ſhall hee
lay fully to mans charge, when hee
would miſlike himſelfe againſt
God. n That is, in this mortal
body ſubiect to corruption. Cor. 5. 1.
O They fee death continually
before their eyes, and daily
approching toward them. p No
man for all this doeth conſider
it on death.

being an innocent? or where were the vpright
deſtroyed?
8 As I haue ſeene, they that e plowe iniquity,
and low wickedneſſe, reape the ſame.
9 With the blaſt of God they periſh, and
with the breath of his noſtrils are they conſumed.
10. The roaring of the g Lion, and the voice of
the Lioneſſe, and the teeth of the Lyons whelpes
are broken.
11 The Lyon periſheth for lacke of pray, and
the Lions whelpes are ſcattered abroad.
12 But a thing was brought to mee ſecretly,
and mine eare hath receiued a litle thereof.
13 In the thoughts of the viſions of the night,
when ſleepe falleth on men,
14 Feare came vpon me, & dread which
through all my bones t tremble.
15 And the winde paſſed before me, and made
the haire of my fleſh to ſtand vp.
16 Then ſpake I, and I knew not his face:
an image was before mine eyes, and in
k liſence heard I a voyce, ſaying,
17 Shall man be more iuſt than God? or ſhall
a man be more pure than his maker?
18 Behold, he found no ſtedfaſtneſſe in his ſer-
uants, and laid ſolly vpon his Angels.
19 How much more in them that dwell in houſes
of clay, whoſe foundation is in the duſt, which
ſhall be deſtroyed before the moeth?
20 They be deſtroyed from the morning vnto
the evening: they periſh for euer, without re-
gard.
21 Doth not their dignity go away with them?
doe they not die, and that without g widome?

there is euer a certaine feare ioined, that the authority of ecef
k When all things might be had in greater reuerence,
k was ſome what allowed, as God appeared to Eliſah, 1. Kin. 19. 12. I He
prophet that if God did puniſh the innocent, the creature ſhould be more iult than the
Creator, which is a blaſphemy. m If God ſende impediment in his Angells, when
they are not maintained by his power, how much more ſhall hee lay fully to mans charge,
when hee would miſlike himſelfe againſt God. n That is, in this mortal body ſubiect to corruption.
Cor. 5. 1. O They fee death continually before their eyes, and daily
approching toward them. p No man for all this doeth conſider it on death.

CHAP. V.

1 Eliſah ſheweth the difference betweene the children of God
and the wicked. 2 The fall of the wicked. 3 Gods power who
deſtroyeth the wicked and deliuereth his.

a He will be Iob to
to couſider the ex-
ample of all them
that haue lived or
doe liue godly,
whether any of
them be like vnto
him in raging a-
gainſt God as he
doeth.
b Murroring a-
gainſt God in af-
fections, increaſeth
the paine, and ve-
tereth mans folly.
c That is, the ſin-
ner that hath not
the feare of God.
d I was not mo-
ued with his pro-
ſperity, but knew
that God had care-
fed him and his.
e Though God ſome-
time ſuffer the fa-
thers to paſſe this
world, yet his iudgements
will light vpon their
wicked children. f By
publike iudgement
they ſhall be con-
demned, & none ſhall
dely them. g Through
there be but two
or three eares left in
the hedges, yet theſe
hall be taken from
him. h That is, the
earth is not the
outlet of barrenneſſe
& mans miſery, but
his owne ſinne. i
Which declarerh that
finne is ener in our
conſcience a ſore; for
before ſinne it was
not ſubiect to paine
and affliction.

All nowe, if any will a answer thee, and to
which of the Saints wilt thou turne?
2 Doubleſſe b anger killeth the fooliſh, and
enuy ſlayeth the idior.
3 I haue ſeene the c fooliſh well rooted, and
ſuddenly I d cured his habitation, ſaying,
4 His e children ſhall be farre from ſaluation,
and they ſhall be deſtroyed in the f gate, and none
ſhall deliuer them.
5 The hungry ſhal eat vp his harneſt yea, they
ſhall take it from among the g thornes, and the
thirſtie ſhall drinke vp their ſubſtance.
6 For miſery commeth not fourth of the
duſt, b neither doeth affliction ſpring out of the
earth.
7 But man is borne vnto i trauel, and the ſparks
ſlie vpward.
8 Though God ſome-
time ſuffer the fa-
thers to paſſe this
world, yet his iudgements
will light vpon their
wicked children. f By
publike iudgement
they ſhall be con-
demned, & none ſhall
dely them. g Through
there be but two
or three eares left in
the hedges, yet theſe
hall be taken from
him. h That is, the
earth is not the
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& mans miſery, but
his owne ſinne. i
Which declarerh that
finne is ener in our
conſcience a ſore; for
before ſinne it was
not ſubiect to paine
and affliction.

8 But I would enquire at God, and turne my
talke vnto God:
9 Which of thoſe great things and ynſearchable,
and maruclous things without number.
10 Hemighty raine vpon the earth, and pow-
erth water vpon the freets,
11 And fetter vp on him them that be low, that
the ſorrowfull may be exalted to ſaluation.
12 He ſcattereth the deuities of the craftie: ſo
that their handes cannot accompliſh that which
they doe enterpriſe.
13 *He taketh the wife in their craftineſſe, and
the counſell of the wicked is made fooliſh.
14 They meet with darknes in the day time,
and g ope at noone dayes in the night.
15 But he ſaureth the p poore from the ſword,
from their g mouth, and from the hand of the vi-
olent man,
16 So that the poore hath h hope, but iniqui-
tie ſhall t ſtop her mouth.
17 Behold, bleſſed b the man whom God cor-
recteth: therefore reſuſe not thou the chaſtiſing
of the Almighty.
18 For hee maketh the wound, and bindeth it
vp: he ſmiteth, and his hands make whole.
19 He ſhall deliuer thee in f fixe troubles, and
in the ſeuenth the euill ſhall not touch thee,
20 In famine he ſhall deliuer thee from death:
and in battell from the power of the ſword.
21 Thou ſhalt be hid from the ſcourge of the
tongue, and thou ſhalt not be afraid of deſtructi-
on when it commeth.
22 But thou ſhalt t laugh at deſtruction and
death, and ſhalt not be afraid of the beaſt of the
earth.
23 For the ſtones of the ſeld e ſhall be in
league with thee, and the beaſts of the field ſhall
be at peace with thee.
24 And thou ſhalt knowe, that peace ſhall be
in thy tabernacle, and thou ſhalt viſit thine habita-
tion, and ſhalt not t ſinne.
25 Thou ſhalt perceive alſo that thy ſeede
ſhall be great, and thy poſteritie alſo the graſſe of the
earth.
26 Thou ſhalt go to thy graue in y a full age,
as a ricke of corne commeth in due ſeaſon into the
barne.
27 Loe, z thus haue we inquired of it, and ſo it
is: heare this and know it for thy ſelfe.

u When we are in Gods fauour all creatures ſhall ſerue vs. x
the earth, that thou ſhalt haue occaſion to reioyce in in all things, and
y Though the children of God will not alwaies this promiſe
doeth recompence it otherwiſe to their aduantage. z Wee
point by experience that God puniſheth not the innocēt, that
man cannot compare in iuſtice with that, the hypocrite ſhall not long
proſper, and that at the af-
fliction which man ſuſtaineth, commeth for his owne ſinne.

CHAP. VI.

1 Iob anſwereth that he hath more grieuous then his ſinns. 8
He ſuſtained 24 He conſolation of his friends.

B Vt Iob anſwered and ſaid,
2 Oh that my grieſe were well weighed,
and my miſeries well layed together in the a bal-
ance!
3 For it would be nowe heavier then the
ſand of the ſea: therefore my words are b ſwallow-
ed vp.
4 For the arrowes of the Almighty are in me,
the venime whereof doth drinke vp my ſpirit, and
terrouſ of God c fight againſt me.
a To knowe
theret complain
without iuſt cauſe.
b My grieſe is
great, that I lacke
wordes to ex-
preſſe it.
c Which declarerh
that he was not
easily ſufficed
in being puniſhed
with ſinners
ſhall can liue.
5 Doe h

k If I ſufficed
in that doſt, I
would ſeeke vnto
God.
l He counſelleth
Iob to humble
himſelfe vnto
God, to whom all
creatures are ſubiect,
and whoſe works
declare that man
is vnſearchable
except he glaſſe
God in all his
workes.
m He ſheweth by
particular exam-
ples, what the
works of God are.
n 1. Cor. 2. 19.
n In things ſaine
and euident, they
knowe the ſecretes
foles in heart of
wiſe men.
o In this declarerh
that God puniſheth
the worldly
wiſe as he threat-
ned, Deut. 28. 29.
p That is, hee that
humbleth himſelfe
before God.
q Hee comparerh
the ſinners to
the wicked to ſharpe
ſwords.
r If the wicked
be accompliſhed
in his wickednes,
he ſhall ſtoppe
their mouths, much
more they that
profeſſe God.
s Hee will ſeend
trouble after
trouble, ſhat his
children may not
for one time, but
continually trauel
in him: but they
all haue a comfor-
table liſe, euen in
the greateſt and
the laſt, which the
ſeuenth.
t Whereas the
wicked lament in
their troubles,
thou ſhalt haue
occaſion to reioyce.
u God ſhall bleſſe
not to be offended,
performed, yet God
haue learned theſe
that man cannot
compare in iuſtice
with that, the
hypocrite ſhall
not long proſper,
and that at the
affliction which
man ſuſtaineth,
commeth for his
owne ſinne.

d Thinke you that I cry without cause, seeing the braine beames do not complain when they haue whet they would? e Can a mans taste delight in that that hath no flavour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vntwaine to the mouth. f Herein hee fineth double, both in willing that he wold be impatient to die, & also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through my impatience. h Hee feareth lest he should be brought to inconueniences, if his forrowes should continue. i Haue I not fought to help myselfe as much as was possible? k Or, selfe med. m He compares these friends which comfort vs not in misery, to a brook, which in summer, when we need waters is dry, in winter is hard frozen, and in the time of raine when we haue need of water floweth with water. l They that passe thereby to go into the hot countries of Arabia, thinke to find water there to quench their thirst, but they are deceiued. m That is, like to a water brooke, which deceiue them, that thinke haue water there, as I looked for: consultation at your hands. n Hee toucheth the worldlings, which for no necessity will giue part of their goods, and much more these men, which would not giue him comfortable words. o Show me wherein I haue erred, and I will confesse my fault. p Hee that hath a good conscience, doth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason. q Doe you call at my words because I should be thought to speake foolishly, which am now in miserie. r Consider whether I speake as one that is detest to this impatientie through very forrow, or as an hypocrite, you condemne me.

CHAP. VII.

Job sheweth the shortnesse and vntwainesse of mans life.

I S there not an appointed time to man vpon earth? and are not his daies as the daies of an hireling?

Is this my continuall torment I am worse then an hireling.

5 Doth the d iuel asse bray when hee hath graffe? or lotheth the oxe when he hath fodder?

6 That which is vntwaine, shall it be eaten without fault? or is there any taste in the whete of an egge?

7 Such things as my soule refused to touch, as were forrowes, are my meat.

8 Oh that I might haue my desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand go, and I cut me off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in me no helpe? and that my strength is taken from me?

14 He that is in misery ought to be comforted of his neighbor: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued me as a brook, and as the rising of the riuers they passe away.

16 Which are blackish with yce, and wherein the snow is hid.

17 But in time they are dried vp with heate, and are consumed: and when it is hote, they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, I considered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither, and were ashamed.

21 Surely now are ye like vnto it: yee haue seene my fearefull plague, and are afraid.

22 Was it because I said, Bring vnto mee? or giue a reward to me of your substance?

23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, and I will hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How is stedfast are the words of righteousness? and what can any of you iustly reprove?

26 Do ye imagine to reprove as words, that the talke of the afflicted should be as the wind?

27 Ye make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.

28 Now therefore be content to looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousness in that behalfe. Is there iniquity in my tongue? doth not my mouth feele forrowes?

2 As a seruant longeth for the shadow, and as an hireling longeth for the end of his worke,

3 So haue I had as an inheritance the months of vanity, and painefull nights haue beene appointed vnto me.

4 If I laid mee downe, I said, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthinesse of the dust: my skin is rent and become horrible.

6 My daies are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall fee mee no more: thine eyes are vpon mee, and I shall bee no longer.

9 As the cloud vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more:

10 Hee shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and nufie in the bitterness of my mind.

12 Am I a sea b or a whale-fish, that thou keepest me in ward?

13 When I say, My couch shall releue me, and my bed shall bring comfort in my meditation,

14 Then feareth thou me with dreames, and astonishest me with visions.

15 Therefore my soule chusefeth rather to bee strangled and to die, then to be in my bones.

16 I abhorre it, I shall not lye alway: spare me then, for my daies are but vanitie.

17 What is man, that thou m doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it bee yet thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me as a make against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my transgression? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

22 He might ray his hand. n After all tentations, faith breaketh Job to repentance; yet it was not an excess perfection, that hee could be free from reuoluing with God, because that hee still tried his faith to be dead.

CHAP. VIII.

Bildad sheweth that Job is a sinner, because God punisheth the wicked, and preferreth the good.

Then answered Bildad the Shuhite, and said, 2 How long wilt thou talke of these things? and how long shall the words of thy mouth be as a mighty wind?

3 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy innocencie haue sinned against him, and hee hath sent them into the place of their iniquitie,

warded them according to their iniquity: meaning that Job ought to be an example of his children, that hee should not God.

b My sorrow hath continued from moeth to moeth and I haue looked for hope to vaine. c This signifieth that his disease was rare and most horrible. d That hee speaketh in respect of the beauty of mans life, which is flesh without hope of returning in consideration whether of the desirous God to haue compassion on him. e If thou behold me in thine anger, I shall not be able to stand in thy presence. f Shall no more enjoy this mercie all life. g Seeing I can by none other means comfort myselfe, I will declare my griefe by words, and thus hee speaketh as one overcome with griefe of minde. h Am not I poorer wrech than thou to say for much paine on me? i So that I can haue no rest, night nor day. k Hee speaketh as one overcome with forrow, and not of judgement, or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is foyle, why doest thou giue him that honour to contend against him? Job trieth all kinds of persuasions with God, that forth and leadeeth him to blis himselfe. n That is, I shall

to be hath reprobated by

10^r. 16^b.
 F He exhortheth them to be wile in iudging, and aſwel to know the right vie why God hath giuen them cares as he hath done a mouth.
 G Though men by age and continuance of time attain to wifdome, yet it is not comparable to Gods wifdome nor able to comprehend his iudgements, wherelic the aduifeth to that which was alledged, Chap. 8. 8.
 H He ſheweth that there is nothing done in this world without Gods will and aduifement, ſee elfe he ſhould not be Almighty.
 I He taketh wifdome from them. K He abatech the honour of princes, and bringeth them into the ſubiectiō of others.
 L He caneth that their wealds haue no ceate, which is whene the will puniſh finne.
 M In this diſcourſe of Gods wonderfull workes, Job ſheweth that whatſoeuer is done in this world, both in the order and change of things, is by Gods will and appointment, wherein he declareth that he thinketh well of God, & is aſable to ſet forth his power in words as they that reſolved againſt, *Job. 12.*

thee, and the foules of the heauen, and they ſhall tell thee.

8 Or ſpeake to the earth, and it ſhall ſhewe thee: or the fiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoule of euery liuing thing, and the breath of all mankind.

11 Doth not the eares diſcerne the wordes, and the mouth take meate for it ſelfe?

12 Among the ſe ancient wifdome, and in the length of dayes a vnderſtanding.

13 With him a wifdome and ſtrength: hee bath counsell and vnderſtanding.

14 Behold, hee will breake downe, and it can not be built: he ſtuteth a man vp, and he cannot be loofed.

15 Behold, hee withholdeth the waters, and they drie vp: but when he fendeth them out, they deſtroy the earth.

16 With him ſtrength and wifdome: he that is deceiued, and that deceiuech, are his.

17 Hee caueth the counſellers to goe as ſpoiled, and maketh the Iudges fooles.

18 Hee looſeth the collar of kings, and girdeth their loines with a girdle.

19 Hee leadech away the princes as a pray, and overthroweth the mightie.

20 Hee taketh away the ſpeech from the faithfull counſellers, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the ſtrength of the mightie weak.

22 Hee diſcoureth the deepe places from their darkeneſſe, and bringeth forth the ſhadow of death to light.

23 He increaſeth the people, and deſtroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They ſtrope in the darke without light: and hee maketh them to ſagger like a drunken man.

CHAP. XIII.

1 Job compareth his knowledge with the experience of his friends. 2 He ſheweth that hee is not to be reuerenced, as the heathen do. 3 He ſheweth that hee is not to be reuerenced, as the heathen do.

L Ome mine eye hath ſene all this: mine care hath heard, and vnderſtood it.

2 I know alſo as much as you know: I am not inferior vnto you.

3 But I will ſpeake to the Almighty, and I deſire to diſpute with God.

4 For in deede yee forge lies, and all you are b phyſicians of no value.

5 Oh, that you would hold your tongue, that it might be impud to you for wifdome!

6 Now heare my diſputation, and giue care to the arguments of my lips.

7 Will ye ſpeake wickedly for Gods defence, and talke deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

apply your medicine to the diſeaſe. e Hee condemnech their knowledge, neither regarded they to comfort him, but alway graued on Gods iuſtice, as though it was not evidently ſcene in Job, except they had vnderſtood the probation thereof.

9 Is it well that hee ſeeketh of you? will you make a lie for him, as one lieth for a man?

10 He will ſurely reprove you, if yee doe ſecretly accept any perſon.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto aſhes, and your bodies vnto bodis of clay.

13 Holde your tongues in my preſence, that I may ſpeake, and let come vpon what will.

14 Wherefore doe I take my ſhew in my teetel, and put my ſoule in my hand?

15 Loe, though hee ſlay me, yet will I truſt in him, and I will reprove my wayes in his ſight.

16 He ſhall be my ſaluation alſo: for the hypocrite ſhall not come before him.

17 Heare dil gently my wordes, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I ſhall be iuſtified.

19 Who is he that will pleade with me? for if I now holde my tongue, I die.

20 But do not theſe two things vnto me: then will I not hide my ſelfe from thee.

21 Withdraw thine hand from mee, and let not thy feare make me a ſaid.

22 Then call thou, and I will anſwere: or let me ſpeake, and anſwere thou me.

23 How many are mine iniquities & ſinnes? ſhew me my rebellion and my finne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemy?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou purſue the drie ſtrubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe mine iniquities of my youth.

27 Thou putteſt my feete alſo in the ſtockes, and lookeſt narrowly vnto all my pathes, and makeſt the print thereof in the heels of my feete.

28 Such one conſumeth like a rotten thing, and as a garment that is moth-eaten.

CHAP. XIII.

1 Job deſcribeth the ſourneſſe and miſerie of the liſt of man. 2 Hope iuſtifieth the gods. 22 The condition of man liſt.

M AN that is borne of woman, is of ſhort continuance, and full of trouble.

2 Hee ſhooteth forth as a ſhadow, and continueth not.

3 And yet thou openeſt thine eyes vpon ſuch one, and cauſeſt mee to enter into iugement with thee.

4 Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the number of his monthes are with thee: thou haſt appointed his bounds which he cannot paſſe.

6 Turne from him that hee may ceaſe vntill his deſired day, as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it waxe olde in the earth, and the ſtocke thereof be dead in the ground,

9 Yet by the ſent of water it will budde, and bring forth bowes like a plant.

d You ſame ſhall come to nothing. e Is not this a manifeſt ſigne of mine affliction, as that I doe not complaine without cauſe, ſeeing that I am thruſt on as though I ſhould tea mine owne fleſh, and put my life in danger? f Whereby he deſcribeth that he is not a hireling, as they charge him with. g That he cleared and not called for his ſinnes, as you reſolue. h Top on: God doeth vs puniſh me for my ſinnes. i If I deſerue my cauſe, every man will condemne me. k He ſheweth what the two things are. l His pang thus moueth him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtand what are his great ſinnes, that had deſerued ſuch rigour, wherein hee confeſſed, that he would know a cauſe of God why hee did puniſh him. m Thus puniſheth me now for the fault I committed in my youth. n Thou makeſt me thy prifoner, and doeſt to preſerue that I cannot ſtira, hand nor foote. *Job. 13.*

d He speaketh not here as though he had not hope of the immortalitye, but as a man in extreme paine, when reason is overcome by afflictions and tortures.

e Hech by he declares that the feare of Gods iudgement was the canie why he desired to die.

f That is, releafe my paines, and take me to mercy.

g Meaning vnto the day of the resurrection, when he should be chaaged and renewed.

h Though he be afflicted in this life, yet to the resurrection I shall seee thy mercies, and answere what thou callest me.

i Thou layest them all together, and I seee none of my finnes unpunished.

k He murmureth through the impatience of the flesh against God, as though he vied as great seruicent against him as against the hard rocks or waters that overflow, for that hee will be in paine and misery.

l That is, vaine words and without consolation.

m Meaning with matters that are of none importance, which are forgotten alsoone as they are vttered, as the East winde drieth vp the moisture as soon as it falleth.

n He chargeth Job as the ghilts take caused men to call off the feare of God and prayer.

o Thou speakest as doe the mockers and contemners of God.

p That is the moultancient, and so by reason the most wicke.

q Art thou onely wise?

r Heauenlye Jobs pride and inueratidude, that will not be comforted by Gods, nor by their counsell, h Why doest thou stand in thy righte.

10 But man is sicke, and dieth, and man perisheth, and where is hee?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepech and rieth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldst hide mee in the graue, and keepe me secret, until thy wrath were past, and wouldst giue me terme, and I remember mee!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou louest the worke of thine owne hands.

16 But now thou numbrest my stappes, and dost not delay my finnes:

17 Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, cometh to nought, and the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man,

20 Thou pretiailest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And hee knoweth not if his finnes shall be honourable, neither shall hee vnderstand concerning them, whether they shall be of low degree,

22 But while his flesh is vpon him, hee shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

Eliphaz reprehendeth Job, because he vttereth wisdoms and parently: to his wife. He depreceth therein, that I shall be on the wicked, reckoning Job to be out of the number.

Then answered Eliphaz the Temanite, and said,

2 Shal a wife man speake words of the a wind, and fill his belly b with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrained prayer before God.

5 For thy mouth declareth thine iniquity, seeing thou hast cho' in the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and dost thou reframe wisdom to thee?

9 What knowest thou that wee know not? and vnderstand it that is not in vs?

10 Wich vs are both ancient and very aged men, farre older then thy father.

11 Seem: the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doest thine heart b take thee away, and what doest thine eyes meane,

13 That thou answerest to God t at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that hee should be cleane? and hee that is borne of woman, that hee should be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which k drinketh iniquitie like water?

17 I will tell thee, heare me, and I will declare that which I haue seene:

18 Which wife men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the laud was giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of child, and the number m of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his proprietye the destroyer shall come vpon him.

22 He beleueth not to returne out of a darknesse: for he seeth the sword before him.

23 He leaureth o to and fro for bread where he m: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and panguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almightye.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield,

27 Because he hath couered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are come heapes,

29 Hee shall not berich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall neuer depart out of darknesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He beleueth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be Greene, but shall be cutt off before his day.

33 God shall destroy him as the vine her sower grape, and shall cast him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of x bribes.

35 For they y conceiue mischief, and bring forth vanity, and their belly hath prepared deceit.

buildings should neuer come to perfection. t He standeth so, that he will giue no place to good counsell, before his owne pride that bring him to destruction. u A vone that gathereth grapes before they be ripe. x Which were built or maintained by polling and b iberie. y And therefore all their vaine denices shall turne to their owne destruction.

CHAP. XVI.

Job answered by the importunacye of his friends, 7 Counteth in what extreme he is: 19 And taketh God to witness of his innocencye.

B Vt Job answered, and said,

1 I haue oftentimes heard such things: miserable comforters are ye all.

3 Shall there be none ende of wordes of a winde?

i His purpose is to proue that Job as an vnitt man, and an hypocrite is punished for his finnes like as he did before. Chap. 4: 8.

k Which hath a desire to sinne as heath is thistle to drinke.

l Who by these welcome to gouerned, that no stranger invaded them, and so the lande seemed to be giuen to them alone.

m The cruel man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserye whereinto he once falleth.

o God doth not onely punish the wicked oftentimes, but euen in their proprietye he punisheth them with a greedinesse euen more to gather: which is as a beggerie.

p He heareth what weapons God vseth against the wicked, which list vp themselves against him, so without terror of conscience, and outwards a fiction.

q That is, he was so puffed vp with great prosperitie and abundance of all things, that hee forgot God: noting that Job in his affliction, had not the true feare of God.

r Though hee build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserye.

s Meaning, that his importunacye in his owne conceit, made him bring him to ripe, x Which were built or maintained by polling and b iberie. y And therefore all their vaine denices shall turne to their owne destruction.

a Which ferre loe
vaine ostentation
and loue
comfort.
b For Elphaz did
reply agst his
aduersers.
c I would you felt
that which I doe.
d That is, mocke
at your misery as
you doe at mine.
e If this were in
my pawet, yet
would I comfort
you, and not doe
ye doe to me.
f If they would
say, Why doest
thou not then
comfort thy selfe?
g Answere thy,
that the iudgements
of God are more
leauy then he is
able to offwaie,
either by
words or si-
lence.
h Meaning, God,
b That is, de-
stroyed
thou of my
family.
i In token of
forrow
and grieke.
k That is, God
by his wrath
and in
this discipline
of words and
high
file he expreth
how grieuous
the hand of
God was
vpon him.
l That is, hath
handled me
most
contemptually
for smiting
of the cheek
signifi-
ed, 1. King. 22. 14.
metz. 14. 65.
m They haue
led me
whither they
willed.
n His manifold
afflictions
o I am wounded
to the heart.
p Meaning, his
glory was
brought
low.
q Signifying, that
he is not
able to
comprehend
the cause
of this his
griuous
punishment.
r That is, vn-
aided, and
without
hypocrite.
s Let my
sin
be knowne,
if I be
such a
finer as
mine
aduersaries
accuse me,
and let me
find no
fa-
uour
in
thy
mercy.
t Though
I am
condemned
me by
ye: God
is
winneth
of my
cause.
u Vn-
painted
word in
stead
of
trac
consolation.
x Thus
by
his
great
torments
he
is
carried
away
and
ra-
scheth
out
his
afflictions,
and
sp-
ke-
th
vndi-
rectly,
as
though
God
should
inter-
ceale
for
him.

a winde? or what maketh thee bolde so to b an-
swere?
4 I could also speake as ye doe: (but would
God your soule were in my soules stead) I could
keepe you company in speaking, & could d shake
my head at you,
5 But I would strengthen you e with my
mouth, & the comfort of my lips should offwaie
your sorrow.
6 Though I speake, my sorrow f cannot be af-
fwaied: though I cease, what releafe haue I?
7 But now h he maketh mee weary: O God,
thou hast made all my b congregation desolate,
and hast made mee full of i wrinkles which
is a weefte thereof, and my leanneffe rieth vp in
me, refusing the same in my face.
9 k His wrath hath torne me, and hee heath
me, and gnasheth vpon mee with his teeth: mine
enemy hath sharpened his eyes againt me.
10 They haue opened their mouths vpon me,
and smitten mee on the l cheeke in reproch: they
gather themselue together againt me.
11 God hath deliuered mee to the vnjust, and
hath made mee to turne out of the way by the
m hands of the wicked.
12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke and beaten
me, and let me as a marke for himselfe.
13 His o archers compasse me round about: he
cutteth my reines, and doeth not spare, and pow-
ereth my gall e vpon the ground.
14 He hath broken me with one breaking vp-
on another, and runneth vpon me like a gyant.
15 I haue sowed a sackcloth vpon my kenne,
and haue abased mine p horne vnto the dust.
16 My face is withered with weeping, and the
shadow of death n vpon mine eyes,
17 Though there be no wickednesse in q mine
hands, and my prayer r be pure.
18 O earth, couer not thour my f blood, and let
my crying find no place.
19 For loe, now my t witnesse is in the heauen,
and my record u on high.
20 My friends v speake eloquently againt me:
but mine eye powreth out teares vnto God.
21 Oh that a man might spleade with God, as
man with his neighbour!
22 For the yeeres accounted come, and I shall
goe the way whence I shall not returne.

CHAP. XVII.

1 Job saith that he conuinceth away, and is not patient: abide it.
2 He exhorteth his friends to repentance, 3 shewing that he
looketh for death.
M Y breath is corrupt, my dayes are cut off, and
the graue is ready for me.
2 There are none but s mockers with me, and
mine eye continueth in b their bitternesse.
3 c Lay downe now, and put me in suretie for
thee: who is he that d will touch mine hand?
4 For thou hast hid thy heart from e vnder-
standing: therefore shalt thou not see them vp on
high.
with God as a man befide himselfe to the intent that his cause
be light, d And an wer for thee? e That these men, iudgements,
though man know not the cause.

5 f For the eyes of his children shall faile, that
speake th flattery to his friends.
6 Hee hath also made me as b by-word of the
people, and I am as a tabret b before them.
7 Mine eye therefore is dim for grieffe, and all
my strength b like a shadow.
8 The righteous shal be astonied at i this, & the
innocent shal be moued againt the hypocrite.
9 But the righteous wil hold his k way, and he
whose hands are pure, shall increase b in strength.
10 All i you therefore turne you, & come now,
and I shall not find one mine e among you.
11 My dayes are past, mine enterprises are bro-
ken, and the thoughts of mine heart
12 Haue changed the m night for the day, and the
light that approached, for darknesse.
13 Though I hope, y yet the graue shal be mine
house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my o fa-
ther, and to the worme, Thou art my mother and
my sister.
15 Where is then now mine hope? or who
shall consider the thing that I hoped for?
16 P They shall goe downe into the bottom
of the pit: surely it shall lie together in the dust.
to them that came to comfort him. m That is, haue brought me
forow in stead
of comfort. n Though I should hope to come from aduersty
to prosperitie, as your
discourse pretendeth. o I haue no more hope in father, mother,
sister, or any
worldly
thing: for the dust and wormes shall be to me in stead of them.
p All worldly
hope and prosperitie faile, which you say, are only figures of Gods
fauour: but seeing
that these things perishe, let my hope in God, and in the life
eternall.

CHAP. XVIII.

1 Bildad rebaseth the paines of the wicked, and wicked.
Then answered Bildad the Shuhite, and said,
2 When wilt yee make an ende of your
words? b because vs to vnderland, and then we will
speake.
3 Wherefore are wee counted as beasts, and
are vilein your sight?
4 Thou art c as one that teareth his soule in his
anger. Shall the earth be forfaken for thy sake,
or the rocke remooued out of his place?
5 Yea, the light of the wicked shall be e quen-
ched, and the sparke of the fire shall not shine.
6 The light shal be darke in his dwelling, and
his candle shall be put out with him.
7 The steps of his strength shal be restrained,
and his owne counsell shall cast him downe.
8 For he is taken in the net by his feet, and he
t walketh vpon the snares.
9 The grenne shall take him by the heele, and
the thiefe shall come vpon him.
10 A fire is layd for him in the ground, and
a trap for him in the way.
11 Fearefulnesse shall make him afraid on eu-
ry side, and shall driue him to his feet.
12 His strength shal be s famine: and destru-
tion shal be ready at his side.
13 It shall deuoure the inner parts of his skin,
and the h birt borne of death shall deuoure his
strength.
14 His hope shal be rooted out of his dwelling,
and shall caue him to goe to the King of sheere.
15 Feare shall dwell in his house (because it is
not k his) l and brimstone shall be scattered vpon
his habitation.
16 His roots shall be dried vp beneath, and a-
bout shall his branch be cut downe.
17 His remembrance shall perishe from the
earth, and he shall haue no name in the street.

f Hee had a
treble man,
and only
inde th him
happy in
his pro-
peritie,
shall not
himselfe
only, but
in his
posterity
be
punished.
g God hath
made
all the
world to
speake of
me, be-
cause
of mine
afflictions.
h As
was
a
contonall
found
in their
eyes.
i To wit,
when
they see
the godly
punished:
but in
the end
they shall
come to
vnder-
stand, &
know
what shall
be the
rewards
of the
hypocrite.
k That is,
will not
be discou-
raged,
considering
that
the
godly
are pun-
ished
as well
as the
wicked.
l Job
speaketh
to
melow
in stead
of
comfort.
m That is,
haue
brought
me
forow
in stead
of
comfort.
n Though I
should
hope
to come
from
aduersty
to prosper-
itie, as your
discourse
pretendeth.
o I haue
no more
hope in
father,
mother,
sister, or
any
worldly
thing: for
the dust
and wormes
shall be to
me in
stead of
them.
p All
worldly
hope and
prosperi-
tie faile,
which you
say, are
only
figures
of Gods
fauour:
but seeing
that these
things
perishe,
let my
hope in
God, and
in the
life
eternall.

m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

18 They shall drue him out of the light vnto darknesse, and chaſe him out of the world.
19 Hee shall neither haue ſonne nor nephew among his people, nor any poſteritie in his dwellings.
20 The poſteritie ſhalbe aſtonied at his ⁿ day, and feare ſhall come vpon the ancient.
21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reprobeth his friends, 15 and receiue his miſeries and grieuous paines. 15 He aſſureth himſelfe of the gen. eall reſurrection.

B Vt Iob answered, and ſaid,
2 How long will yee vexe my ſoule, and torment me with words?

3 Ye haue now ten times reproched me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine error b remaineth with me.

5 But indeed if ye will advance your felus againſt me, and rebuke me for my reproch,

6 Know now, that God hath ſ^e overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of violence, but I haue none anſwere: I am, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot d paſſe, and he hath ſet darkneſſe in my paths.

9 He hath ſpoiled me of mine honour, and taken the crowne away from mine head.

10 He hath destroyed me on euery ſide, and I am gone: and he hath remoued mine hope like t a tree.

11 And he hath kindled his wrath againſt me, and counted me as one of his enemies.

12 His g armies came together, and made their way vpon me, and camped about my Tabernacle.

13 He hath remoued my brethren farre from mee, and alſo mine acquaintance were ſtrangers vnto me.

14 My neighbours haue forſaken mee, and my familiars haue forgotten me.

15 They that dwell in mine houſe, and my maids tooke me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſeruant, but hee would not anſwere, though I prayed him with my mouth.

17 My breath was ſtrange vnto my wiſe, though I prayed her for the childrens ſake of mine owne body.

18 The wicked alſo deſpiſed mee, and when I roſe, they ſpake againſt me.

19 All my ſecret friends ſ^e abhorred me, and they whom I loued are turned againſt me.

20 My bone & cleaued vnto my ſkine, and to my fleſh, and I haue eſcaped with the ſkinne of my teeth.

21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye perſecute mee as n God? and are not ſatiſfied with my y fleſh?

23 Oh that my wordes were now written! Oh that they were written euen in a booke,

24 And grauen with f an yron pen in lead, or in ſtone for euer!

25 For I am ſure that my r Redeemer lieth, and hee ſhall ſtand the laſt on the earth.

a That is, many times, as Nch. 4. 12
b That is, my ſelle that hee hath puniſhed for it, or you haue not yet conſulted.
c Hee breatheth out againe into his paſſions, and declares that hee ſtill hath his afflictions on conſent of God, though hee be not able to feele the paine in himſelfe.
d Meaning, his children, & whatſoeuer was deere vnto him in this world.
e Which is ſpuckt vp, & hath no more hope to grow, & g. His manifold afflictions.
h Mine houſhold ſeruaunts, by theſe ſoſes Iob ſheweth that touching the fleſh hee had great occaſion to be moued.
i Which were head and mire, & k. Beſides theſe great loſſes, and moſt cruel vnkindneſſe, hee was touched in his owne perſon, as followeth.
l All my fleſh was conſumed.
m Seeing I haue theſe iuſt cauſes to complaine, condeſcend me as an hypocrite, ſpecially ſeech ſhould beſeech me.
n It is not enough that God doth puniſh me, except you by reproches increaſe my ſorrow.
o To ſee my body puniſhed, except ye trouble my minde.
p Hee proceſſeth that uſeth with ſtanding his ſore paſſions, here Iob ſpeaketh: & that hee is not a blaphem: r as they aſſayed him.
q I doe not iuſtifie my ſelle before the world, but know that I ſhall come before the great Iudge, who ſhalbe my deliuerer, and ſauour.

26 And though after my ſkin, nor mee deſtroy this body, yet ſhall I ſee God r in my fleſh.
27 Whom I my ſelle ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reines are conſumed within me.
28 But ye ſaid, Why is hee perſecuted? And there was a deepe matter in me.
29 I bee afraid of the ſword: for the ſword will be a uenged of wickedneſſe, that yee may know that there is a iudgement.

perſecuted of God for his ſins, yet hee declares that the waition to wit, the trial of his faith and patience, and ſo to bee an e God will be reuenged of this haſtie iudgement, whereby you

CHAP. XX.

1 Zophar ſheweth, that the wicked and the conuulſe ſhall bene a flourie, 22 though for a ſtime they flouriſh.

Then answered Zophar the Naamathite, and ſaid,

2 Doubtleſſe my thoughts cau^e mee to anſwere, and therefore I make haſte.

3 I haue heard the correccion of my reproch: therefore the ſpirit of mine vnderſtanding cauſeth me to anſwere.

4 Knoweſt thou not this of olde d and ſince God placed man vpon the earth,

5 That the reioycing of the wicked is ſhort, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet ſhall hee periſh for cuer like his dung, and they which hee haue ſeene him, ſhall ſay, Where is hee?

8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſene him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall c flatter the poore, and his hands ſhall d reſtore his ſubſtance.

11 His bones are full of the ſume of his ioy, and e it ſhall lie downe with him in the duſt.

12 When wickednes was ſweet in his mouth, and hee hid it vnder his tongue,

13 And fauoured it, and would not forſake it, but kept it clo^e in his mouth,

14 Then his meate in his bowels was turned: the gall of aſpes was in the mids of him.

15 Hee hath deuoured ſubſtance, and hee ſhall vomit it: for God ſhall draw it out of his belly.

16 Hee ſhall ſucke the g gall of aſpes, and the viper tongue ſhall flay him.

17 Hee ſhall not ſee the b ruiers, nor the floods, and ſtreames of hony and butter.

18 Hee ſhall reſtore the labour, and ſhall deuoure no more: euen according to the ſubſtance, ſhall t his exchange, i and hee ſhall enioy it no more.

19 For hee hath vndone many: he hath forſaken the poore, and hath ſpoiled houſes which hee builded not.

20 Surely hee ſhall feele no quietnes in his body, neither ſhall hee reſtore of that which hee deſired.

21 There ſhall none of his k meate bee left: therefore none ſhall hope for his goods.

22 When hee ſhalbe filled with his abundance, hee ſhalbe in paine, and the hand of all the wicked ſhall aſſaile him.

did plague him iuſtly for the ſame. h Though God giue to his bliſſings, yet hee ſhall haue no part thereof. i That is, ſpoilers of the poore ſhall enioy their things but for a time: for after, God will rake it from them, and cauſe them to make reſtitution, ſo that it ſhall be an exchange. k Hee ſhall enioy nothing to his poſteritie. l The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

e Herein Iob declares plainly that hee had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.
f Though his friends thought that hee was but a deepe conſideration example for others, you

a He declares that two things moue him to ſpeake: to wit, becauſe hee ſeeth ſome to conuict him, and becauſe hee thought hee had bene iuſtly iuſtified to conſure him.
b His purpoſe is to proue Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, & changed his proſperitie into aduerſitie.

c Whereas the ſcience through ambition and tyranny oppreſſed the poore, the children through poertie and miſery, ſhall ſerke fauour at the poore.
d So that the thing which hee hath taken away by violence, ſhall be reſtored againe by force.
e Meaning, that hee ſhall enioy nothing away with him, but his ſinnes: f As poſſon that is ſweet in the mouth, bringeth deſtruction when it cometh into the body: ſo all vice at the firſt is pleaſant, but afterwaed God turneth it to deſtruction.
g Hee compareth euill gotten goods to the venom of aſpes, which is ſweet in the mouth, but dangerous: noting that Iob great riches were not truly come by, and therefore God alſo other abundance of his bliſſings, yet hee ſhall haue no part thereof.
h That is, ſpoilers of the poore ſhall enioy their things but for a time: for after, God will rake it from them, and cauſe them to make reſtitution, ſo that it ſhall be an exchange.
i Hee ſhall enioy nothing to his poſteritie.
l The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

m Some reade, vpon his flesh al-
 along to Iob, whose
 fellow a sinner
 with a fab. n
 o Some reade, of
 the quier.
 o All reade and fo-
 low shall fight vpon
 him, when he thin-
 keth to escape.
 p That is, first from
 heauen, or the fire
 of Gods wrath.
 q Meaning, the
 children of the
 wicked shall flow
 away like risers,
 and be disper-
 sed in diuers places.
 r Thus God will
 plague the wicked.
 s Against God
 thinking to excuse
 himselfe, and to ef-
 scape Gods hand.

23 Hee shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, when vpon his meate.
 24 Hee shall flee from the vron weapons, and the bow of Steele shall strike him through.
 25 The arrow is drawne out, and cometh forth of the body, and shinneth of his gall, so feare cometh vpon him.
 26 O All darknes shall be hid in his secret places: the fire that is not blowne shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.
 27 The heauen shall declare his wickednes, and the earth shall rise vp against him.
 28 The increase of his house shall go away: it shall flow away in the day of his wrath.
 29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his words.

C A H P. XXI.

7 Iob declares how the prophetic of the wicked maketh them proud, 15 In Iomach that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for a fault, or vnto good for profitic.

BVt Iob answered, and said,
 2 Hearc diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I dreem I may talke to man? If it be so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your mouth.

6 Euen when I remember, I am affraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked liue, and waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and fa leth not: their cow calueth, and casteth not her calfe.

11 They send forth their children like sheepe, and their fennes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the grane.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should wee haue, if wee should pray vnto him?

16 Loe, their wealth is not in their hand: therefore let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay vp the sorrow of the father for his children: when he rewardeth him, hee shall know it.

20 His eyes shall see his destruction, and hee

a Your dilige-
 marking of my
 words, shall be
 to me a great con-
 solation.
 b As though he
 would say, I do not
 talke with man,
 but with God, who
 will not answere
 me, and therefore
 my minde must
 needs be trou-
 bled.
 c He chargeth
 them, as though
 they were not able
 to comprehend
 this his feeling of
 Gods iudgement,
 and exhorteth
 them therefore
 to silence.
 d Iob reproch-
 eth his aduer-
 saries, that God
 punisheth not
 strai-
 wayes the wicked,
 but esteims gi-
 ving them long
 life, and profitic
 so that they
 must not iudge
 God infor vni-
 ty by things that
 appeare to our
 eye.
 e They haue store
 of children, iustie
 and healthfull, and
 in these points he
 answereth to that
 which Zephaie
 ledgeth before.
 f Not being tor-
 mented with long
 sickness.
 g They desire
 nothing more then
 to be exempt from
 all subiection, that
 they should be re-
 ce to God: this Iob
 feareth his aduer-
 saries, that if they
 reason onely by
 that which
 is seene by
 common
 experience, the
 wicked that
 haue God, are
 better deald
 withall than
 they that loue
 him. h It is not
 their owne, but
 Gods onely
 lendeth it
 vnto them. i God
 kepeth me
 from their
 profitic. k
 When God
 recompenseth
 his wickednes,
 he shall know
 that his
 profitic was
 but vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the height things?

23 One shall die in his full strength, being in all ease and profitic.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another shall die in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall cover them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot deny their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The slime valley shall be sweet vnto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answeres these remaine but lies?

none dare reproue him in this world, yet death is a token, that to an accompt. c Hee shall be glad to lie in a slime pit, to be content with a royall palace. d Saying, that the iust in spiritic, and the wicked aduerfite.

C H A P. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 8 He accuseth him of ymmercifulnesse. 12 And that he denied Gods providence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be profitable vnto God, as he that is wise may be profitable to himselfe?

3 * Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou maketh thy wayes vpright?

4 Is it for feare of thee that hee will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawne bread from the hungry.

8 But the mighty man had the earth, and he that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore sinnes are round about thee, and feare shall suddenly trouble thee:

11 Or, darkenes that thou shouldst not see, and abundance of waters shall cover thee.

12 Is not God on high in the heauen? and behold the height of the stars how hie they are.

13 But thou sayest, How should God know? can hee iudge through the darke cloud?

Gods Maieftie. h That fo much the more by that excellent worke thou mayest see God, and reuerence him. i He reprocheth Iob as though he denied Gods providence, and that he could not see the things that were done in this world.

I Who sendeth to the wicked profitic, and punisheth the godly. m Meaning, the wicked, n To wit, the godly. o As concerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iob house of derision, concluding that it was destroyed, because he was wicked. q Which through long travelling haue experience and taken thereof, so wis, that the wicked doe prosper, and the godly lic in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Through men de flatter him, and God will bring him to the grave, before hee could not in this world haue pro-

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when hee punisheth him, hee hath no regard to his iustice, but to his sinne.

b Lep. 35. 7. c Lell thou shouldst reprove or hurt him?

d Thou hast bene cruel and without charite, and wouldst doe nothing for the poore, but for thine owne advantage.

e When thou wast in power, and authority, thou didst not iustice but wrong.

f Thou hast not onely not shewed pittie, but opposed them.

g That is, manifestly. h He accuseth Iob of impietie and contempt of God, as though hee would say, Iob, if thou passe not for men, yet consider the height of

k How God hath punished them from the beginning
l Hee prooueth Gods promise by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
m He answereth to that which he had said Chap. 27. 7. that the wicked haue profecitied in this world, desiring that he might not be partaker of the like.
n In the iust reioyce at the destruction of the wicked, for two causes first, because God weareth himselfe iudge of the world, and by this meanes conuicteth his honour and glorie: secondly, because God weareth that he hath care ouer his, in that he punisheth their impietie.
o That is, the fate and preferation of the godly is hid vnder Goddings.
p Meaning, of the wicked.
q He exhorteth Job to repentance, and to returne to God.
r God will retriue vnto thee all thy substance. **s** Which shall be in abundance like dalt. **t** That is, the favour of God, a God will deliuer his when the wicked are destroyed, and about them, as in the Flood, and in Sodom. **x** God will deliuer a whole country from perill, euen for the iust mans sake.

14 The cloudes hide him that hee cannot see, and he walketh in the circle of sheauen.
 15 Haft thou marked the way of the world, wherein wicked men haue walked?
 16 Which were I cut downe before the time, whose foundation was as a riuer that ouerflowed.
 17 Which said vnto God, Depart from vs, and asked what the Alm ghy could doe for them.
 18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.
 19 The righteous shall see them and shall reioyce, and the innocent shall laugh them to scorne.
 20 Surely, o our substance is hid: but the fire hath deuoured the remnant of it.
 21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.
 22 Receiue I pray thee, the law of his mouth, and lay vp his words in thine heart.
 23 If thou returne to the Almighty, thou shalt bee built vp, and thou shalt put iniquitie farre from thy tabernacle.
 24 Thou shalt lay vp gold for dust, and the gold of Ophir, as the flints of the riuers.
 25 Yea, the Almighty shall be thy defence, and thou shalt haue plente of siluer.
 26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.
 27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vows.
 28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the right shall shine vpon thy wayes.
 29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.
 30 The innocent shall deliuer the Iland, and it shall be preferred by the purenesse of thine hands.

CHAP. XXIII.

a Job affirmeth that hee hath knowen and feared the power and presence of his iudge, **b** and that hee was not punished onely for his finnes.

B Ut Job answered, and said,
 2 Though my talke be this day in a bitterness, and my plague greater then my groining,
 3 Would God yet I knew how to finde him, I would enter vnto his place.
 4 I would plead the cause before him, and fill my mouth with arguments,
 5 I would know the words, that hee would answer me, and would vnderstand what he would say vnto me.
 6 Would he be plead against me with his great power? No, but he would set strength in me.
 7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.
 8 e Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:
 9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.
 10 I have heard that thou hast said, I will strengthen to maintaine their cause. **e** Meaning, that if he confides Gods iudgement, he is not able to comprehend his iudgements on what side or part to court he can with himselfe.

10 But hee knoweth my way, and tryeth me, and I shall come forth like the gold.
 11 My foote hath followed his steps: his way haue I kept, and haue not declined.
 12 Neither haue I departed from the commandement of his lippes, and I haue gotten the wordes of his mouth more then mine appointed foode.
 13 Yet he is in one minde, and who can he turne him? yea, he doeth what his minde desireth.
 14 For he will performe that which is decreed of me, and I many such things are with him.
 15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.
 16 For God k hath loosened mine heart, and the Almighty hath troubled me.
 17 For I am not cut off in darkness, but hee hath hid thee the darkenes from my face.

a good end. **i** In many points man is not able to attaine to k That is, should not be without feare. **l** Hee weareth which is, that he being in trouble, seeth none end, neither yet k

CHAP. XXIII.

a Job describeth the meane cause of mens auersities, and weareth what curse belongeth to the wicked. **b** How all things are gouerned by Gods prouidence. **c** And the destruction of the wicked.

How should not the times bee hid from the Almighty, seeing that they which know him, see not his b dayes?
 2 Some remoue the land markes, that rob the flockes, and feed thereof.
 3 They leade away the asse of the fatherlesse, and take the widowes oxe to pledge.
 4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.
 5 Behold, others as wilde asses in the wilderness goe forth to their business, and rise early for a prey: the wilderness enueth him and his children foode.
 6 They reape his prouision in the field, but they gather the late vintage of the wicked.
 7 They cause the naked to lodge without garment, and without couering in the cold.
 8 They are wet with the howes of the mountaines, and they embrace the rocke for want of a couering.
 9 They plucke the fatherlesse i from the breast, and take the pledge of the poore.
 10 They cause him to goe naked without clothing, and take the gleanings from the hungry.
 11 They that make office i betweene their wals, and tread their wne prestles, suffer thirst.
 12 Men cry out of the city, and the soules of the flaine cry out: yet God doeth not charge them with folly.
 13 These are they, that abhorre the light: they knowe not the wayes thereof, nor continue in the pathes thereof.
 14 The murderer riseth early, and killeth the poore and the needy: and in the night hee is as a thiefe.

15 The eye al o of the adulterer watcheth for the twilight, and faith, None eye shall see me, and disguiseth his face.
 16 They digge through houses in the darke, which they marked for themselves in the daye

i In such places which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. **m** For the great oppression and extortion. **n** Cry out and call for vengeance. **o** God doth not condemne the wicked, but seemeth to passe over it by his long patience. **p** That is, Gods word becometh they are reproued thereby. **q** By these particular vices, and the licence thereof, he would prote that God punisheth not the wicked, and rewardeth the iust.

f God hath this preeminence above me, that he knoweth my wayes to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doth visit him for his profit.
g His word is more precious vnto me, then the meat wherewith the body is sustained.
h To be confident that at the confession he felt not Gods fauour, and yet was assured that he had appointed him to Gods iudgements, the cause of his feare, and the cause.

a Thus Job speaketh in his passions, and after the iudgement of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer it, because hee punisheth not the wicked, nor renouereth the godly.
b When hee punisheth the wicked, and rewardeth the good.
c And for cruelty and oppression dare not shew the faces.
d That is, spare no diligences.
e He and his kindred by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoile another, but for necessitie.
h The poore are often by the wicked men, the rocks and holes, where they cannot lie dry tother there.
i That is, they so pouer and pill the poore widow, that she cannot haue to sustaine herselfe, that she may be able to giue her child sucke.
k That is, his gate ment, wherewith he should be covered or clad.

they know not the light.

17 But the morning is cūen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 He is swift vpon the waters: their portion shall be curfed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the flow waters, so shall all the graue consume the finners.

20 The pitifull man shall forget him: the worme shall feele his sweetnesse: hee shall bee no more remembered, and the wicked shall be broken like a tree.

21 He doth euil intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the y mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppes of an ear of corne.

25 But if it be not so, where is hee? or who will proue me a liar, and make my words of no value?

after that the wicked haue destroyed the weake, they will do like to the strong, and there are iustly prevented by Gods iudgements. x That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me be reproūd.

CHAP. XXV.

Bildad saith that no man is cleane, nor without sinne before God.

Then answered Bildad the Shuhite, and said, 2 Power and feare vs with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom he shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no light to the moone, and the starres are vncleane in his sight.

6 How much more man, a worme, cūen the sonne of man, which is but a worme?

power, the moone and starres cannot haue that light which is in a man, but a worme, which is but a worme, can haue any excellencie, but of God.

CHAP. XXVI.

Job sheweth that man cannot helpe God, and proueth it by his miracles.

But Job answered, and sayd, 2 Whom helpest thou? him that hath no power? sauest thou? him that hath no strength?

3 Whome countest thou? him that hath no wisdom? or thou? shewest right well as the thing is.

4 To whom doest thou declare these wordes? or whose spirit? or commeth out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no covering for destruction.

7 He stretcheth out the North: over the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne: in the deepe places of the earth. e There is nothing hid in the bottome of the earth but hee seeth it. f Meaning the place where north things putrifie. g He caught the whole heauen to turne about the North pole,

and spreadeth his cloud vpon it.

10 He hath fet bounds about the waters vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but w how little a portion heare we of him? and who can vnderstand his fearefull power?

1 Which is a figure of Barres fashioned like a serpent, because of the crookednesse of his great power. 2 These low things, which we see daily with our eyes, declare and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

The conscience and perfection of Iob. 13 The reward of the wicked and of the righteous.

Moreouer Job proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgment: the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocence from my selfe.

6 I will keepe my righteoussnesse, and will not forsake it: mine heart shall not reprove mee of my c dayes.

7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighuous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will he see his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee your selues haue seene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his windowes shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepech, he shall not be gathered to his fishers: they opened their eyes, and hee was gone.

20 Terrors shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would saue himselfe out of his hand.

h That is, he hideth the heaues which are called his throne.

i So long as this world endureth,

k Not that heeauen hath pillars, to vphold it, but he speaketh by a similitude, as though he would say, I heauen itselfe is not able to abide his reproofe.

l Hee meaneth that the wicked cryeth out, but hee will not haue a quiet death nor be buried honourably.

m Which breedeth in an other mans possession or garment, but is sooner shaken out.

n Hee meaneth that the wicked cryeth out, but hee will not haue a quiet death nor be buried honourably.

o The hath for fire afflicted me that men cannot iudge of mine vrightnesse: for they iudge only by outward signes.

p How soeuer men iudge of mee, yet will I not partake contrary to that which I haue sayd, and to do wickedly in betraying the truth.

q Which commendeth a wicked man because the hand of God is vpon mee, I will not cease to say that God doth thus punish me for my sinnes.

r Of my life past.

s What advantage hath the dilempler to gaine neuer to me, hecing he shall lose his owne soule?

t That is, what God retrieth to himselfe, & whereof hee giueth not the knowledge to all.

u That is, these secret iudgements of God, and yee doe not vnderstand them.

v Why maintain you then this error?

w This will I order the wicked, and punish him, & reuente his posterity.

x None shall lament him.

y Which breedeth in an other mans possession or garment, but is sooner shaken out.

z Hee meaneth that the wicked cryeth out, but hee will not haue a quiet death nor be buried honourably.

Hee seeth to the waters for his succour.

f They think that all the world is bent against them, and dare not goe by the high way.

g As the drie ground is neuer full with waters, so will they neuer cease finning till they come to the graue.

h Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job commeth to himselfe, & sheweth his confidence. x He sheweth why the wicked shall not be lamented, because he did not pitee others.

y Hee declareth that hee like to the strong, and there are iustly prevented by Gods iudgements. x That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me be reproūd.

a His purpose is to proue, that albeit God eie and smiteth the iust, yet foones after hee findeth prosperitie, & because hee did not see to Job, hee can elude that he is wicked.

b Who can hide him from his presence?

c That is, be iust in respect of God?

d If God shew his glorie them, much

a Those conclude nothing: for neither thou helpest me which am destitute of all helpe, neither yet speakest in secret: yee speake it so God be halle, who hath no need of thy defence.

b That is, hee doeth not apply it to the purpose.

c That is, moueth thee to speake this?

d Job beginneth to declare yee force of Gods power & prouidence in the mines and metals

e There is nothing hid in the bottome of the earth but hee seeth it. f Meaning the place where north things putrifie. g He caught the whole heauen to turne about the North pole,

23 Every man shall clap their hands at him, and hiss at him out of their place.

CHAP. XVIII.

Iob beweeth that the wisdom of God is vnsearchable.

1 The siluer surely hath his veine, and the gold his place, where they take it. 2 Yron is taken out of the dust, and bras is molten out of the stone.

3 God putteth an ende to darknesse, and hee trieth the perfection of all things: hee setteth a bond of darknesse, and the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth cometh bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place of Saphirs, and the dust of it gold.

7 There is a path which no fowle hath knowne, neither hath the kites eye seen it.

8 The Lyons whelps haue not walked it, nor the Lyon passed thereby.

9 He putteth his hand vpon the g rocks, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wisdom found? & where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be given for it neither shall siluer be weighed for the price thereof.

16 It shall not bee valued with the wedge of gold of Ophir, nor with the precious onix, nor the Iaphir.

17 The gold nor the chryshall shall bee equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the I gabith: for wisdom is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then cometh wisdom? and where is the place of vnderstanding.

21 Seeing it is hid from the eyes of all the liuing, and is hid from the fowles of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold, the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

a His purpose is to declare that man may attain in this world to diuersere of nature, but man is neuer able to comprehend the wisdom of God.

b There is nothing buet it is compassed within certaine limits and hath an end, but Gods wisdom is c Meaning, him that dwelleth thereby, d Which a man cannot wade thorow, e That is, come, and vnderneath it brimstone or coal, which easily conuerteth fire, f Hee alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither fowles nor beasts can enter.

g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power, h Though Gods power and wisdom may be vnderstood in earthly things, yet his heavenly wisdom cannot be attained vnto, i It is too high a thing for man to attain vnto in this world, k It can neither be bought for gold nor precious stones, but is vnto the gift of God, l Which is thought to be a kind of precious stone, m Meaning, that there is no natural means, whereby man might attain to the heavenly wisdom, which he meaneth by the fables that say he was taken vp, n He maketh God only the author of this wisdom and the gizer thereof.

o He declareth that man hath so much of this heavenly wisdom as hee is weeth by fearing God, and departing from euill.

p Pro. 17. o He declareth that man hath so much of this heavenly wisdom as hee is weeth by fearing God, and departing from euill.

q He declareth that man hath so much of this heavenly wisdom as hee is weeth by fearing God, and departing from euill.

r He declareth that man hath so much of this heavenly wisdom as hee is weeth by fearing God, and departing from euill.

s He declareth that man hath so much of this heavenly wisdom as hee is weeth by fearing God, and departing from euill.

CHAP. XXIX.

Iob complaineth that the prosperitie of see is not past. 7. 21 His auaritie, 12 Justice and equitie.

1 Iob proceeded, and continued his parable, saying,

2 Oh that I were as in times past, when God preferred me!

3 When his light shined vpon mine head: and when by his light I walked thorow the darkness,

4 As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rocke powered mee out riuers of oyle:

7 When I went out to the gate, when to the iudgement este, a d when I caused them to prepare my seat in the fitecete.

8 The yong men saw mee, and hid themselves, and the aged as of e, and stood vp.

9 The Princes staid talke, and layed their hand on their mouth.

10 The voyce of P. inces was hid, and their tongue cleued to the rooffe of their mouth.

11 And when the g. eare heard mee, it blessed me: and when the eye saw me it gaue witness to b me.

12 For I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put I on iustice, and it couered me: my iudgement was as a robe, and a crowne:

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the fane.

19 For my roote is spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shall be restored in mine hand.

21 Vnto mee men gaue care, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth for as for the latter raine.

24 If I laughed on them, they beled it in not: neither did they cause the light of my countenance: to fall.

25 I appointed out of their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

f Ebr. moueue before, g When I left his fauour, h I was free from affliction,

k That is, seemed by euident tokens to be more prefered with me.

l By these similitudes he declareth the great respect that hee was in, so that he had more occasio to be such a sinner as they accused him, e Being ashamed of their lightnesse and afraid of his prouide.

f Acknowledging my wisdom, g All that heard me praed me, h Testifying that I did good iustice, i Because his aduice as a did fo much charge him with wickednesse, he is compelled to render account of his life.

k That is, I did succour him that was in distress, & fo he had cause to praise me, l I delighted to do iustice, as others did to wear colly appatell.

m That is, at home in my bed without all trouble, and vnquietnesse.

n My f. l. city doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is they thought it not to be a jest, or they thought not that I would emulced vnto them.

r They were afraid to offend me and cause me to be angry.

s I had them at commendment.

CHAP. XXX.

Iob complaineth that he is condemned of the most contemptible, 11. 2 because of his aduersitie and affliction, 23 Death is the house of all flesh.

1 But now they that are yonger then I, mocke me: yea, they whose fathers I haue refused to set with the dogges of my flockes.

men were glad to doe mee renner, the yong men now coming to be my shepheard, or to keepe my dogges.

a That is, mine estate is changed, and whereas before the ancient came mo. b Mocking

e That is their fathers died for him because they came to age.
d Job ſleweth that theſe that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, ſuch as he here deſcribeth.

e They make ſongs of me, and mocke at my miſerie.
f God hath taken from me the force credit & authoritie wherewith I kept them in ſubjection.

g He ſaid that the young men when they ſaw him, bid them ſell, as ch. 29. 8. and now in his miſerie they were impudent and licentious.
h That is, they fought by all means how they might deſtroy me.
i They need none to helpe them.
k By my calamitie they tooke an occaſion againſt me.
l My liſt ſaith me, and I am as halfe dead.
m Meaning, ſorrow.

n That is, God hath brought me into contempt.
o He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelfe.

p He compareth his afflictions to a tempeſt or whilwinde.

q Or, wifehood, or Law.
r None can deliuer me there, though they lament at my death.

s In ſtead of comforting they mocked at me.

t Not delighting in any worldly thing, no not ſo much as in the ſyre of the ſunne.

u Lamenting them that were in affliction, & mouing others to pity them.

v I am like the wilde beaſts that deſire moſt ſolitary places.

x With the heat of affliction,

2 For whereto ſhould the ſtrength of their hand haue ſerued mee, ſeing age & perished in them?

3 For pouerty and famine they were ſolitarie, fleeing into the wildeerneſſe, which is darke, deſolate and waſte.

4 They cut vp // nettles by the buſhes, and the iuniper rootes was their meate.

5 They were & chafed forth from among men: they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the buſhes, and vnder the thistles they gathered themſelues.

8 They were the children of foolcs and the children of villaines, which were more vile then the earth.

9 And now I am their e ſong, and I am their talke.

10 They abhorre me, and flee farre from mee, and ſpare not to ſpit in my face.

11 Becauſe that God hath looſed my f corde and humbled mee, g they haue looſed the bride before me.

12 The youth riſe vp at my right hand: they haue puſht my riſe, and haue trode on mee as on the b pathes of their deſtruction.

13 They haue deſtroyed my paths: they tooke pleaſure at my calamity, they had none i helpe.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they purſue my ſoule as the winde, and mine health paſſeth away as a cloud.

16 Therefore my ſoule is now l poured out vpon me, and the daies of affliction haue taken hold on me.

17 It pearceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemency is my garment changed, which compaſſeth me about as the collar of my coate.

19 n He hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I cry vnto thee, thou doeſt not heare me, neither regardſt me, when I ſtand vp.

21 Thou turneſt thy ſelfe o cruelly againſt me, and art enemy vnto mee with the ſtrength of thine hand.

22 Thou takeſt mee vp and cauſeſt me to ride vpon the p winde, and makeſt my // ſtrength to faile.

23 Surely I know that thou wilt bring mee to death, and to the houſe appointed for all the lining.

24 Doubtleſſe none can ſtretch his hand q vnto the graue, though they cry in his deſtruction.

25 Did not I weepe with him that was in trouble? Was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, r euill came vnto me: and when I waited for light, there came darkneſſe.

27 My bowels did boile without reſt: for the dayes of affliction are come vpon me.

28 I went mourning l without ſunne: I ſtood vp in the congregation t and cryed.

29 I am a brother to the u Dragons, and a companion to the Oſtriches.

30 My ſkiuie is blacke vpon mee, and my bones are burnt with x heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

C H A P. XXXI.

1 Job reciteth the innocency of his lining, and ſumme of his vertues, which declareth what ought to be ſeeked for the ſalutell.

I Made a covenant with mine 2 eyes: why then ſhould I thinke on b a maid?

2 For what portion ſhould I haue of God from aboute? and what inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked, & ſtrange puniſhment to the workers of iniquitie?

4 Doeth not he behold my waies and tell all my ſteps?

5 If I haue walked in vanitie, or if my foot hath made haft to deceit,

6 Let God weigh me in the juſt balance, and he ſhall know mine vprightneſſe.

7 If my ſpeche hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me ow, and let another ſeate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife g grinde, vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fire that ſhall denoure b to deſtruction, & which ſhall root out all my increaſe.

13 If I did conteme the iudgement of my ſeruant, and of my maide, when they i did contend with me,

14 What then ſhal I do when k God ſtandeth vp? & when he ſhall viſit me, what ſhall I anſwer?

15 He that hath made me in the wombe, hath he not made i him? hath not he alone fashioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widow n to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growne vp with me o as with a father, and from my mothers wombe I haue bene a guide vnto her.)

19 If I haue ſcene any periſh for want of clothing, or any poore without covering,

20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I haue liſt o vpon mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine p arme fall from my ſhoulder, and mine arme be broken for the bone.

23 For Gods puniſhment was q fearefull vnto mee, and I could not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſaid to the wedge of gold, Toſt at my confidence,

25 If I reiocied becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the ſunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine hand,

28 (This al o had bene an iniquitie to be condemned: for I had denied the God that aboute)

29 If I reiocied at his deſtruction that hated

a I kept mine eyes from all wanton looks.

b Would not God then haue puniſhed me?

c Job declarerh that the feare of God was a briſtle to ſtay him from all wickedneſſe.

d He ſleweth wher-in his vprightnes ſtandeth, that is, in as much as he was blameleſſe before men, & ſinned not againſt the ſecond table.

e That is, hath accomplished the laſt of mine eye.

f According to the law. Deut. 28. 33.

g Let her be made a ſlave.

h He ſheweth that albeit man neglect the puniſhment of adultery, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

i When they thought themſelues ſcill intreated by me.

k If I had offered others, how ſhould I haue eſcaped Gods iudgement?

l He was moued to ſorrow by the pittie vnto ſeruaunts, becauſe they were Gods creatures as he was.

m By long waiting for her requiſt.

n Honourerh the fatherleſſe, and maintained the widowes cauſe.

o To oppreſſe him and to do him iniury.

p Let me rot in pieces.

q He ſtained not from ſinning for feare of men, but becauſe he feared God.

r I ſt was proud.

s My worldly prosperitie and felicity, which is meant by the ſhining of the ſunne and brightneſſe of the moone.

t If I ſincke owne doings, delighted me.

u By putting confidence in any thing but in him alone.

in My seruants
moued me to be
reueged of mine
enemie, et did I
reuer with him
him.

x And not con-
fessed it freely:
whereby I is euil-
dent that he iudic-
eth himselfe be-
fore men, and not
before God.

y That is, I reue-
nced the most
weake and con-
temned, and was
afraid to offend
them.

z I suffered them
to speake euill of
me, and went not
out of my house
to reuenge it.

a This is a satis-
ficient token of my
righteousness,
that God is my
witness, and will
inflame my cause.

b I should not this
booke of his accu-
sations be a raffe
and commediate
to mee.

c I will make him
account of all my
life without feare,
d As though I
had withholden
their wages that
laboured in it.

e the talke, which he

me, or was moued to *ioy* when euill came vpon
him,

o3 Neither haue I suffered my mouth to sinne,
by wishing a curse vnto his soule.

31 Did not the men of my *Tabernacle* say,
Who shall giue vs of his flesh? we cannot be e
satisfied.

32 The stranger did not lodge in the streete,
but I opened my doores vnto him, that went by
the way.

33 If I haue hid *x* my sinne, as Adam, conceal-
ling mine iniquitie in my bosome,

34 Though I could haue made afraid a great
multitude, yet the most contemptible of the fam-
ilies did *y* feare me: so I kept *z* silence, and went
not out of the doore.

35 Oh that I had come to heare mee! behold
my *z* signe that the Almighty will witness for
me, though mine aduersary should write a booke
against me.

36 Would not I take it vpon my shoulder, and
binde it as *b* a crowne vnto me?

37 I will tel him the number of my goings, and
goe vnto him as to a *c* prince.

38 If my land *d* grieueth mee, or the fur-
rows thereof complaine together,

39 If I haue eaten the fruits thereof without
flour: or if I haue grieued *e* the soules of the mat-
ters thereof,

40 Let thistles grow in stead of wheate, and
cockle in the stead of barley.

THE WORDS OF IOB ARE
ENDED.

Meaning, that hee was no briber nor extortioner. f That is,
ad with his three friends.

CHAP. XXXII.

2 Elishu reprehendeth them of flattery. 8 Age maketh not a man
wise, but the spirit of God.

S O these three men ceased to answer Iob, be-
cause he *f* esteemed himselfe iust.

2 Then the wrath of Elishu the sonne of Bar-
achel the *Buzite*, of the familie of *b* Ram, was
kindled: his wrath, *i* say, was kindled against Iob,
because hee iustified himselfe *e* more then God.

3 Also his anger was kindled against his three
friends, because they could not finde an answer,
and yet condemned Iob.

4 (Now Elishu had waited till Iob had spoken:
for *d* they were more ancient in yeeres then
hee)

5 So when Elishu sawe, that there was none
answer in the mouth of the three men, his wrath
was kindled.

6 Therefore Elishu the sonne of Barachel the
Buzite, answered and said, I am young in yeeres,
and ye are ancient: therefore I doubted, and was
afraid to shew you mine opinion.

7 For I said, The *e* dayes shall speake, and the
multitude of yeeres shall teach wisdom.

8 Surely there is a spirit in man, *f* but the
inspiration of the Almighty giueth vnderstand-
ing.

9 Great men are not *alway* wise, neither doe
the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare mee, and I will shew
al o mine opinion.

11 Behold, I did waite vpon your words, and
hearkened vnto your knowledge, whyles you
sought out *g* reasons.

12 Yea, when I had considered you, loe, there

was none of you that reproued Iob, nor answered
his words.

13 Left ye should say, Wee haue *h* found wis-
dome: *i* for God hath cast him downe, and no
man.

14 Yet hath *i* he not directed *his* words to mee,
neither will I answer *k* him by your words.

15 Then they fearing answered no more, but
left off their talke.

16 When I had waited (for they spake not, but
stood still and answered no more)

17 Then answered I in my turne, and I shewed
mine opinion.

18 For I am full of *l* matter, and the spirit with-
in me compelleth me.

19 Behold, my belly *is* as the wine, which hath
no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take
breath: I will open my lips and will answer.

21 I will not now accept the person of man,
neither will I giue titles to man.

22 For I may not giue *n* titles, lest my Maker
should take me away suddenly.

CHAP. XXXIII.

1 Elishu accuseth Iob of ignorance. 14 Hee sheweth that God
hath diuers manners to retriue man, and to draw him to a
faute. 19. 39 Hee afflicte man and suddenly deliuereth him.
26 Man bringeth deliuered, quere thanks to God.

W Herefore Iob, I pray thee, heare my talke,
and hearken vnto my words,

2 Ehold now, I haue opened my mouth:
my tongue hath spoken in my mouth.

3 My words *are* in the vprightnesse of mine
heart, and my lips shall speake pure knowledge.

4 The *z* Spirit of God hath made me, and the
breath of the Almighty hath giuen me life.

5 If thou canst giue me an answer, prepare thy
selfe and stand before me.

6 Ehold, I am according to thy wish in
b Gods stead: I am also formed of the clay.

7 Behold, my terror shall not feare thee,
neither shall mine hand *e* be heauie vpon thee.

8 Doubletse thou hast spoken in mine eares,
and I haue heard the voice of *my* words:

9 I am *d* cleane, without sinne: I am inno-
cent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee,
and counted me for his enemy.

11 Hee hath put my feete in the flockes, and
looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right:
I will answer thee that God is greater then man.

13 Why dost thou strue against him? For he
doeth not *e* giue account of all his matters.

14 For God speaketh *l* once or twice, and one
seeth it not.

15 In dreames and *g* visions of the night, when
sleepe filleth vpon men, and they sleepe vpon
their beds.

16 Then he openeth the eares of men, euen by
their corrections, *a* which he *h* had sealed.

17 That hee might cause man to turne away
from *his* enterprise, and that hee might hide the
pride of man.

18 And keepe backe his soule from the pit, and
that his life should not passe by the sword.

19 Heis also striken with sorrow vpon his bed,

h And flatter your
sides: as though
you had ouercome
him.

i To wit, Iob,
k Hee vouch almost
the like argumētts,
but with out count-
ing and reproche.

l I haue conceiued
in my minde great
floure of reason.

m I will neither
haue regard to ri-
ches, credit, nor
ambition; but will
speake the very
truth.

n The Ebrewe
word significth,
to change the
name, as to call a
foole a wife man;
a meaning, that he
would not close
the truth to flate-
ter men.

a I confesse the
power of God, and
am one of his,
therefore thou
oughtest to heare
mee.

b Because Iob had
willed to disreue
his came with
God, Chap. 6. 21.
so that he might
doe it without
feare.

c Elishu saith,
he will reason in
Gods stead, whom
hee feareth not to
feare, because he is
a man made of the
same matter that
hee is.

d I will not han-
dle thee for ought
Nely as thee other
haue done.

e Hee reprehendeth
Iobs words, which
by hee protesteth
his innocencie in
diuers places, but
especially in the
16. 16. and 30.
Chaptes.

f The cause of
his iudgements
is not alwayes de-
clared to man.

g Though God by
diuers examples
of his iudgements,
speake vnto man:
yet the reason
thereof is not
knowne: yea, and
though God
should speake,
yet hee is not vn-
derstood.

h God, saith hee,
speaketh commu-
nely either by visi-
ons, or by his mes-
sengers: for what
end and

i Hee saith
that hee
is not
wicked,
and

† Ely. was inflin
knowing etc.

a Which came
of Buzite the sonne
of Naher Abra-
hams brother.

b Or 25 the Cal-
de Parsaphast re-
deeth, Abram.

c By making him-
selfe innocent, and
by charging God
of rigour.

d That is, the
three mentioned
before.

e Meaning, the
ancient, which
haue experience,
f It is a speciel
gift of God, that
man hath vnder-
standing, and
commeth neither
of nature nor by
age.

g To prone that
Iobs affliction
came for his
sinnes.

ons to teach vs the cause of his iudgements, or elie by affliction
get. h That is, determined to fend vpon them. i Hee the
God sendeth afflictions: to beate downe mans pride, and to turne
the same to
and

k That is, his paine, all and miserable life. **l** To them that shall be his. **m** A man leat of God to declare his will. **n** A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners; and when euil mans righteousnes standeth, which is thow, for the iustice of Iesus Christ and faith therein. **o** He iudgeth that it is a sure token of Gods mercy to reward sinners when hee causeth his word to be preached vnto them. **p** That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes. **q** He shall seele Gods fauour and reioyce declaring hereby wherein standeth the true ioy of the faithful, and that God will restore him to health of body, which is a token of his blessing. **r** God will forgive his finnes and accept him as iust. **s** That is, done wickedly. **t** But my sinne hath bin the cause of Gods wrath toward me. **u** God will forgive the penitent sinner. **x** Meaning of times, euen as of a sinner death repent y it is no doubt of any thing, hee occasion to speake againe it. **z** That is, to them thee, wherein mans iustification consisteth.

and the grie of his bones is fore.
 20 So that his k^e hee causeth him to abhorre bread, and his soule desire meate.
 21 His flesh faileth: that it cannot be seene, and his bones which were for eone, clatter.
 22 So his soule draweth to the graue, and his life i^re the buriers.
 23 If there be a m^e messenger with him, or an interpreter, one of a thousand: to declare vnto man his righteousnes.
 24 Then will hee haue ^o mercy vpon him, and will say, Deliver him, that he go not downe into the pit: for I haue receiued a reconciliation.
 25 Then shall his flesh be ^q as fresh as a child, and shall returne as in the dayes of his youth.
 26 He shall pray vnto God, & he will be favourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousnes.
 27 Hee looketh vpon men, and if one say, I haue sinned, and ^r peruerterighteousnes, and it did not profit^e me,
 28 ^o He will deliuer his soule from going into the pit, and his li^e shall be the light.
 29 Lo, all these things will God worke ^u vnto wife or thrife with a man,
 30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.
 31 Marke well, O Iob, and heare me: keepe silence, and I will speake.
 32 If there be y^e matter, answer me, and speak: for I desire to iustifie thee.
 33 If thou hast not, heare me: hold thy tongue and I will teach thee wisdom.

CHAP XXXIII.

5 Elihu charges Iob that hee called himself righteous. 24 Hee breatheth that God is iust in his iudgements. 34 God deseth iustly against Iob. 35 By him the hypocrite reigneth.

a Which are esteemed wife of the world. **b** Let vs examine the matter vp rightly. **c** That is, hath falsified me without measure. **d** Should I say, I am wicked, being an innocent? **e** I am four purged when my sinne deterneth. **f** Which is compelled to receive the reproch and scornes of many for his foolish words. **g** Meaning that Iob was like to the wicked, because hee seemed not to glorifie God and submit himselfe to his iudgements. **h** He wretched Iobs words, who sayd that Gods children are oft times punished in this world, and the wicked goe free. **i** That is, iust godly. **z** Gene. 5. 29. **z** Chap. 30. 23.

Mouerou Elihu answered, and said,
 2 Heare my wordes, yee ^a wile men, and hearken vnto me, ye that haue knowledge.
 3 For the care theye the words, as the mouth tasteth meate.
 4 Let vs seeke ^b iudgement among vs, and let vs know among our selues what is good.
 5 For Iob hath said, I am righteous, and God hath taken ^c away my iudgement.
 6 Should I lie in my ^d right? my wound of the arrow is ^e grievous without ^f sinne.
 7 What man is like Iob, that drinketh scornfulnesse like water?
 8 Which goeth in the ^g company of them that worke iniquitie, and walketh with wicked men?
 9 For he hath said, ^h I profitech a man nothing that he should ⁱ walke with God.
 10 Therefore hearken vnto me, ye men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.
 11 For hee will render vnto man according to his worke, and cause euery one to find according to his way.
 12 And certainly God will not do wickedly, neither will the Almighty peruert iudgement.
 13 Whom ^k hath he appointed our the earth beside himselfe? or who hath placed the whole world?

14 If hee set his hearty vpon ^m vs, and gather vnto himselfe his spirit, and his breath,
 15 All these shall perish together, and man shall returne vnto dust.
 16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.
 17 Shall he that hateth iudgement, ⁿ gouerne? & wilt thou iudge him wicked that is iust? ^o
 18 Wilt thou lay vnto a king, *Thou art* ^p wicked? or to princes, *They are* ^q godly.
 19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich more then the poore? for they be all the worke of his handes.
 20 They shall descend suddenly, ^r and the people shall be troubled at mid night, and they shall passe forth and take away the mighty without hand.
 21 For his eyes ^s are vpon the wayes of man, and hee seeth all his goings.
 22 There is no darkenesse in his shadowe of death, that the workers of iniquite may be hid therein.
 23 For hee will not lay on man so much, that he should ^t enter into iudgement with God.
 24 Hee shall breake the mighty without seeking, and shall set vp other in their stead.
 25 Therefore shall he declare their ^u works: he shall turne the ^v night, and they shall be destroyed.
 26 He striketh them as wicked men in the places of the ^w fears.
 27 Because they haue turned backe from him, and would not consider all his wayes.
 28 So that they haue caused the voyce of the poore to ^x come vnto him, and he hath heard the cry of the afflicted.
 29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can beholde him, whether it be vpon nations, or vpon a man onely?
 30 Because the y^e hypocrite doeth reigne, and because the people are inare.
 31 Surely ^y apperaineth vnto God ^z to say, I haue pardoned, I will not destroy.
 32 ^a But if I see not, teach thou me: if I haue done wickedly, I will do no more.
 33 Will hee performe the thing through ^b thee? for thou hast reproued it, because that thou hast chosen, ^c and not I: now speake what thou knowest.
 34 Let men of vnderstanding tell me, and let a wife man hearken vnto me.
 35 Iob hath not poken of knowledge, he neither his words according to wisdom.
 36 I desire that Iob may be ^d tried vnto the end touching the answers for wicked men.
 37 For hee ^e addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his words against God.
 38 Thus hee speareth in the person of God as though Iob should be a pleader. ^f That he may speake as much as he can, that hee maye auerue him and all the wicked that shall vse such arguments. ^g He standeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth god reffe profit or vengeance for God, but man. 13 The wicked cry vnto God and are not heard. 14 Ilihu spake mouerou, and said, 2 Thinkst thou this right, that thou hast sayd, I am a more righteous then God? 3 For thou hast sayd, What profitech it thee, and what aualeth it mee, to purge me from my sinne? 4 Though he would say, that God tormented him without iust cause, 4 Therefore

k To deliroy him. **l** The breath of life which he gaue man. **m** If I God were not iust, how could hee gouerne the world? **n** If man of nature, care to speake euill, of such as haue p^rerthen much more ought they to be afraid to speake euill of God. **o** When they looke not for it. **p** The weathers that visitation of God shall send. **q** God doeth not iudic man about measure, fe that he should haue occasion to contend with him. **r** For all his creatures are at hand to seane him, to that hee needeth not to seeke for any other army. **s** Make them manifest that they are wicked. **t** Declare the thing that were hid. **u** Meaning, openly in the sight of all men. **v** By their reuelty and exortion. **w** Whentysans sit in the throne of iustice which vnder presence of executing iustice are but hypocrites and oppresse the people. **x** A signet that God hath a uen back his countenance and fauour from that place. **y** Only it is long. **z** o God to moderate his corrections, and not vnto man. **a** That Elihu speake in the person of God as if he were mocking Iob because he would be wisest then God. **b** Will God see thy countell in doing his workes? **c** chuse and selu a cause. **d** He standeth stubbornly in the maintenance of his cause. **e** Iob neede speake these words: but because he maintained his innocencie it seemed as if hee were

b Such as are in the like error.

e If thou canst not controll the clouds wilt thou presume to instruct God? d Nether doeth thy fine hurt God, nor thy iustice profit him: for he will be glorified without thee.

e The wicked doo not hurt a man, and cause him to cry, who if hee fought to God which sendeth comfort, should be deliuered.

f Because they pray not in faith, as feeling Gods mercie.

g Gods iust, his mercie more than iudget of him. h For if he did punish thee as thou deseruest, thou shouldst not be able to open thy mouth.

4 *Therefore will I answer thee, & thy companions with thee,*
 5 *Looke vnto the heauen, and see and behold, the ciouides which are hier then thou.*
 6 *If thou findest, what doest thou against him, yea, when thy finnes be many, what doest thou vnto him?*
 7 *If thou be righteous, what giuest thou vnto him? or what receiueh he at thine hand?*
 8 *Thy wickednes may hurt a man as thou art, & thy righteousnes may profite the sonne of man.*
 9 *They cause many that are oppressed, to cry, which cry out for the violence of the mighty.*
 10 *But none saith, Where is God that made me, which giueh songs in the night?*
 11 *Which teacheth vs more then the beastes of the earth, and giueh vs more wisdom than the foules of the heauen.*
 12 *Then they cry because of the violence of the wicked, but hee answereth not.*
 13 *Surely God will not heare vanitie, neither will the Almighty regard it.*
 14 *Although thou sayest to God, Thou wilt not regard it, yet iudgment is before him: trust thou in him.*
 15 *But now because his anger hath not visited, nor called to count the euill with great extremity,*
 16 *Therefore Iobboopeneth his mouth in vaine, and multiplieth words without knowledge.*

CHAP. XXXVI.

1 *Elhu sheweth the power of God & Anahis iustice. 9 And therefore hee punisheth. 13 The prosperie of the wicked.*

ELihu also proceeded and sayd,
 2 *Suffer me a little and I will instruct thee: for I haue vnto teake on Gods behalfe.*

3 *I will fetch a my knowledge as farre off, and will attribute righteousnes vnto my maker.*

4 *For truly my words shall not be false, and hee that is b'perfed in knowlege, speaketh w' thee.*

5 *Behold, the mighty God casteth away none that is mightie, and valiant of courage.*

6 *He maintaineth not the wicked, but hee giueh iudgement to the afflicted.*

7 *Hee withdraweth not his eyes from the righteous, but they are with kings in his throne, where he placeth them for euer: thus they are exalted.*

8 *And if they bee bound in fetters and tyed with the cords of affliction,*

9 *Then will hee shew them their f'worke and their finnes, because they haue bene proud.*

10 *He openeth also their eare to discipline, and commandeth them that they returne from iniquity.*

11 ** If they obey and serue him, they shall end their dayes in prosperitie, & their yerres in pleasures.*

12 *But if they will not obey, they shall passe by the sword, and perish without knowledge.*

13 *But the hypocrites of heart increafe the wrath: for they call not when hee bindeth them.*

14 *Their foule dieth in k' youth, and their life among the whoremongers.*

15 *Hee deliuereth the poore in his affliction, and openeth their eare in trouble.*

16 *Euen for w'uld he haue taken thee out of the strait place vnto a broad place, and not shut vp because: and that which reletch vnto thy*

and so shall cause of their owne destruction. h Which are exalted, and suffer themselves in their vice. i When they are in affliction, they seek not to God for succour, as Aia, 2 Chron. 12. 2. reuel. k 6 r. k They die of some vile death, and thair before they come to age. l If thou hadst bin obedient to God, hee would haue brought thee to libertie & wealth.

table, had bene full of far.

17 *But thou art full of the iudgement of the wicked, though iudgement and equitie maintaine all things.*

18 *For Gods wrath is; left hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.*

19 *Will hee regard thy riches? hee regardeth not gold, nor all them that excell in strength.*

20 ** Be not carefull in the night, how hee destroyeth the people out of their place.*

21 *Take thou heede: looke not to p'iniquity: for thou hast cholen it rather then affliction.*

22 *Behold, God exalteth by his power: what teacher is like him?*

23 *Who hath appointed to him his way? or who can say, Thou hast done wickedly?*

24 *Remember that thou magnifie his worke, which men behold.*

25 *All men see it, and men behold it q a farre off.*

26 *Beholde, God is excellent, and wee know him not, neither can the number of his yerres bee searched out.*

27 *When hee restraineth the drops of water, the raine f'pouretch downe by the vapour thereof,*

28 *Which raine the clouds doe droppe and let fall abundantly vpon man.*

29 *Who can know the deuisions of the clouds, and the thunders of his Tabernacle?*

30 *Behold, hee preadeth his light vpon it, and couereth the bottome of the sea.*

31 *For thereby hee iudgeth y the people, and giueh mear abundantly.*

32 *Hee conereth the light with the clouds, and commandeth them to goe against it.*

33 ** His companion sheweth him thereof, and there is anger in rising vp.*

hth double v^{ie}: the one that it declareth Gods iudgements, when it dieth oner-
 low any places, and the other that it maketh the land fruitfull. z That is, the cloud
 of the hot exhalation, which being taken in the cold cloud moun-
 tain where the fire is, and for anger is ingendred: that is, noise
 when it dieth oner-
 z That is, the cloud
 in that is, the cloud
 inth vp toward the
 to the thunder elaps,

CHAP. XXXVII.

1 *Elhu prometh that the vnsearchable wisdom of God is manifested by his worke, 4 At by the thunders, 6 The snow, 9 The whirlwinde, 11 And the raine.*

AT this also mine heart is astonied, and is removed out of his place.

2 *Hear the found of his voyce, and the noise that goeth out of his mouth.*

3 *Hee directeth it vnder the whole heauen, and his light vnto the ends of the world.*

4 *After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and hee will not ltaie e them when his voyce is heard.*

5 *God thundereth marueilously with his voyce: hee worketh great things which we know not.*

6 *For hee saith to the snow, Be thou vpon the earth: likewise to the smal raine & to the great raine of his power.*

7 *With the force thereof hee shutteth vp euerie man, that all men may know his worke.*

8 *Then the beafts goe into the denne, and remaine in their places.*

9 *The whirlwinde commeth out of the South, the cold from the Northwinde.*

ment. e By sinne and thunders God causeth men to keepe their houses. f In Ebrew it is called the scattering winde way the cloudes and purgeth the aire,

m Thus art altogether after the maner of the wicked: for thou dost murmur against the iustice of God, yea, in God doth punish thee, if thou shouldst forget God in thy wealth and ioperih.
 o Be not thou curious in seeking the cause of Gods iudgements, when hee destroyeth any, p And to murmur against God through impatience.
 q The workes of God are so manifest, that a man may see them a farre off, and know God by the same.
 r Coriouthemite hindereth vs, that we cannot attaine to the perfecte knowlege of God.
 s That is, the raine commeth of those drops of water which hee keepeth in the clouds.
 t Meaning of the clouds, which hee collecth the Tabernacle of God.
 u Vpon the cloud.
 x That men cannot come to the knowlege of the springs thereof. y He sheweth that the raine when it dieth oner-

low any places, and the other that it maketh the land fruitfull. z That is, the cloud of the hot exhalation, which being taken in the cold cloud mountain where the fire is, and for anger is ingendred: that is, noise when it dieth oner-

low any places, and the other that it maketh the land fruitfull. z That is, the cloud of the hot exhalation, which being taken in the cold cloud mountain where the fire is, and for anger is ingendred: that is, noise when it dieth oner-

a At the marueiling of thander and lightning: whereby hee declareth that the lightning are finely touched with the Maiestie of God, when they behold his workes.
 b That is, y thunder, whereby hee speaketh to men to waken their dullesse, and to bring them to the consideration of his workes.
 c Meaning the raine at thunders.
 d Soth as hee, d small raine nor great snow nor any thing els commeth without Gods appointment: themselves wishin because it drieth a-

ment. e By sinne and thunders God causeth men to keepe their houses. f In Ebrew it is called the scattering winde way the cloudes and purgeth the aire,

That is fro-
ze vp and dried.
h Gather the va-
pours, and moe-
to and fro wate-
ter the earth.
i That is the
cloud that bath
lightning in it.
k Raize, cold,
heate, rempfit,
and such like are
sent of God, either
to punish man, or
to profit the earth,
or to declare his
faueur toward
man. Act. 17. 24.
l That is the light-
ning to breake
forth the
cloudes?
m Which is some
time changed into
raie, or now, or
haile, or such like.
n Why thy clothes
should keepe thee
warmer when the
South wind bloweth
with thee when
when any other
wind bloweth?
o For thee
clear offe.
p That is, our ig-
norance; signi-
fying that Job was
so presumptuous,
that he would
control the
workes of God.
q Hath God? eed
char any should
tell him when
man num?
r Against him?
s If God would? destroy a man, should hee raine? s The cloud floppeth the
flouing of the Sun, that man cannot see: till the wind haue cast a way the cloud?
t And if a man be not able to attaine to the knowledge of the secret things, how much lesse
of Gods iudgements? u In Ebrew, gold: meaning faire weather and cleare as
gold. u Meaning without cause.

10 At the breath of God the frost is given, and the breadth of the waters is made narrow.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloud of this light.

12 And it is turned about by his government, that they may doe whatsoever hee commaundeth them vpon the whole world:

13 Whether it bee for k punishment, or for his land, or of mercy, he catcheth it to come.

14 Hearken vnto this, O Job: stand and consider the wonderous workes of God.

15 Diddest thou know when God disposed them? and caused the light of his cloud to shine?

16 Haft thou knowne the m variety of the cloud, and the wonderous woikes of him, that is perfitt in knowledge?

17 Or howe thy clothes are n warme, when hee maketh the earth quiet through the South-wind?

18 Haft thou stretched out the heauens, which are strong, and as a molten o glasse?

19 Tell vs what we shall lay vnto him: for we cannot dispose our matter because of p darknes.

20 Shall it be to hold him when I speake? or shall man speake when hee shall be destroyed?

21 And now men see not the light, which shineth in the cloudes, but the wind puffeth and cleaneth them.

22 The brightnes commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: wee cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he is afflieth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

CHAP. XXXVIII.

God speaketh to Job, and declareth the weaknesse of man in the consideration of his creatures, by whose excellence the power in-
finit, and providence of the Creator is knowne.

Then answered the Lord vnto Job out of the a whirlwind, and said,

2 Who is this that hath darkened the counsel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

4 Where wast thou when I layed the foundations of the earth? declare, if thou hast vnderstanding.

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line out over it?

6 Whereupon are the foundations thereof set: or who laid the corner stone thereof?

7 When the starres of the morning e prayed m together, and all the f children of God reioyced:

8 Or who hath shut vp the sea with doores, when it issued and came fourth as out of the wombe.

9 When I made the cloudes as a covering thereof, and darkenede as the g fwadling bandes thereof:

10 When I established my commandement vpon it, and set bares and doores,

11 And sayde, Hitherto shalt thou come, but no further, and heere shalt it b stay thy proude wates.

12 Haft thou commanded the i morning since thy daies? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might be b shaken out of it?

14 It is turned as clay to fashion, i & all stand vp as an argument,

15 And from the wicked their light shall be taken away, and the high arme shall be broken.

16 Haft thou entred into the bottomes of the sea? or hast thou walked to seeke out her depth?

17 Haue the gates of death bene opened vnto thee? or hast thou scene the gates of the shadow of death?

18 Haft thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou o shouldst receive it in the bounes thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Haft thou entred into the treasures of the snow? or hast thou scene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete raine of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou al o guide Azzaroth which his sonnes?

33 Knowest thou the course of heauen, or canst thou let the n rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou send the lightning that they may walke, and say vnto thee, Lo, here wee are?

36 Who hath put wisdom in the rutes? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the v borrels of heauen,

38 When the earth groweth into hardnesse, and the clots are fast together?

9 When I made the cloudes as a covering thereof, and darkenede as the g fwadling bandes thereof:

10 When I established my commandement vpon it, and set bares and doores,

11 And sayde, Hitherto shalt thou come, but no further, and heere shalt it b stay thy proude wates.

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18 Haft thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou o shouldst receive it in the bounes thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then borne, and because the number of thy dayes is great?

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23 Which I haue o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

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35 Canst thou send the lightning that they may walke, and say vnto thee, Lo, here wee are?

36 Who hath put wisdom in the rutes? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the v borrels of heauen,

38 When the earth groweth into hardnesse, and the clots are fast together?

g At though that great sea were but as a little babe in the han's of God to returne to and fro.

h That is, Gods decree and commandement, as verbe so.

i To wit, to rise, since thou wast borne?

k Who hauing in the night bene giuen to wickednesse cannot abide the light, but hide himselfe.

l The earth which formed in the firmet to haue no forme, by the rising of the sunne, is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse are thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limits.

o To punish man enemies with this, as Exod. 9. 18.

p The yce congeleth as though it were paled with stone.

q Which stars arise when the sunne is in Taurus, which is the spring time, and bring fliures.

r Which stars bringeth in winter.

s Certaine stars so called, some thinke they were their luignes.

t The North starre with those that are about him.

u Canst thou cause the leauesly bodies to have any power over the earthly bodies?

x In the secret parts of men.

y That is the cloudes wherein the water is congealed in bottles.

z For when God doeth but open these bottles, the earth cometh to this inconueniency.

CHAP. XXXIX.

The louisie and prouidence of God, which extendeth euen to the young rauenis giueh them sustenance to put in confidence in God.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the couert to lie in wait?

3 Who prepareth for the rauen his meate; when his birdes b criue vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goats bring forth yong? or doest thou marke when the hindes do calue?

5 Canst thou number the monethes that they d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they b bruse their yong, and cast out their forowes.

7 Yet their yong waxe fatte, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 I: u: l which haue made the wilde nesse his house, and the salt places his dwellings.

10 He derideth the multitude of the city: hee heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne s ferue thee? or will hee tary by thy crib?

13 Canst thou binde the vnicorne with his band to labour in the furrow? or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 wilt thou beleue him, that hee will bring home thy feed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them hot in the dust.

18 And forgetteth that the foot might scatter them, or that the wild beast might breake them.

19 Hee flieth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if hee travelled in vaine.

20 For God hath deprived him of wisdom, and hath giuen him no part of vnderstanding.

21 When time is, hee mounteth on high: hee mocketh the horse and his rider.

22 Haft thou giuen the horse strength, or couered his necke with mneying?

23 Haft thou made him afraid as the grasshopper? his strong neyng is fearefull.

24 Hee is diggeth in the valley, and reioycesth in his strength: hee goeth soorth to meet the hardnesse of man.

25 Hee mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 Though the quier rattel against him, the glittering speare and the shield.

27 Hee swalloweth the ground for fiercenesse and rage, and hee beleueth not that it is the noise of the trumpet.

28 Hee faith among the trumpet, Ha, ha: hee smelleth the battell afarre off, and the noise of the captaines, and the shouting,

29 Shall the hauke flie by thy wisdom, stretching out his wings toward the South?

30 Doeth the eagle mount vp at thy commandment, or make his nest on high?

31 Shee abideth and remaineth in the rocke, and upon the top of the rocke, and the tower.

32 From thence shee spieth for meate, and her eyes behold afarre off.

33 His yong ones also sucke vp blood: and where the flaine are, there is shee.

34 Moreouer the Lord spake vnto Iob, and sayd,

35 Is this to learne, to striue with the Almighty? hee that reprooeth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea, twice, but I will proceed no further.

CHAP. XL.

How weak manys power is, being compared to the works of God.

Gain the Lord answered Iob out of the whirlwind, and sayd,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou disanull my iudgement? or wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like Gods? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud & abase him.

7 Look on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide his eye in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can doe faue thee.

10 ¶ Behold now Behemoth (whom I made with thee) which eateth grass as an ox.

11 Behold now, his strength is in his loynes, and his force is in the nauell of his belly.

12 When hee taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are like staves of brais, and his small bones like staves of yrou.

14 He is the chiefe of the wayes of God: hee that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him fourth graffe, where all the beasts of the field play.

16 Leth hee vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuier compasse him about?

18 Behold, hee spoileth the riuier, and hasteth not: hee trusteth that hee can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatfoeer meeteth him.

20 ¶ Canst thou draw out I Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when cold cometh, to feed into the warme countries.

q Is this the way for a man that will learne to striue with God? which thing hee prooeth in Iob.

r Whereby hee sheweth that hee repented and desired pardon for his faults.

s Chap. 38. v.

a Signifying that they that iustifie themselves, condemne God as iniust.

b Meaning that the iudges were proper vnto God and belonged to no man.

c Cause them to die: thus canst thou destroy hereby that whofoeer attempteth to himselfe power and ability to faue himselfe, maketh himselfe God.

d This beast is thought to be the elephant, or some other, which is unknowne.

e Whom I made as well as thee.

f This commandeth the prouidence of God toward man: for if hee were giuen to be deour as a lion, nothing were able to resist him, or content him.

g He is one of the chiefeest works of God among the beasts.

i Though man daue not come nere him, yet God can kill him.

k Hee drinketh at leisure, and feareth no body.

l Meaning the whale.

After hee had declared Gods workes in the heauens hee sheweth his maruolous prouidence in earth, euen toward the best beasts. b Reade Psal. 147. 9.

c He chiefly maketh mention of wilde goats and bindes, because they bring fourth their yong with most difficultie. d That is, how long they goe with yong e. They bring fourth with great difficultie.

f That is, the barren ground where no good fruites grow.

g It is possible to make the vnicorne tame signifying that if man can tame a creature, that it is much more impossible that he should appoint the wisdom of God which by his word speaketh: the same world.

h They write that the ostrich couereth her egges in the sand, and because the countrey is hot and the sunne fill keepeth them warme, they are hatched. i Thee should take care for them. k That is, to haue a care and natural affection toward his yong.

l When the yong ostrich is grown vp, hee outrunneth the horse.

m That is, giuen him courage? which is meant by neyng and thaling his manes for with his breath hee couereth his necke. n Hee beareth with his hoefe.

o Hee ferideth the ground that hee treadeth nothing vnder him.

m Because he
feareth left thou
shouldest take
him.
n To doe thy bu-
sinesse, and be at
thy commande-
ment?

o If thou once
consider the dan-
ger, thou wilt not
meddle with him.
p To wit, that
troublers take
him.

a If none dare
stand against a
Whale, who is
but a creature,
who is able to
compare with
God the Creator?
b Who hath
taught me to ac-
complish my
worship?
c The parts and
members of the
Whale.
d That is, who
dare pull off his
skin?
e Who dare put
a bridle in his
mouth?
f Who dare
look in his
mouth?
g That is, casteth
out flames of fire.

h Nothing is
painfull or hard
vnto him.

i His skinn is so
hard that he lieth
with as great ease
on the stones as in
the myre.

k Either he maketh the sea to
seeme as it boyled
by his swallowing
or else he spouteth
water in such
abundance, as it
would seeme that
the sea boyled.

l That is, a white
froth and thining
streame before
him.

canst thou pierce his iawes with an angle?
22 Will he make many prayers vnto thee, or
speake thee fare?

23 Will hee make a covenant with thee? and
wilt thou take him as a seruant for ever?

24 Wilt thou play with him as with a birde?
or wilt thou bind him, or thy maides?

25 Shall the companions banquet with him?
shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinn?
or the fish panier with his head?

27 Lay thine hand vpon him: remember o the
battel, and doe no more to.

28 Behold, his hope is in vaine: for shall not
one perishe euen at the sight of him?

CHAP. XLII.

1 By the creatur of Iohn sonner Lusathan, God sheweth his
great wisse and his power, which nothing can resist.

None is so fierce that dare stare him vp. Who
is he then that can stand before me?

2 Who hath presented mee that I should
make an end? All vnder heauen is mine.

3 I will not keepe heliuen concerning c his
parts, nor his power, nor his comely proportion.

4 Who can discouer the face d of his garment?
or who shall come to him with a double e bridle?

5 Who shall open the doores of his face?
his teeth are feared vpon about.

6 The maiesty of his scales is like strong shields,
and are liue sealed.

7 One is set to another, that no winde can
come betweene them.

8 One is ioyned to another: they sticke to-
gether, that they cannot be sundred.

9 His nestings e make the light to shine, and
his eyes are like the eye lids of the morning.

10 Out of his mouth goe lamps, and sparks of
fire leape out.

11 Out of his nostrils commeth out smoke, as
out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a
flame goeth out of his mouth.

13 In his necke remaineth strength, and labour
is reiected before his face.

14 The members of his body are ioyned: they
are strong in themselves, and cannot be moued.

15 His heart is as strong as a stone, & as hard
as the nether millstone.

16 The mighty are afraid of his maiesty, and
for feare they faint in themselves.

17 When the sword doeth touch him, he will
not rife vp, nor for the speare, dart nor habergeon.

18 Hee esteemeth yron as straw, and brasse as
rotten wood.

19 The archer cannot make him flee: the stones
of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and hee
laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth
sharpe things vpon the myre.

22 He maketh the depth to boile like a pot,
and maketh the sea like a pot of ointment.

23 He maketh a path to shine after him, one
would thinke the depth as an hoare head.

24 In the earth there is none like him: he is
made without feare.

25 Hee choiceth all his things: he is a king
ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His
goals are altered from the vnto him. 13 His children, age and
death.

Then Iob answered the Lord, and said,
2 I know that thou canst doe all things
and that there is no thought hid from thee.

3 Who is hee that hideth counsell without
b knowledge? therefore haue I spoken that I vn-
derstood not, & en things too wonderful for me,
and which I knew not.

4 Heare, I beseech thee, and I will speake: I
will demand of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of the
eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in
dust and ashes.

7 ¶ Now after that the Lord had spoken these
words vnto Iob, the Lord also sayd vnto Eliphaz
the Temanite, My wrath is kindled against thee,
and against thy two friends: for ye haue not ipo-
ken of mee the thing that is right, like my ser-
uant y Job.

8 Therefore take vnto you now seuen bul-
locks, and seuen rammes, and goe to my seru-
ant Iob, and offer vp for your selues a burnt offering,
and my seruant Iob shall pray for you: for I will
accept him, lest I should put you to shame, because
ye haue not spoken of mee the thing which is
right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite, went, and
did according as the Lord had saide vnto them,
and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of
Iob, when he prayed for his friends: also the Lord
gaue Iob twice as much as he had before.

11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, and did eate bread with him in
his house, & had comp: sion on him, and comfort-
ed him for all the euill that the Lord had brought
vpon him, and euery man gaue him a piece
of money, and euery one an eaming of gold.

12 So the Lord blessed the last dayes of Iob,
more then the first: for he had fourteen thousand
sheepe, and sixe thou and camels, and a thou-
sand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daugh-
ters.

14 And he called the name of one Lemimah,
and the name of the second Keziah, & the name
of the third Keren-happuch.

15 In all the land were no women found fo
faire as the daughters of Iob, & their father gaue
them inheritance among their brethren.

16 And after this liued Iob an hundredth and
fourtie yeeres, and saw his sonnes, and his sonnes
sonnes, even foure generations.

17 So Iob died, being old, and full of dayes.

m He despiseth
all other creatures
and moueth, and
is the proud of all
oulters.

a Nought fo
leues, but eno
does fee it, nor a-
ny thing that thou
thinket: thou
canst bring it to
paule.
b Is there any but
I floor this God
sayd to his charge
Chap 38. 3.

c I coulde hee in
mine ignorance,
and thus I spake
I will not wate-
d He woth that
he will be lost
for leue to leaue
of him.

e I new thee on-
ly before by heare-
say: but now thou
hast called mee to
feele what I say
to me, that I may
reigne my selfe
ouer vnto thee.
f You took in
hand an euill cause,
in that you con-
demned him by
his outward af-
flictions, and not
comforted him
with my mercies.

g Who had a
good cause, but
handled it euill.
h When you haue
reconciled your
selues to him for
the faults that you
haue committed
against him, he shall
pray for you, and
I will heare him.

i He deliuered
him out of the af-
fliction wherein
he was.

k That is, all his
liued, reue
Chap. 1. 1. 3.
l Or Lemimah, or mo-
ny farar ad.

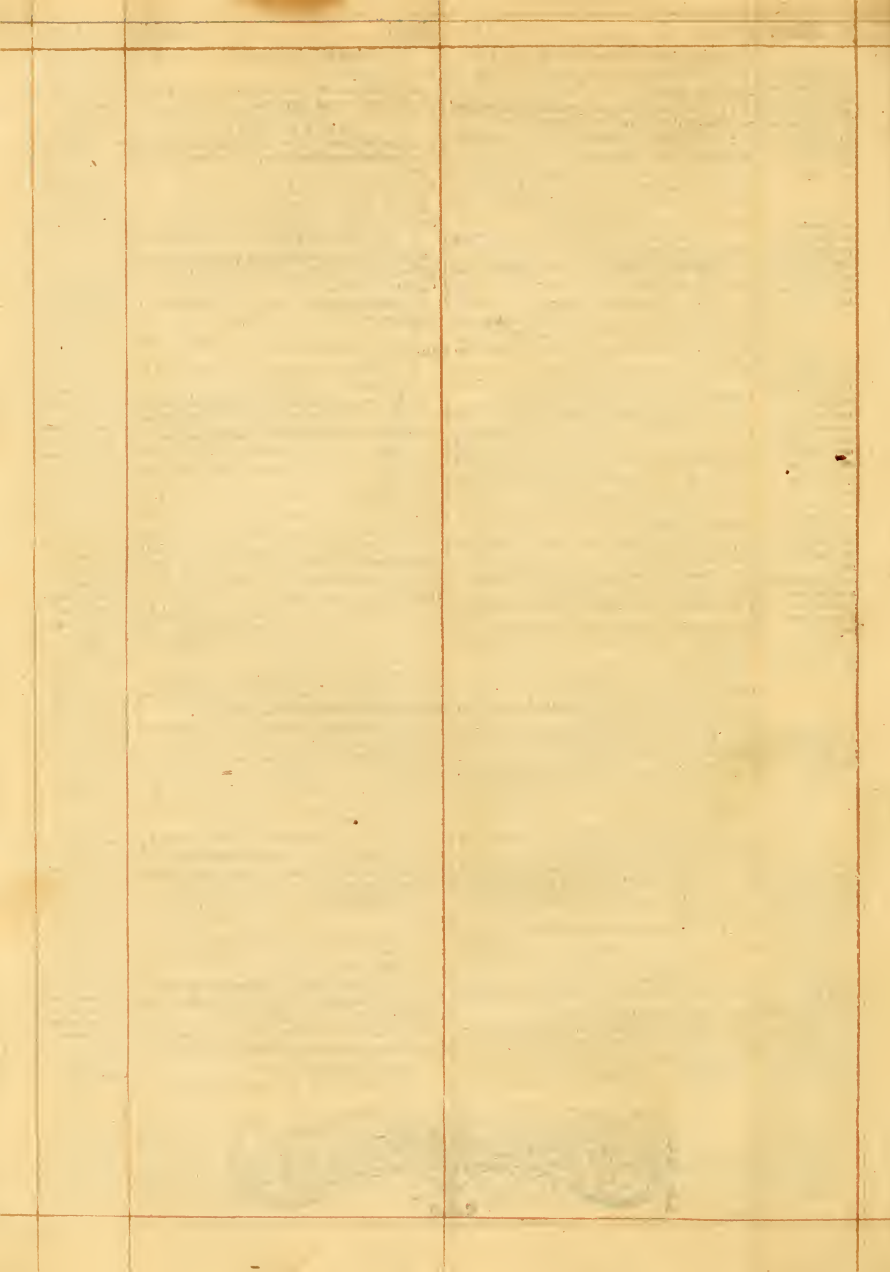
l God made him
twice fo rich in
cattell as he was
afore, and gaue
him as man, chil-
dren as he had ta-
ken from him

m That is, of long
life or beautifull
as the day.

n As pleasant as
cassia, or sweete
spice.

o That is, the
house of brauties.







THIS SECOND
PART OF THE BIBLE
CONTANETH THESE
BOOKES.

<i>Pſalmes.</i>		<i>Ioel.</i>
<i>Prouerbes.</i>		<i>Amos.</i>
<i>Eccleſiaſtes.</i>		<i>Obadiab.</i>
<i>The Song of Sa-</i>		<i>Ionab.</i>
<i>lomon.</i>		<i>Micah.</i>
<i>Iſaiab.</i>		<i>Nabum.</i>
<i>Ieremiah.</i>		<i>Habakkuk.</i>
<i>Lamentations.</i>		<i>Zephaniab.</i>
<i>Ezekiel.</i>		<i>Haggai.</i>
<i>Daniel.</i>		<i>Zechariah.</i>
<i>Hoſea.</i>		<i>Malachi.</i>





THE PSALMES OF DAVID.

THE ARGVMENT.

This booke of *Psalmes* is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If we would know the great and high maiestie of God, here we may see the brightnes thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the *Iesus* profession. If we would comprehend his inestimable bounty, and approche neere thereunto, and fill our hands with that treasure, here we may have a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life everlasting, here is *Christ* our onely redeemer, and mediator most evidently described. The rich man may learne the true vs of his riches. The poore man may finde full contentation. Hee that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them so prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head, except he permit them, and how in the end they distrust on us most miserable. Briefly, here we may haue most present remedies against all tentations and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, lue in the true seare and lone of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that lue the coming of our *Lord Iesus Christ*.

io prayes, according to the Brewes: and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the *Psalmes* of *Dauid*, because the most part were made by him.

P S A L. I.

Whether it was Elisha, or any other that ascribed the Psalmes into a booke, it seemeth he did let the Psalm first in manner of a preface, to exhort all goodly men to followe and practise the heavenly wisdom. For the effect hereof is, That they may be diligent in giuing themselves wholly all their life to the holy exercises: and that the wicked conuener of God, though they seeme for a while happy, yet at length shall come to miserable affliction.

Blessed is the man that doeth nor walke in the counsell of the wicked nor stand in the way of sinners nor sit in the seat of the scornfull.

2 But his delight is in the law of the Lord, and in his law doeth he meditate day and night,

3 For he shall be like a tree planted by the riuers of waters, that will bring forth her fruits in due season: whose leafe shall not fade: so whatsoeuer he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

P S A L. II.

*The Prophet Dauid reioyceth, that whereas banding his enemies rage, yet God will continue his kingdomes for euer, and shall neuer come to the end of the world, to and there shall be their tribulation, and unless, that they would willingly submit themselves vnder Gods toe, he will in vaine resist God. Herein is figured *Christ* himselfe.*

Why doe the heathen rage, and the people murmur in vaine?

2 The Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bands, and cast their coards from vs.

4 But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vexe them in his fore displeasure, saying,

6 *Even* I haue set my King vpon Zion mine holy mountaine.

7 I will reule the decree: that is, the Lord hath said vnto mee, Thou art my sonne: this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

10 Be wise now therefore, ye kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kisse the Sonne, lest he be angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed is all that trust in him.

g He exhorteeth all rulers to repent in time, he signifie of homage, i When the wicked shall die, Peace and rest, seeming yet to be out in the mid way, of their purposes, then shall destruction suddenly come, i Thier, c. 3.

P S A L. III.

Dauid driueth forth his kingdom, and yeastly torment of his mind for his sinnes against God: And the reuerence of his eye on God, and how he shall triumph in his enemies, and shall be victorious in his enemies, and shall be victorious in his enemies, which he shall see before his eyes. 7 Finally, he reuoyceth vnto his good iudges, that God hath sent, and all the Church.

a When a man hath giuen once place to euil counsell, or to his owne conceiption hee beginneth to forget himselfe in his sine, and so falleth into contempt of God, which contempt is called the seat of scornfull.

* *Deut* 6. 6. vsb. 1.

* *Psalm* 6. 3. a.

b In the holy Scriptures.

* *Ier* 17. 8.

c Gods children are so mistaken euer

with his grace, that

whatsoever cometh vnto them

tendeth vnto their saluation.

d Though the wicked seeme to beare

the wrong in this world, yet the Lord driueth them downe by they shall not see, nor stand in the company of the righteous.

e But tremble when they shall see Gods wrath.

f Dosh approve and prosper, like as not in know, is to reprove, and reioice.

a The conspiracie of the Gentiles, the murmuring of the lawes, and power of Kings cannot preuaile against *Christ*.

Or, enuied.
b That the wicked say that they will cast off the yoke of God, and of his Christ.
* *Pron* 1. 26.
c Gods plunger will declare, that in resisting his *Christ*, they lough against him.
d To show that myocation to the wicked, is of God.
* *Acts* 13. 23-23.
e *Ier* 1. 5.
f That is to say, as touching mans knowledge, because it was the first time that *Dauid* appeared to be elected of God. So it is applied to *Christ* in his first coming and manifestation to the world.

g Not onely the lawes, but the Gentiles also.
* *Reuel* 2. 27.

h In signe of homage, i When the wicked shall die, Peace and rest, seeming yet to be out in the mid way, of their purposes, then shall destruction suddenly come, i Thier, c. 3.

A Psalm of David, when he fled from his
sonne Absalom.

Lord, how are mine aduersaries increased?
How many rife against me?

2 Many say to my soule, There is no helpe for
him in God. b Selah.

3 But thou Lord art a buckler for me, my glorie,
and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and
he heard me out of his holy mountaine, Selah.

5 I laid me downe and slept, and rose vp a-
gain: for the Lord sustained me:

6 I will not be afraid for a tenne thousand of
the people that would beset me about.

7 O Lord arise: helpe me, my God: for thou
hast smitten all mine enemies vpon the cheeke
bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and
thy blessing a vpon thy people. Selah.

PSAL. IIII.

When Saul persecuted him he called vpon God, trusting most as-
suredly in his promise, and therefore boldly reproueth his enemies
who wilfully resisted his dominion, y and finally preferreth the
fauour of God before all worldly treasures.

A To him that excelleth on Neginoth.

A Psalm of David.

Hear me when I call, b O God of my righte-
ousnesse: thou hast set me at libertie, when I
was e in distress: haue mercie vpon me, and hear-
ken vnto my prayer.

2 O yee d lonnes of men, y how long will yee
vaunt my glorie into shame, e louing vanitie, and
seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to
himselfe f a godly man: the Lord will heare when
I call vnto him.

4 Tremble, & sinne not: examine your own
heart vpon your bed, and be b full. Selah.

5 Offer the sacrifices of righteousnesse, and
trust in the Lord.

6 Many say, Who will shew vs any b good?
but Lord, lift vp the light of thy countenance
vpon vs.

7 Thou hast giuen me more ioy of heart, then
they haue had, when their wheate and their wine
did abound.

8 I will lay me downe, & also sleepe in peace:
for thou, Lord, y onely makest me dwell in safetie.

9 Iudge me, b Cease your rage. I Seer, God purely, and
not with outward ceremonies. k The multitude seeke worldly wealth, but David
desireth his helpe in Gods fauour. l This word in Ebiem may be referred
translated, or to David, signifying that he would dwell as ioy-
fully alone as if he had many about him, because the Lord is with him.

PSAL. V.

David oppressed with the cruelty of his enemies, and seeing
vnto the Lord, calleth to God for succour, showing how he requir-
eth that God should punish the malice of his aduersaries.

After, being assured of prosperous success, he conceiveth com-
fort, 12 concluding, that when God shall iudice him, others
also shall be partakers of the same mercie.

A To him that excelleth vpon Neheloth.

A Psalm of David.

Hear my words, O Lord, vnderstand my a-
meditation.

2 Hearken vnto the voice of my cry, my king
and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: for
in the morning will I direct me vnto thee, and I
will b wait.

4 For thou art not a God that loest e wick-
ednesse, neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight:
because thou most ragingly alter their carnall affections.

for thou hatest all them that worke iniquity.
6 Thou shalt destroy them that speake lies:
the Lord will abhorre the bloodie man and de-
ceitfull.

7 But e I will come into thine house in the
multitude of thy mercie: and in thy feare will I
worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnesse, b be-
cause of mine enemies: make thy way plaine be-
fore my face.

9 For no constancie is in their mouth: within
they are very corruption: their throat is an open
sepulchre, and they flatter with their tongue.

10 Destroy them, O God, || let them g fall
from their counsels: cast them out for the mul-
titude of their iniquities, because they haue rebel-
led against thee.

11 And let all them that trust in thee, reioyce
and triumph for euer, and reioyce thou them: and
let them that loue thy Name, come in to thee.

12 For thou Lord wilt || blesse the righteous,
and with fauour i wilt compass him, as with a
shield.

PSAL. VI.

When David by his sinnes had provoked Gods wrath, and now
sitteth not only his hand eye a self him but also conceiveth the horrors
of death everlasting, he desireth forgiveness. 6 Bewailing that
if God took him away in his indignation, he should lacke occasi-
on to praise him, he was wont to doe whilst hee was among
men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh
his enemies which reioyce in his affliction.

A To him that excelleth on Neginoth vpon the
eight tune. A Psalm of David.

Lord, * a rebuke me not in thine anger, nei-
ther chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am
weak: O Lord heale me, for my b bones are vexed.
3 e My soule is also very troubled: but Lord
how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me
for thy mercies sake.

5 For in d death there is no remembrance of
thee: in the graue who shall praise thee?

6 I fainted in my mourning: I caused my bed
euery night to swimme, and water my couch
with my teares.

7 Mine eye is dimmed for despight, and
sunke because of all mine enemies.

8 e Away from all ye workers of iniquity:
for the Lord hath heard y voice of my weeping.

9 The Lord hath heard my petition: the Lord
will receive my prayer.

10 All mine enemies shall be confounded and
fore vexed: they shall be turned backe, and put to
shame f suddenly.

When the godly shall perish, God deliuereth them sud-
denly, and destroyeth their enemies.

PSAL. VII.

Being fully assured by Christ one of Sauts kinemen, he calleth to
God to be his defender, 3 to whom he commendeth his inno-
cence, 9 by shewing that his conscience did not accuse him of
any euill toward Saut. 10 Next claimes touched Gods glory
toward sentence against the wicked, 12 And foersending into
consideration of Gods mercies and promise, he waxeth bold
and deriseth the vaine conceits of his enemies, 16 shewing
that they shall fall on their own necke who haue pro-
posed for others.

A Shigion of David, which hee sang vnto the
Lord, concerning the y words of Christ
the sonne of Ierusalem.

Lord my God, in thee I put my trust: saue me
from all that persecute me, and deliuer me.

2 Left a hee deuoure my soule like a lion: and
teare it in pieces, while there is none to helpe.

3 O Lord

This was a toke
of his ftable faith,
for all his trou-
bles he had his
recourse to God.
b Selah here fig-
nifieth a lifting vp
of the voice, to
enuey to confid-
ence in the pres-
ence, as a thing of great
importance.
c When he con-
sidered the crueltie
of Gods promise and
tried the same, his
faith increased
maraculously.
d He the dan-
gers neuer so great
or many, yet God
hath euer meanes
to deliuer his.

a Among them y
were appointed
to sing y Psalmes,
and to play on the
instruments, one
was appointed
chief to fit the
tune and to begin
who had y charge,
because hee was
most excellent, &
he began this Psalm
on the instrument
called Neginoth or
in a tune so called.
b That that set
the defender of
my iust cause.
c Both of minds
and body.
d Yee that thinke
your felices noble
in this world, e
Though your
enterprises please
you neuer so much,
yet God will bring
them to nought.
f A King that
walketh in his
vacation.
g For feare of Gods
iudgement, he
went with outward
ceremonies. k The
multitude seeke
worldly wealth, but
David desireth his
helpe in Gods fauour.
l This word in
Ebiem may be re-
ferred translated,
or to David, signi-
fying that he would
dwell as ioyfully
alone as if he had
many about him.
m Or, a musick
instrument or
tune.
n That is, my ve-
hement prayer &
secret complaint
and sighings.
o With patience
and trust till I be
heard.
p Seeing that God
of nature hateth
wickednesse, hee
must needs pu-
nish the wicked,
and saue the
godly. d Which

e In the deepeft
of his tentations
he putteth his full
confidence in
God.
f Because thou art
iust, therefore leade
me out of the dan-
gers of mine ene-
mies.
g Rom 3. 17.
h Or, came to thee
to erre.
i Let thy deuices
come to
nought.
k Thy fauour to-
ward me, shall con-
firm the faith of
all others.
l Or give good suc-
cess.
m So thache shall
be safe from all
dangers.

* Verse. 10. 24.
a Though I de-
sire destruction,
yet let thy mercie
pities my frailty.
b For my whole
strength is aban-
ded.
c His conscience
is also touched
with the feare of
Gods iudgement.
d He learneth
that occasion
should be taken
from him to praise
God in the Con-
gregation.
e Or, mine eye is
taken as is worse
with sorrow.
f God lendeth
comfort and hold-
nesse in affliction,
that we may tri-
umph ouer our
enemies.
g When the wick-
edly, and destroy-

a He desireth God
to deliuer him
from the rage of
cruell Saut,
3 O Lord

b Wherewith
Chulih charged
mee.
c If I reuenged
not Saul for affri-
nities fake and
preferred his life,
1. Sam. a 6. 9.
d Let me not only
die, but be disho-
nored for euer.

3 O Lord my God, if I have done b this thing,
if there be any wickednesse in mine hands:

4 c If I have rewarded euill vnto him that
had peace wth me, (yea I have deliuered him that
vexed me without cause)

5 Then let the enemy persecute my soule, and
take it: yea, let him tread my life downe vpon
the earth, and lay mine d^e honour in the dust, Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for mee according to the c iudgement that thou
hast appointed.

7 So shall the Congregation of the people
compass thee about: for their sakes therefore
I returne on high.

8 The Lord shall iudge the people: iudge thou
mee, O Lord, according to my b righteousnesse,
and accord ng to mine innocencie inat u in mee.

9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the righte-
ous God trieth the h^earts and reines.

10 My defence is in God, who preferueth the
vpright in heart.

11 God iudgeth the righteous, and him that
contemneih God, i every day.

12 Except h^e turne, he hath whet his sword:
he hath bent his bow, and made it readie.

13 He hath also prepared him deadly weapons:
he will ordaine his arrows for them that perse-
cute mee.

14 Behold, he shall traueil with wickednesse:
for hee hath conceived mischief, but hee shall
bring forth a lie.

15 Hee hath made a pit and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his owne
head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lorde accord- ing to his
righteousnesse, and will sing praise to the Name
of the Lorde most high.

PSAL. VIII.

*The Prophet considering the excellēt meritall and faste-
riously proud-wit of Gods wonders man whom as it were a god
of all his workes, doth not only give great thanks, but as-
tonishe i with the admiration of the iame, at one nothing able to
compass in his great mercie.*

To him that excelleth on ^{all} Gistieih,
A Psalm of Dauid.

O Lord our Lord, how excellent is thy Name
in all the world! which hast set thy glory a-
boue the heauens.

2 Out of the mouth a of babes and sucklings
hast thou ordained strength, because of thine
enemies, that thou mightest fill the enemy, and
the auenger.

3 When I beholde thine heauens, *euē* the
workes of thy fingers, the moone and the starres
which thou hast ordained.

4 What is man, *sey I*, that thou art mind-
full of him? and the sonne of man that thou vi-
sitest him?

5 For thou hast made him a little lower then
c God, and crowned him with glory and wor-
ship.

6 Thou hast made him to haue dominion in
the works of thine hands: thou hast put all things
vnder his feet:

7 All d sheepe and oxen: yea, and the beasts
of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of
the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSAL. IX.

*After he had giuen thanks to God for the many victories that
hee had wonne against his enemies, and as is brooked by man-
ly experience, how ready God was to beare up at his troubles:
1. Hee being now likewise in danger of new troubles, desireth
God to helpe him according to his wont, 17 and to assey the
militious auerogence of his aduersaries.*

To him that excelleth vpon ^{all} Mouth Labben,
A Psalm of Dauid.

I will praise the Lord with my a whole heart: I
will speake of all thy marvellous workes.

2 I will be glad, and reioyce in thee: I will
sing praise to thy Name, O most high,

3 For that mine enemies are turned backe:
they shall fall and perish at thy presence.

4 For b thou hast maintained my right and
my cause: thou art set in the throne, and iudgeth
right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.

6 c O enemy, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them,

7 But the Lord shall sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righteouf-
nesse, and shall iudge the people with equitie.

9 The Lorde also will be a refuge for the
d poore, a refuge in due time *euē* in affliction.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.

11 Sing praises to the Lord, which dwelleth in
Zion: shew the people his workes.

12 For e when he maketh inquisition for
blood, he remembreth it, and forgetteth not the
complaint of the poore.

13 Haue mercie vpon mee, O Lord: consider
my trouble which I suffer of them that hate mee,
thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the
f gates of the daughter of Zion, and reioyce in
thy saluation.

15 The heathen are g sunken downe in the pit
that they made: in the net that they hid, is their
foot taken.

16 h The Lord is wakened by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. ^h Higgaion, Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgotten:
the hope i of the afflicted shall not perish for
euer.

19 Vp Lord: let not man prauaile: let the hea-
then be iudged in thy fight.

20 Put them in feare, O Lord, that the heathen
may know that they are but k men. Selah.

PSAL. X.

*He complaineth of the fraud, rapine, tyrannie, and all kindes of
wrong which worldly men vs, afflicting the cause thereof, as
wicked men, being as it were armen with word al prosperitie,
and therefore setting apart all feare and reverence toward God,
shineth they may do all things without controlling, 15 There-
fore he callith vpon God to send some remedie against thes
deberate euill, 16 and as long as he is afflicted with hope
of deliuerance,*

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kindes of
wrong which worldly men vs, afflicting the cause thereof, as
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fore he callith vpon God to send some remedie against thes
deberate euill, 16 and as long as he is afflicted with hope
of deliuerance,

e In promising me
the kingdome.

f Not only for
mour, but for thy
Church sake, de-
stabilize thy power.
g As touching my
behaviour toward
Saul and mine
enemies.
h Though they
pretend a iust
cause against me,
yea God shall
iudge their hypo-
crite.
i He doth canoni-
cally call the
wicked to repen-
tance by some
signes of his iudg-
ment.
k Except Saul
turne his minde,
I die: for he hath
both men and wea-
pons to destroy
me. Thus confide-
ring his great dan-
ger, he magnificeth
Gods grace.
1. Sa. 59. iob. 13.
17.

l In keeping faith-
fully his promise
with mee.

Or, kinde of instru-
ment, or tone

Or, wofle, or mar-
cellous.

a Though the
wicked would
hide Gods praises,
yet the very babes
are sufficient wit-
nesses of the same.

Or, as ab. sbrd.

Or, confound.

b He had bene suffi-
cient for him to
haue let forth his
glory by the hea-
uens, though he
had not come so
low as to man,
which is but dust.

c Touching his
first creation.

d By the tempo-
rall gifts of his be-
nection he is led
to consider the de-
struction which he
hath by his rege-
neration through
Christ.

Or, kinde of instru-
ment, or tone for
the death of Labien
or Golib.

a God is not praifed
except the whole
glory be giuen
to him alone.

b How fouer the
enemy leeme for
a time to prauaile,
yet God preferueth
the iust.

c A derision of the
enemy that min-
deth nothing but
destruction: but
the Lord will deli-
uer his, and bring
him into iudge-
ment.

d Our miseries
are meanes to leele
Gods present care
ouer vs.

e Though God
reuegerh not sud-
denly the wrong
done to his, yet he
will reth not the
wicked vnpunish-
ed.

f In the open
assembly of the
Church.

g For God ouer-
throweth the wick-
ed in their en-
terprises.

h The mercie of
God toward his
Saints, must be de-
clared, and the
fall of the wicked
must alwayes be
considered.

i Or, his is worthy
to be noted.

j God promisth
not to helpe vs
before we haue
felt the cross.

k Which they
cannot learn,
without the feare
of thy iudgement.

a So soon as we enter into a affliction, we think, God should help vs, but that is not always his due time.

W^h Place standest thou farre off, O Lord, & hidest thee in a due time, when in affliction?

2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they have imagined.

3 For the wicked have made boast of his owne hearts desire, & the covetous blefseth himselfe. He contemneeth the Lord.

4 The wicked is so proude, that he seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway proper: thy judgements are high above his sight: therefore [defeneth he all his enemies.

6 Hee faith in his heart, I shall [never bee moued, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.

8 He lieth in waite in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, when as a lyon in his denne: he lyeth in wait to spoile the poore. he doth spoile the poore, when he draweth him into his net.

10 Hee croucheth and boweth: therefore heaps of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten me, he hath away his face, and will neuer see.

12 Arise, O Lord God, lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.

14 Tet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest b take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find none.

16 The Lord is King for euer and euer: the heathen are destroyed iorth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine care to them.

18 To iudge the fatherlesse and poore, that earthly man [caufe to feare no more.

P S A L. XI.

This Psalm containeth two parts. In the first David sheweth how hard assaults of temptationes hee suffered, and how great assaults of mind he was, when Saal desired to kill him. A third part hee rejoyceth that God putt him succour in his necessity, declaring his justice in his governing the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

In the Lord put I my trust: how say ye then to my soule, a Flee to thy mountaine as a bird?

2 For Ioe, the wicked bent their bow, and make ready their arrowes vpon the string, that they may secretly shoot at them which are vpright in heart.

3 For the foundations are cast downe. what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eye lids will trie the children of men.

one of order, yet God will execute iudgements from heauen.

5 The Lord will try the righteous: but the wicked, and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, & fire, and brimstone, and stormie tempest: thus is the portion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doth behold the iust.

P S A L. XII.

The Prophet lamenting the miserable state of the people, and the decay of good order, desires God to send succour to his children. 7 There comforting himselfe and others with the assistance of Gods helpe, hee commeth to the constant verities, that Gods grace in keeping his promises.

To him that excelleth vpon the eight tune. A Psalm of David.

Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, b flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lip, and the tongue that speaketh proud things:

4 Which haue sayd, c With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 Now for the oppression of the needy, and for the sighs of the poore, I will vp, saith the Lord, and will e set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tryed in a fornace of earth, fined seuen fold.

7 Thou wilt keepe them, O Lord: thou wilt preferre him from this generation for euer.

8 The wicked walke on euery side, when they are exalted, b it is a shame for the sonnes of men.

wicked generation, d That is, thine thought hee wrote but one man, g For they suppress the goodly, and maintain the wicked.

P S A L. XIII.

David as it were overcome with sadness and new affliction, fleeth to God as his only refuge. 3 and so at the length being moued with Gods promise, hee commeth to much confidence against the extreame horrors of death.

To him that excelleth. A Psalm of David. How long wilt thou forget me, O Lord, a For Heuer? how long wilt thou hide thy face from me?

2 How long shal I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shal mine enemy be exalted about me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Lett mine enemy say, I haue c preuailed against him: and they that afflict mee reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e dealt louingly with me.

P S A L. XIV.

He describes the presence of sinners, which were so vnto him to occasion iustice, that God was brought to utter contempt. 7 For the which thing, although he was greatly grieued, yet being perswaded that God would send some iust reuenge, hee comforteth himselfe and others.

To him that excelleth. A Psalm of David. Hee foole hath said in his heart, a There is no God: they haue corrupted, & done an abominable works: there is none that doeth good.

to forget God, b There is nothing but disorder and wickednesse among the m.

e As in the destruction of Sodom and Gomorrah.

f Which they shall drinke euen to the dregges. Psal. 43. 5.

a Which dare defend the truth, & shew mercie to the oppressed.

b He meaneth the flatterers of the court, which haue him more with their tongue than with their weapons.

c They thinke themselves able to preuaile whatsoeuer they take in hand.

d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.

e Because the words of God are promise firme & unchangeable, hee will performe it, and preferre the poore from this world.

f For they suppress the goodly, and maintain the wicked.

a Hee desireth that his afflictions lasted a long time, and that his heart fainted not.

b Changing my purpose for purposes sake, the sicke man doeth his place.

c Which might cause to Gods discontent, and he did not defend his.

d The mercy of God is the cause of our saluation.

e Both by the benefits past, and by others to come.

a This is the wicked counsell of his enemies to him and his companions, so to driue him from the hope of Gods promise.

b All hope of succour is taken awaye. c Yet am I innocent and my cause good.

d Although things in earth be

* Psal. 55. a He sheweth that the cause of all wickednesse is

e David here make
 a comparison
 betweene the
 faithfull and the
 reprobate, but S.
 Paul speaketh the
 same of all men na-
 turally, Rom. 1. 18.
 d Where they
 thinke themselves
 most iust.
 e You mock them
 that perthire their
 iust in Gods
 f He prayeth for
 the whole Church
 whom hee is sa-
 cred: God will deli-
 uer: for none but
 he only can doe it.

2 The Lord looked downe from heauen vpon
 the children of men, to see if there were any
 that would vnderstand and seeke God.
 3 All are gone out of the way: they are all
 corrupt: there is none that doeth good, no not
 one.
 4 Doe not all the workers of iniquity know,
 that they eate vp my people, as they eate bread?
 they call not vpon the Lord.
 5 There they shall be taken with feare, be-
 cause God is in the generation of the iust.
 6 You haue made a mocke at the counsell
 of the poore, because the Lord is his trust.
 7 Oh giue saluation vnto Israel out of Zi-
 on: when the Lord turneth the captiuitie of his
 people, then Iakob shall reioyce, and Israel shall
 be glad.

8 I haue set the Lord alwayes before mee:
 for hee is at my right hand: therefore I shall not
 slide.
 9 Wherefore mine heart is glad, and my
 tongue reioyceth: my flesh also doth rest in hope.
 10 For thou wilt not leaue my soule in the
 graue: neither wilt thou suffer thine holy One to
 see corruption.
 11 Thou wilt shew me the path of life: in thy
 presence thou shalt ridde me of iniquity: and at thy right
 hand there are pleasures for euermore.

g The faithfull are
 sure to preferre
 to the end.
 h That is, I reioice
 both in body and
 soule.
 i This is chiefly
 meant of Christ, by
 whose resurrection
 all his members
 haue immortality.
 k Where God fa-
 uoureth, there is
 perfect felicitie.

PSAL. XVII.

1 Heere hee complaineth to God of the cruell pride and arrogancie
 of Saul, and the ruse of his enemies, who thus ragged without any
 cause giuen on his part. 2 Therefore he desireth Gods to reuenge
 his innocencie and deliuer him.

The prayer of David.

HEARE the right, O Lord, consider my crye:
 I hearken vnto my prayer of lips vnbound.
 2 Let my sentence come forth from thy
 presence, and let thine eyes behold equitie.
 3 Thou hast proued and visited mine heart
 in the night: thou hast tried me, and foundest no-
 thing: for I was purposed that my mouth should
 not offend.
 4 Concerning the workes of men, by the
 words of thy lips I kept mee from the pathes of
 the cruell man.
 5 Stay my steps in thy paths, that my feete doe
 not slide.

a My righteous
 cause.
 b The vengeance
 that thou shalt
 shew against mine
 enemies.
 c Wherthy Spi-
 rit examined my
 conscience.
 d I was innocenc
 toward mine ene-
 mie both in deed
 and thought.
 e Though the wic-
 ked provoked mee
 to doe euill for
 euill, yet thy word
 kept me backe.
 f Hee was assured
 that God would
 not reuenge his re-
 quere.
 g For all rebell
 against thee,
 which trouble thy
 Church.

PSAL. XV.

This Psalm teacheth in what condition God did chuse the
 Iewes for his peculiar people, and wherefore hee placed his Temple
 among them, which was to the intent that they by being vp-
 rightly and godly, might witness that they were his speciall and
 holie people.

A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who
 shall rest in thine holy Mountaine?
 2 Hee that walketh vprightly and worketh
 righteousness, and speaketh the truth in his
 heart.
 3 He that slandereth not with his tongue, nor
 doeth euill to his neighbour, nor receiueth a falsse
 report against his neighbour.
 4 In whose eyes a vile person is contemned,
 but hee honoureth them that feare the Lord: hee
 that sweareth to his owne hinderance and chan-
 geth not.
 5 He that giueth not his money vnto vsury,
 nor taketh reward against the innocent: hee that
 doeth these things, shall neuer be moued.

a God will requi-
 re thine
 rightnesse
 of life, next doing
 well to others, and
 thirdly, truth and
 simplicity in our
 words.
 b He that flatter-
 eth not the vn-
 godly in their
 wickednesse.
 c To he hindere
 of his neigh-
 bor.
 d That, is, shall
 not be call forth
 of the Church, as
 hypocrites.

PSAL. XVI.

David prayeth to God for succour, not for his workes, but for his
 faiths sake. 2 Hee prayeth that hee haue all idolatry, taking
 God ouerly for his comfort and felicitie, 3 Who suffereth him to
 lyecke nothing.

A Psalm of David.

Preserue mee, O God: for in thee doe I
 trust.
 2 O my soule, thou hast side vnto the Lord,
 Thou art my Lord: my well doing extendeth
 not to thee,
 3 But to the Saints that are in the earth, and
 to the excellent: all my delight is in them.
 4 The sorrowes of old, that offer to an o-
 ther god, shall be multiplied: their offerings of
 blood will I not offer, neither make mention
 of their names with my lips.
 5 The Lord is the portion of mine inheri-
 tance and of my cup, thou shalt maintain my lot.
 6 The lines are fallen vnto mee in pleasant
 places: yea, I haue a faire heritage.
 7 I will praise the Lord, who hath giuen mee
 counsell: my reins also teach me in the nights,
 8 God teacheth mee continually by secret inspiration,

Or, a certaint
 tance.
 a Hehether will
 we cannot call vpon
 God, except we
 trust in him.
 b Though we can
 not enrich God,
 yet we must be-
 show Gods gifts to
 the face of his chil-
 dren.
 c As grieofe of con-
 science and misfe-
 deration.
 d He would nei-
 ther by outward
 profession nor in
 hart, nor in mouth
 consent to their
 idolatrics.
 e Exod. 23. 17.
 f Wherewith my
 pardon is measured.

6 I haue called vpon thee: surely thou wilt
 heare me, O God: incline thine care to mee, and
 hearken vnto my words.
 7 Shew thy marueilous mercies, thou that art
 the Saviour of them that trust in thee, from such
 as resist thy right hand.
 8 Keepe mee as the apple of the eye: hide me
 vnder the shadow of thy wings.
 9 From the wicked that oppresse mee, from
 mine enemies, which compass me round about
 for my soule.
 10 They are inclosed in their owne fat, and
 they haue spoken proudly with their mouth.
 11 They haue compassed vs now in our steps:
 they haue set their eyes to bring downe to the
 ground:
 12 Like as a lion that is greedy of pray, and as
 it were a Lyons whelp lurking in secret places.
 13 Vp Lord, disappoint him: cast him downe:
 deliuer my soule from the wicked // with thy
 sword.
 14 From men by thine hand, O Lord, from
 men // of the world, who haue their portion in
 this life, whose bellies thou fillest with thine hid
 treasure: their children haue ynough, and leaue
 the rest of their substance for their children.
 15 But I will behold thy face in righteous-
 nesse, and when I awake, I shall be satisfied with
 thine image.
 16 I will be against all assaults, to haue the face of God and fauourable countenance opened
 vnto vs. 17 And am deliued out of my great troubles.

h For their cruel-
 ty cannot be iustifi-
 ed but with my
 death.
 i They are puffed
 vp with pride, as
 the stomacke that
 is chokd with fat.
 k Stop his rage.
 l Or, which is thy
 sword.
 m By thine be-
 auenty power.
 n Or, whose pray-
 ing haue too long en-
 durd.
 o And leaue not
 the faint of the
 Gods children
 of times doe.
 p This is the full
 felicitie, comfort
 and conuersion opened

PSAL. XVIII.

This Psalm is the first beginning of his gratulation and thank-
 giving in entering into his kingdom, wherein hee describeth
 and prayeth most highly the marueilous mercies and graces of
 God, who both thus preferred and favoured him. 32 Also he
 setteth forth the triumph of Christs kingdom, that the same
 may be assured that Christ shall alwayes conquer, and overcome by
 the vnspokeable power of this Father, though all the whole
 world should rise against him.

q To

To him that exalteth. A Psalm of Dauid the seruant of the Lord, which speake vnto the Lord the words of this song (in the day that the Lord deliued him from the hand of all enemies, and from the hand of Saul) and sayd,

I Will loue thee dearly, O Lord my strength, 2 * * * The Lord u my rocke, and my fortress, and he that deliuereth me, my God and my strength: in him will I trust, my shield, the horn also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be prayd, so shall I be late from mine enemies.

4 The sorrows of death compassed me, and the floods of wickednesse made me afraid.

5 The sorrows of the grate haue compassed me about the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my cry did come before him, and saw into his eares.

7 Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

8 Smoke went out at his nostrils, and a consuming fire out of his mouth, coales were kindled thereat.

9 He bowed the heuens also & came downe, and darkness was vnder his feet.

10 And hee rode vpon Cherub, and did fly, and hee came flying vpon the wings of the winde.

11 He made darknesse his secret place, and his pavilion round about him, euen darknesse of waters, and clouds of the aire.

12 At the brightnes of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen and the Highest gaue his voyce, hailestones and coales of fire.

14 Then he sent out his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the chanel of waters were scene, and the foundations of the world were discouered at thy rebulking, O Lord, at the blasting of the breath of thy nostrils.

16 Hee hath sent downe from aboue and taken mee: hee hath drawen mee out of many waters.

17 Hee hath deliuered me from my strong enemy, and from them which hate mee: for they were to strong for me.

18 They persecuted mee in the day of my calamity: but the Lord was my stay.

19 He brought me forth alio into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded mee according to my righteousnesse: according to the purenesse of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from me.

23 I was vpright also with him, and haue kept me from my wickednesse.

24 Therefore the Lord rewarded mee according to my righteousnesse, and according to the purenesse of mine hands in his sight.

25 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is incurrout: the way of the Lord is tried in the fire: hee is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty faue our God?

32 God giueth me with strength, and maketh my way vpright.

33 He maketh my feete like hinds feete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that a bowe of brass is broken with mine armes.

35 Thou hast also giuen me the shield of thy saluation, and thy right hande hath stayed mee, and thy louing kindnesse hath caused mee to increase.

36 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue no returned againe till I haue consumed them.

38 I haue wounded them, that they were not able to rise, they are fallen vnder my feete.

39 For thou hast giued mee with strength to battell: them that rose against mee, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the heathen, a people, whom I haue not knowne, shall serue me.

44 As soone as they heare thee, they shall obey me: the stranger shall be in subiection to me.

45 Strangers shall shrinke away, and feare in their priue chambers.

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to aunge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them that rose against mee: thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and sheweth mercy to his appointed, euen to Dauid, and to his seed for euer.

Heare helpfull of God according to our capacity, who sheweth mercie to his, and punisheth the wicked as is said Iud. 1. Cant. 2. 15

When there is come the full measure, He attributeth it to God that hee both gat the victory in the field, and also destroyed the cities of his enemies.

Be the dangers neuer so many or great, yet Gods promise must take effect.

He giueth good successe to all mine enterprises.

As a tower and forts which hee looke out of the handes of Gods enemies.

In defend me from dangers.

He attibuteh the beginning, continuance, and increase in well doing onely to Gods honour.

Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

Thou hast giuen them into mine hands to be slaine.

They that reioice the crye of the afflicted, God will also reioice them, when they crye for helpe, for either paine or feare cause of such hypocrites to crye.

Which dwell round about me, The Kingdome of Christ is in Dauid kingdome prefigured: who by the preaching of his word bringeth all to his subiection.

On life, signifying subiection constrained and not voluntary.

Fear shall cause them to be afraid and come forth of their secret holes and hold to seeke pardon.

That is, Saul, who of mallice persecuted him.

This propheticall appertaineth to the kingdome of Christ, and vocation of the Gen.

Salomon, but to

Sam 12. 7. He writeth this description of names, to shew that as the wicked haue many names to hurt, so God hath many wayes to helpe.

For some can obtaine their requests of God, that otheer not his glory with their petition.

He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

For cords or cables, A description of the wrath of God against his enemies at the had heard his prayers.

He sheweth how horrible Gods iudgments shalbe to the wicked.

Darknesse signifieth the wrath of God at the cleare light signifieth Gods fauour.

This is described at large Psal. 104.

As a king angry with the people, will not lie himselfe vnto them.

Thundred, lightning, and hailed.

His lightnings. That is, the deep bottomes were ferre, when the red sea was diuided.

In out of sundry and great dangers, To wit, Saul.

Therefore God sent me succour, The cause of Gods deliuerance is his only fauour, and loue to vs.

Dauid was sure of his righteousnesse and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

For all his dangers hee exercised himselfe in the Law of God.

I neither gaue place to their wicked intentions, nor to mine owne affections.

Psalmes. This did not properly appertaine to Iehoua Christ.

PSAL. XIX.

To the silent he might moue the faulful to a deeper consideration of Gods glory, &c. (seth be for a story upon the most exquisite workmanship of the heavens, with their proportion & harmonie. And after was directed them to the Lawe, wherein God hath revealed himselfe more familiarly to his chosen people. The which greater grace by commencing the Lawe he testeth forth more at large.

To him that excelleth. APsalme of Dauid.

* Rom 1.20.

a He reprocheth vnto man his ingratitude, seeing he beaues, which are dumb creatures, yet fourth Gods glory. b The continual successe of the day and the night is sufficient to declare Gods power and goodnesse. c The heaues are a schoolemaster to all nations, they reuerse barbarous.

The heaues declare the glory of God, & the firmament sheweth the worke of his hands. Day vnto day vttereth the fame, and night vnto night teacheth knowledge.

There is no speech nor language, where their voyce is not heard.

Their line is gone fourth through all the earth, & their words iud to the ends of the world: in them hath he et a tabernacle for the Sunne,

Which commeth forth as a bridegrome out of his chamber, and reioyeth like a mightie man to runne his race.

His going out is from the end of the heauen, & his compassie vnto the ends of the iame, and none hid from the heate thereof.

The Law of the Lord is perfit, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

The statutes of the Lord are right, and reioyche the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true: they are righteous altogether.

And more to be desired then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

Moreouer by them is thy seruant made circumpect, and in keeping of them there is great reward.

Who can vnderstand his faults? cleane me from secret faulst.

Kepe thy seruant also from all presumptuous finnes: let them not reigne ouer me: so that I be vp-right, and made cleane from much wickednesse.

Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength and my redeemer.

f Though the creatures cannot fructify, they ought to be beneficient to lead vs vnto him. g So that all mans iudgements and intentions are licit. h Every one with our expectation. i Except Gods word be decreed aboue all worldly things, it is condemned. k For God accepteth our inducement, though he be false vtterer. l There is no reward of duty, but of graces for where finne is, there death is reward. m Which are done purposefully and at malice. n If thou suppose thy wicked affections by thine holy spirit. o That I may obey thee in thought, word and deed.

PSAL. XX.

A prayer of the people vnto God, that he would please him to heare their king, & receive his sacrifice, which he offered before: vnto his holie Angels the Answer.

To him that excelleth. APsalme of Dauid.

The Lord heare thee in the day of trouble: the Name of the Lord God of Iakob defend thee: Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

Let him remember all thine offerings, and returne thy burnt offerings into ashes, Selah.

And grant thee according to thine heart, and fulfill all thy purpose.

That we may reioyce in thy saluation, and secape the banner in the Name of our God, when the Lord shall performe all thy petitions.

Nowe know I that the Lord will helpe his anointed, and will heare him from his Sanctuary, As by this visible Sanctuary Gods familiaritie appeared to ward his people, so by the heavenly is meant his power and maiestie.

a Herby kings are also dismissed to call to God in their afflictions. b The vertue, power, and grace of God. c In token that they are acceptable vnto him. d Granted to the king in whole weight our felicity flourisheth. e The Church feeleth that God hath heard their petition. f As by this visible Sanctuary Gods familiaritie appeared to ward his people, so by the heavenly is meant his power and maiestie.

by the mighty helpe of his right hand.

Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

They are brought downe and fallen, but we are risen, and stand vp-right.

Sauē Lord: let the king heare vs in the day that we call.

PSAL. XXI.

Dauid in the person of the people prayeth God for the victory, ascribing it to God, and not to the strength of man. When the holy Ghost directeth the faithful to Christ, who is the perfection of the kingdom.

To him that excelleth. APsalme of Dauid.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah

For thou diddest preuent him with liberal blessings, and diddest let a crowne of pure golde vpon his head.

He asked life of thee, and thou gauest him a long life for euer and euer.

His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

For thou hast fet him as able strings for euer: thy bowe hath made him glad with the ioy of thy countenance.

Because the king trusteth in the Lord, and in the mercy of the most High, he shall not slide.

Thine hand shall find out all thine enemies, and thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

Their fruite shalt thou destroy from the earth, and their seed from the children of men.

For they intended euill against thee, and imagined mischief, but they shall not preuaile.

Therefore shalt thou put them apart, and the strings of thy bow shalt thou make readie against their faces.

Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such extremities that he was past all hope, but after he had rebeked for the iorowes and griefes, whereby he was vexed, so he recourseth himselfe to the holie ones prayers, and groweth to hope. And here vnder his own person he testeth forth the figure of Christ, who he first offered for the sinne of his people, then crucified, and buried, and raised againe, before his Easter should rise, and saue his people againe.

To him that excelleth vpon. APsalme of Dauid.

My God, my God, why hast thou forsaken me, and art so farr from mine health, and from the words of my roaring?

O my God, I cry by day, but thou hearest not: and by night, but I haue no audience.

But thou art holy, and dost inhabit the spaires of Israel.

Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

They called vpon thee and were deliuered: they trusted in thee, and were not confounded.

The worldlings that put not their trust in God. h Letting him be able to deliuer vs by thy strength, when we fecke vnto him for succour.

a When he shall overcome his enemies, & so be assured of his vocation b Thou declaredst thy liberall favour toward him before he prayed c Dauid did not only obtaine life, but also assurance of his posterity that reigne for euer. d Thou hast made him his desires to others, & a perpetual example of thy fauor for euer. e Here he describeth the power of Christs kingdom against the enemies thereof. f This teacheth vnto patience to endure the crociferall God deliuer thee, a duertary. g They said it were their oyste make Gods power to give place to their wicked enterprises. h As a martir choote. i Maintain thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

1. On the thirde of the morning: and this was the name of some women, out a here apparith that horrible canst which he suffered betwene faith & desperation. b Being concerned with extreme anguish. c I cry, I cry, not. c He meaneth the place of praying, vnder the Tabernacle: so called because he cryed, because he cryed the people continually confession to praise himselfe. d And seeming most miserable of the vnpardonable our fathers, 8 + * His

c Retaine me in the faith of thy promise, that I charge not on any side.

d Constantly and against all temptations.

e His confelſeth that his manifold finnes were the cause that his enemies did this persecute him, desiring that the cause of the euill may be taken away to the intent that the effect may cease.

f That is, call them to repentance.

g He will comfort and comfort them that are truly humbled for their finnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spiritual and corporall things.

m His counsell contained in his word whereby he declared that he is the protector of the faithful.

n My griefe is increased because of mine enemies cruelty.

o The greater that his afflictions were, and the more that his enemies increased, the more sure felt the Gods helpe.

p Forasmuch as I haue behaued my selfe uprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 Shew me thy ways, O Lord, and teach me thy paths.

5 Leade me forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust: all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer and euer.

7 Remember not the offences of my youth, nor my rebellions, but according to thy kindness remember thou mee, *even* for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that bee meeke, will hee guide in judgement, and teach the humble his way.

10 All the paths of the Lord are mercie and truth vnto such as keepe his couenant and his testimonies.

11 For thy Names sake, O Lord, be mercifull vnto mine iniquity, for it is great.

12 What man is hee that feareth the Lord? him will hee teach the way that he shall keepe.

13 His soule shall dwell at ease, and his feed shall inherit the land.

14 The secret of the Lord is revealed to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for hee will bring my feet out of the ner.

16 Turne thy face vnto mee, and haue mercie vpon me: for I am desolate and poore.

17 The forrowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trouble, and forgie all my finnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.

21 Let myne vprightnesse and equity preferue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles,

P S A L. XXVI.

a David oppressed with many iniuries, striving to helpe in the world, calleth for aide from God: and assured of his integrity toward his soule, desireth God to be his iudge, and to defend his innocencie. *b* Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the Congregation of God, whence he was banished by Saul, promising integrity of life, and open praies and thanksgiving.

¶ A Psalm of David.

1 Vdgeme, O Lord: for I haue walked in mine innocencie: my trust hath bin also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine my reins, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine persons, neither kept company with the dissemblers;

5 I haue hated the assembly of the euill, and haue not companied with the wicked,

6 I will wash mine hands in innocencie, O Lord, and compass thine altar,

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men.

10 In whose hand is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeme mee therefore, and bee mercifull vnto mee.

12 My foote standeth in brightness: I will praise thee, O Lord, in the Congregations.

P S A L. XXVII.

1 David maketh this Psalm being deliuered from great perils, as appeareth by the praies and thanksgiving annexed: *6* Wherewith mee may see the constant faith of David against the assaults of all his enemies, *7* And also the ends wherfore hee desireth to liue and to be deliuered, only to worship God in his Congregation.

¶ A Psalm of David.

1 He Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes came vpon mee to eat vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in *b* this.

4 One thing haue I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lord all the dayes of my life; to behold the beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret place of his pavilion shall hee hide mee, and set mee vp vpon a rocke.

6 And now shall hee lift vp mine head about mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie also vpon mee, and heare mee.

8 When thou saydest, Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake mee, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lord will gather mee vp.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries: for there are false witnessen risen vp against me, and such as speake cruely.

13 I should haue sained, except I had beliened to see the goodnes of the Lord in the land of the liuing.

14 Hope in the Lord: bee strong, and he shall comfort thine heart, and trust in the Lord.

P S A L.

I will seeke thee with a pure affection, and with the goodly that receive vnto thee.

d Defraye me not in the court of the wicked.

g Whole cruell hands do execute the malicious desires of their hearts.

h I am preferred from mine enemies by the power of God and therefore will praise him openly.

a Because he was assured of good success in all his dangers and that his deliuerance was surely layd vpon God hee desired not the tyranny of his enemies.

b That God will deliuer mee and giue my faith the victory.

c The losse of country, wife, and all worldly commodities giuen me not in respect of this one thing, that I may now praise thy Name in the midst of the congregation.

d David assured himselfe by the Spirit of prophesie: he should overcome his enemies and serue God in his Tabernacle.

e He groundeth vpon Gods promise and heueth that hee is most willing to obey his commandment.

f He magnifieth Gods loue to wards his which farre passeth the most tender loue of parents toward their children.

g But richer pacifies their rage, as hee is present life before I die, ps lvi 38. 11.

h He exhorteth himselfe to depend on the Lord, saying he neuer failed in his promises.

a Hee fleeth to God to be the iudge of his iust cause, fearing there is no equitie among men.

b My very afflictions and inward motions of the heart.

c Hee sheweth what hee feared him, that they should become an euill for euill.

d Hee declareth that they cannot walke in his light before God, that is light in the company of the goodly.

PSAL. XXVIII.

Being in great feare and heavinesse of heart to see God discomfited by the wicked, see ascribes to him of them. 4 And crieth for vengeance against them: and at length assures himselfe, that God hath heard his prayer. 5 Vnto whose commision he comendeth all the faithfull.

A Psalm of David.

Vnto thee, O Lord, doe I crye: O my strength, be not deceiued toward me, lest if thou anwer mee not, I bee ^alike them that goe downe into the pit.

1 Heare the voyce of my petitions, when I crye vnto thee, when I hold vp my hands toward thine ^b holy Oracle.

2 Draw me not away with the wicked, and with the workers of iniquity, which speak friendly to their neighbours, when malice ^c is in their hearts.

3 Reward them according to their deedes, and according to the wickednesse of their inventions: recompene them after the worke of their hands: render them their reward.

4 For they regard not the works of the Lord, nor the operation of his hands: therefore ^d breaketh them downe, and buildeth them not vp.

5 Praised be the Lord, for he hath heard the voyce of my petitions.

6 The Lord ^e is my strength and my shield: mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my tong will I praise him.

7 The Lord ^f is their strength, and hee is the strength of the deliuerances of his anointed.

8 Saue thy people, and bless thine inheritance: feed them also, and exalt them for euer.

9 ^g Meaning, his souldiers, who were as meates by whom God declared his power.

PSAL. XXXIX.

The Prophet exhorteth the prince and rulers of the world (which for the most part thinke there is no God). 3 As the least creature tremble. 11 And though thereby God toucheth mens sinners, yet he is alwayes mercifull to him, and conuicteth them thereby to praise his Name.

A Psalm of David.

Glorie, giue vnto the Lord ye ^a tonnes of the mighty: giue vnto the Lord glory ^b due vnto his Name: worship the Lord in the glorious Sanctuary.

2 The voice of the Lord ^c is vpon the waters: the God of glory maketh it to thunder: the Lord ^d is vpon the great waters.

3 The voice of the Lord ^e is mighty: the voice of the Lord ^f is glorious.

4 The voice of the Lord ^g breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

5 He maketh them also to leape like a calf: Lebanon also and Shirion like a yong vnicorne.

6 The voice of the Lord ^h diuideth the flames of fire.

7 The voice of the Lord ⁱ maketh the wilderness to tremble: the Lord maketh the wilderness of Kadeth to tremble.

8 The voice of the Lord ^j maketh the bindes of e calue, and ^k discovereth the forests: therefore in his Temple doeth euery man speake of his glory.

9 The voice of the Lord ^l maketh the bindes of e calue, and ^m discovereth the forests: therefore in his Temple doeth euery man speake of his glory.

10 For feare maketh them to see their doings: they Maketh the trees bare, or perceieth the most secret places. 11 Though the wicked are not moued with these sights, yet the faithfull praise God.

10 The Lord sitteth vpon the ^a prayer, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall bless his people with peace.

PSAL. XXX.

When David was deliuered from great danger, hee rendered thanks to God, who exhorting others to do the like, and to learne by his example, that God is rather mercifull then severe, and righteous towards his children. 7 As also that hee fall from prosperitie to aduersitie suddenly. 8 The done, hee returned to prayer, promising to praise God for euer.

A Psalm or Song of the dedication of the house of David.

1 Will magnifie thee, O Lord: ^b for thou hast exalted mee, and hast not made my ioyes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast ^c restored me.

3 O Lord, thou hast brought vp my ^d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee ^e his Saints, and giue thanks ^f before the remembrance of his Holinesse.

5 ^g For he endureth but a while in his anger: but in his fauour ^h is life: weeping may abide at evening, but ioy cometh in the morning.

6 And in my ⁱ prosperitie I said, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my ^j mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cried I vnto thee, O Lord, and prayed to my Lord,

9 What profite ^k is there in my blood, when I goe downe to the pit? shall the k dust giue thanks vnto thee? or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shall my tongue praise thee, and not cease: O Lord my God, I will giue thanks vnto thee for euer.

the Congregation of the Lord here in the earth: therefore hee would loue to praise his Name, which is the end of mans creation. 1 Because thou hast preferred mee out of that my tongue should praise thee, I will not be vntowardfull of my dutie.

PSAL. XXXI.

David deliuered from some great danger, hee first reuerfeth his meditation, hee had by the power of faith, when death was before his eyes, hee neuer being ready to take him. 15 Then hee affirmeth that the labour of God alwayes ready to them that learne him. 20 Finally hee exhorteth all the faithfull to trust in God, and to loue him, because hee preferreth, and strengtenth them, as they may see by his example.

To him that excelleth. A Psalm of David.

IN ^a thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, and a house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct mee and guide mee.

4 Drawe mee out of the b nette that they haue layed priuily for mee: for thou art my strength.

k To moderate the rage of the tempest and wafters that they do stroy not at all.

* 1. Sam. 7. 8. * Dicit. 20. 5.

a Afflict that Abisalon had polluted it with his most filthy fornication.

b Hee comendeth them of great ingratitude, which do not praise God for his benefits.

c Refused from the rebellion of Absalom.

d Meaning that hee escaped death most narrowly.

e The word signifies that hee had received mercy, and shew mercy liberally vnto others.

f Before his Tabernacle.

g Psal. 145. 8. 146. 5. 17.

h I put too much confidence in my quiet estate, as let. 11. 18. 2 Chron. 32. 24. 35.

i I thought thou hadst established me in Zion most surely.

j After that thou hadst withdrawn thy helpe, I felt my misery.

k David meaneth that the dead are not profitable to the living.

l Because thou wouldst loue to praise his Name, which is the end of mans creation. 1 Because thou hast preferred mee out of that my tongue should praise thee, I will not be vntowardfull of my dutie.

m Psal. 71. 20.

n For then God declareth him selfe iust, when hee preferreth his innocents: as he hath promised.

o Preferencee from the earthly counsils and subtil practises of mine enemies.

c Hee defreth God not onely to take care for him in this life, but that his soule may be saved after this life.

d This affliction ought to be in all Gods children, to hate whatsoever thing is not grounded upon a true trust in God, as deceitfull and vaine

e Largeness signifieth comfort, as straitnesse sorrow and perill.

f Meaning, that his sorrow and torment had continued a great while. g Mine enemies had diuised all men to their part against me, euen my chiefe friends.

h They were afraid to shew me any token of friendship.

i They that were in authority, condemned me as a wicked doer.

k I had this testimony of conscience, that though I would defend mine innocencie.

l Whatsoever changes come, thou gouernest them by thy providence.

m Let death destroy them, to the intent, that they may hurt no more.

n The treasures of Gods mercy are alwayes laid vp in store for his children, albeit at all times they do not enjoy them.

o Ebr in the first of Iob.

p That is, in a place where they shall have thy comfort, and be hid safely from the enemies pride.

q Meaning, there was no citie so strong to defend him, as the defence of Gods favour.

r And by my confidence and in fidelitie deserued to haue been forsaken. s Bee constant in your vocation, and God will confirme strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast known my soule in aduersities,

8 And thou hast not frut mee vp in the hand of theemie, but hast set my feet at large.

9 Hauce mercy vpon me, O Lord: for I am in trouble: mine eye, my soule and my belly are consumed with grieue.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing mee in the streete, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessell.

13 For I haue heard the railing of great men: feare was on euery side, while they conspired together against me, and conspired to take my life.

14 But I trusted in thee, O Lord: I said, k Thou art my God.

15 My times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute mee.

16 Make thy face to shine vpon thy seruant and saue me through thy mercy.

17 Let mee not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, and in silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast layd vp for them that feare thee, and done to them that trust in thee, euen before the sonnes of men!

20 Thou doest hide them from priuily in thy preference from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed bee the Lord: for hee hath shewed his maruolous kindnesse toward me in a strong citie.

22 Though I said in mine anger, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue yee the Lord all his Saints: for the Lord preferueth the faithful, and rewardeth abundantly the proud doer.

24 All yee that trust in the Lord, bee strong, and he shall establish your heart.

P S A L. XXXII.

David punished with grievous sickness for his finnes, committeth them blessed to whom God doth not impute their transgressions. s And after that hee had confessed his sinne, and obtineth pardon. 6 Hee exhorteth the wickednesse to leaue godly, 11 and the good to reioyce.

A Psalme of David to giue instruction. Blessed is he whose wickednesse is forgiven, and whose sinne is covered.

is justified by faith, is to haue our finnes freely remitted, and to

2 Blessed is the man, vnto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day,

4 (For thine hand is heauie vpon me day and night: and my moisture is turned into the drought of Summer, Selah.)

5 Then I acknowledged my sinne vnto thee, neither hid I mine iniquity: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne, Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a time, when thou mayest be found: surely in the flood of great waters they shall not come neere him.

7 Thou art my secret place, thou preferuest me from trouble: thou compassedst me about with ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Bee yee not like an horse, or like a mule, which vnderstand not: whose mouths thou doest binde with bit and bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he that trudgeth in the Lord, mercy shall compass him.

11 Be glad yee righteous, and reioyce in the Lord, and bee ioyfull all yee that are vpright in heart.

i If men can rule their beasts, thinke they that God will not rule the faithfull. k Hee sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

P S A L. XXXIII.

Thee exhorteth good men to praise God, for that hee hath not only created all things, and by a providence gouerneth the same, but also is faithful in his promises, so that neither standeth his heart, and scattereth the counsel of the wicked, so that no man can be preferred by any creature or mans strength: but they that put their confidence in his mercie, shall bee preferred from all aduersities.

Reioyce in the Lord, O yee righteous: for it is become thy vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheertfully with a loud voyce.

4 For the word of the Lord is righteous, and all his works are faithful.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made, and all the hoste of them by the breath of his mouth.

7 Hee gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it stood.

10 The Lord breaketh the counsel of the heathen, and bringeth to nought the devices of the people.

rice and mercy. f By the creation of the heavens and beautifull gathering also of the waters, hee fettereth forth the power of creatures might feare him. g No council can prevail against God, but hee delecteth it, and it shall haue euill successe.

c Betwene hope and de pait. d Neither by fincense nor crying found I ease: signifying, that because the finner be reconciled to God, hee feelthe a perpetual torment. e Hee sheweth, that as Gods mercie is the onely cause of forgiveness of finnes, so the meanes thereof are repentance and confession, which proceed of faith. f When necessitie causeth him to seeke to the sea for helpe, i. i. 5. 6. g To wit the waters and great dangers. h David promitteth to make the rest of Gods children partakers of the benefites which hee felt, and that hee will diligently inuoke and take care to direct them in the way of saluation.

a It is the desire of the godly to see forth the praises of God for his mercy and power shewed toward them.

b To sing instruments, was a part of the ceremoniall seruice of the Temple, which doth no more apperteyne vnto vs than the sacrifices, censings, and lights.

c That is, council or commandment in gouernment of the world.

d That is, the effect and execution.

e Whatsoeuer the world inuente, and the crafts workers be doeth all things according to inuention, with God, that all creatures might feare him. f No council can prevail against God, but hee delecteth it, and it shall haue euill successe.

h He faweth that all our felicitie & andeth in this, that the Lord is our God.

i He proueth that all things are gouerned by Gods prouidence, and not by fortune.

k The clearer he knowe their wicked enterprises.

l Kings and the mighty of the world cannot be faued b worldly meanes, but onely by Gods prouidence, which none others trust in, that haue not like meanes.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: *even* the people that he hath chosen for his inheritance.

13 The Lord looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He k knoweth their hearts euery one, and vnderstandeth all their works.

16 The King is not faued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine thing, and shall not deliuer any by his great strength.

18 Behold, in the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy.

19 To deliuer their soules from death, and to preferue them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, bee vpon vs, as wee trust in thee.

P S A L. XXXIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whome in this title he calleth Achimelech (which was a general name to all the kings of the Philistines) he praiseth God for his deliuerance, & proueth all vnto vs by his example to trust in God, so feare and truste him: 2. who deliuereth the godly with his Angel, 16. and vnto vnto deliuereth the wicked in their sinnes.

¶ A Psalme of Dauid, when hee changed his behaviour before Achimelech, who drowne him away, and he departed.

I Will alway giue thanks vnto the Lord: his praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They shall looke vnto him, and run to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saved him out of all his troubles.

7 The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord ye his Saints: for nothing wanteth to them that feare him.

10 The Lions doe lacke, and suffer hunger, but they which seeke the Lord, shall g want nothing that is good.

11 Come, children, hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that desireth life, and lovethe dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Chew euill and doe good: seeke peace and follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

16 But the face of the Lord against them that doe euill, to cut off their remembrance from the earth.

17 The righteous crieth, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are of a contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay all the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his seruants: and none that trust in him, shall perish.

P S A L. XXXV.

1 So long as Saul was an enemy to Dauid, all that had any authority vnto him, to flatter their King (as we see course of the world) did allowe cruelly persecute Dauid: against whom hee prayeth God to please and to avenge his cause, & that they may see return in this mys aduantage, which they layd for him, that his innocencie may be declared, & that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruants. 22. And so be promised to speake forth the influence of the Lord, and so to agnifie his Name all the dayes of his life.

¶ A Psalme of Dauid.

Lead thou my cause, O Lord, with them that strive with mee: fight thou against them that fight against mee.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop the way against them that persecute mee, say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For without cause haue they hid the pit, and their net for mee: without cause haue they digged a pit for my soule.

8 Let destruction come vpon them at vnwares, and let his net, that hee hath layd privately, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

11 Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my selfe with fasting:

and body I That would not suffer mee to purge my selfe, from me all comfort, and brought me into despaire.

k The anger of God doeth not onely deliuey the wicked, but also absoleteth their name for euer. l When they seeme to be swallowed up with afflictions, then God is as hand to deliuer them, in And as Christ faith, all the haire of his head. m Their wicked enterprises shall turne to their owne destruction. n For when they seeme to be overcome with great dangers and death itselfe, then God sheweth himselfe their redeemer.

s He promiseth neuct to become vniuindfull of Gods great benefite for his deliuerance.

t They that are beaten down with the experience of their owne euils.

u Which I conceived for the dangers wherein I was.

v They shall be bold to see to the force succour, when they shall see thy mercies toward mee

w Though Gods power be sufficient to gouerne vs, yet for mans infirmity hee appointeth his Angell to watch ouer vs.

x The godly by their patient obedience profite more then they which raise and frowne.

y If they abide last triall h. That is, the true religion and worship of God.

z 1 Pet. 2. 10. i Seeing all men naturally desire felicitie, he wondereth why they cast themselves willingly into misery.

a He desired God to vndertake his cause against them that did persecute him and slander him.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Alure mee against the tentations, that thou art the author of my saluation.

d Smite them with the spirit of indignation, that their enterprises may be foolish, and they receive iust reward.

e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.

f Which hee promised to himselfe peace.

g Which hee prepared against the children of God.

h He attributeth his deliuerance onely vnto God, praising him therefore both in iustice

k To haue taken

I prayed or them with inward affectio as I would haue done for my fel. cor I declared mine affliction with bowing downe mine head m When they saw me ready to slip, & as one that halted for infirmite. n With their railing words o The word fig. nifeth cakes: meaning that the proud courtiers at their dainty feate, rale, and confpire his death. p Into depth of contempt and mocking For, clefte of the earth: meaning him selfe and others in their miserie. q They reioyed as though they had noe bene David overthrown. r It is the iustice of God to giue to the oppofers a affliction and torment, and to the oppressed aide & reliefe. s Theft. 6. f Because we haue that which we sought for, feeling he is destroyed. t That is, at once they they neuer fo many or mightie. u This prayer shall alwaies be credited against them that persecute the faithfull. x That at least a number of my right, though they be not able to helpe me. y Hee exhorthe the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

and¹ my prayer was turned vpon my bofome.
 14 I behaued my selfe as to my friend or as to my brother: I humbled my selfe, mourning, as one that bewaileth his mother.
 15 But in mine^m aduersitie they reioyced, and gathered themselues together: the abjects assembled themselues against me, and I knew not: they tareⁿ me and ceased not.
 16 With the fall of coffers at^o bankets, gnawing their teeth against me.
 17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, *euem* my desolate soule from the lions.
 18 So will I giue thee thanks in a great Congregation: I will praise thee among much people.
 19 Let not them that are mine enemies, vniuflly reioyce ouer me, neither let them p^rynke with the eye, that hate me without a cause.
 20 For they speake not as friends: but they imagine deceitful words against the quiet of the land.
 21 And they gaped on me with their mouths, saying, Aha, aha, ^q our eye hath seene,
 22 Thou hast seene it, O Lord: keepe not licence: be not farre from me, O Lord.
 23 Arise and wake to my iudgement, *euem* to my cause, my God, and my Lord.
 24 Iudge me, O Lord my God, according to thy^r righteoufnesse, and let them not reioyce ouer me
 25 Let them not say in their hearts, f^r Our soule reioyce: neither let them say, Wee haue deuoured him.
 26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed^u with confusion and shame, that lift vp themselues against me.
 27 But let them be ioyfull and glad, x that loue my righteoufnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y^roprietye of his seruant.
 28 And my tongue shall vtter thy righteoufnesse, and thy praise euery day.

P S A L. XXXVI.

The Prophet grieuoufly vexed by the wicked, doeth complaine of their malicious wickednesse. 6. Then hee searcheth to consider the vnspokeable goodnesse of God toward all creatures: 9. But specially toward his children, that by the faith thereof may be comforted and assured of his deliuerance by his ordinance. 13. Whom in the end he destroyeth like the wicked, and smeth the iust.

Of them that excellēt APsalme of David the seruant of the Lord.

Wickednesse faith to the wicked man, *euem* in mine heart, that there is no feare of God before his eyes.
 2 For he^b flattereth himselfe in his own eyes, while his iniquitie is found worthy to be hated.
 3 The wordes of his mouth are iniquitie and deceit: he hath left off to vnderstand and to doe good.
 4 He^d imagineth mischief vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

a I see euidently by his deeds that since pulsteth forward the reprobate from wickednesse to wickednesse, albeit hee goes about to coeuer his impietie. b Though also hee deceeth his vile fame, yet he himselfe seeth it not. c Thereprouate mocke at wholesome doctrine, and put not difference betweene good and euill. d By describing at large the nature of the reprobate, he admonisheth the godly to beware of the euices.

5 Thy^e mercy, O Lord, *reasheth* vnto the heauens, and thy faithfullnesse vnto the cloudes.
 6 Thy righteoufnesse is like the^r mightie mountaines: thy iudgements are like a great^r deepe: thou, Lord, dost feede man and beast.
 7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.
 8 They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.
 9 For with thee is the well of life, and in thy light shall we see light.
 10 Extend thy louing kindenesse vnto them that know thee, and thy righteoufnesse vnto them that are vpright in heart.
 11 Let not the i^r foot of pride come against me, and let not the hand of the wicked man moue mee.
 12 There they are fallen that worke in iniquitie: they are cut downe, and shall not be able to rise.

come. h Hee sheweth who are Gods children to wit, they that know him, and leade their liues vprightly. i Let not the p^roude auarice him selfe against mee: neither the power of the wicked diuie nio way, k That is, in their pride where in they flatter themselves lo.

P S A L. XXXVII.

This Psalm containeth exhortation & consolation for the weak, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7. For how prosperously soeuer the wicked doe liue for the time, he doth assure their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11. And how miserable that the righteous seemeth to liue in the world, yet his ends is peace, and he is in the fauour of God, he is deliuered from the wicked and preferred.

A Psalme of David.

Ret not thy selfe because of the wicked men, neither be enuious for the euill doers.
 2 For they shall soone bee cut downe like grasse, and shall wither as the Greene herbe.
 3 Trust thou in the Lord and do good: dwell in the land, and thou shalt be fed assuredly.
 4 And delte thy selfe in the Lord, and he shall giue thee thine hearts desire.
 5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.
 6 And he shall bring forth thy righteoufnesse as the light, & thy iudgement as the noone day.
 7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him^f which prospereth in his way: nor for the man that bringeth his enterprises to passe.
 8 Cease from anger, and leaue off wrath: fret not thy selfe a also to doe euill.
 9 For euill doers shall be cut off, and they that waite vpon the Lord, they shall inherit the land.
 10 Therefore yet a little while and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.
 11 But^m meeke men shall possesse the earth, and shall haue their delite in the multitude of iustice.
 12 The wicked practiseth against the poore, and gnaweth his teeth against him.
 13 But the Lord shall laugh him to scorn: for hee leeth that his day is comming.
 14 The wicked haue drawn their sword and haue bent their bowe, to cast downe the poore their doings, Job. 17. &c. g Meaning, except hee moderate his affliction, hee shall be led to doe as they doe. h Hee correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time be come. * Math. c. 5. l The godly are assured that the power and craft of the wicked shall not preuaile against them but fall on their owne necke: and therefore ought patiently to abide Gods time, and in the meane while to beware of these sinnes, and offer vp their teares as a sacrifice of their obedience.

though wickednesse seemeth to ouerflow all the world, yet by thine heavenly prouidence thou gouernest both heauen and earth. f For the mountaines of God: for what soeuer is excellent, is thus called. g The depth of thy prouidence gouerneth all things, and disposeth them, altho it the wicked seeme to ouerwhelme the world. h Onely Gods children haue yongth of all things both concerning this life and the life to come. i Onely Gods children haue yongth of all things both concerning this life and the life to come. k Hee admonisheth vs neither to vexe our selues for the prosperitie of the wicked, neither to deliect to be like them to make our eia: f by detest b For Gods indigne downe their state in a moment. c To trust in God, and doe according to his will, are sure tokens that his prouidence will neuer faile vs. d Be not led by thine owne wisdom: but obey God, and he will finish his worke in thee. e As the hope of the day light canst thou be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right. f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth them. g Hee correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time, and in the meane while to beware of these sinnes, and offer vp their teares as a sacrifice of their obedience.

P S A L. XXXVIII.

and needy, and to slay such as be of vpright conuerſation.

15 But their ſword ſhall enter into their owne heart, and their bowes ſhall be broken.

16 A ſmall thing vnto the iuſt man is better then great riches to the wicked and mightie.

17 For the armes of the wicked ſhall be broken: but the Lord vpholdeth the iuſt men.

18 The Lord knoweth the dayes of vpright men, and their inheritance ſhall be perpetuall.

19 They ſhall not be confounded in the perillous time, and in the dayes of famine they ſhall haue nough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be confounded as the fat of lambes: *eng* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and giueth.

22 For ſuch as be bleſſed of God ſhall inherite the land, and they that be curſed of him, ſhall be cut off.

23 The pathes of man are directed by the Lord: for he looueth his way.

24 Though he fall, hee ſhall not be caſt off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I ſaw neuer the righteous forſaken, nor his ſeede begging bread.

26 But hee is euen mercifull and lendeth, and his ſeede enuyeth the bleſſing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord looueth iudgement, and forſaketh not his Saints: they ſhall be preferred for euer more: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lorde, and keep his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I hate ſene the wicked ſtrong, and ſpreading himſelfe like a Greene way.

36 Yet he paſſed away, and loe, he was gone, and I ſought him, but he could not be found.

37 Marke the vpright man, and behold the iuſt: for the end of that man is peace.

38 But the tranſgreffours ſhall be deſtroyed together, and the end of the wicked ſhall be cur off.

39 But the ſaluation of the righteous men ſhall be of the Lord: hee ſhall be their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliuer them: he ſhall deliuer them from the wicked and ſhall ſaue them, becauſe they truſt in him.

David being ſicke of ſore grieuous diſeaſe, acknowledgeth his miſerie to be cheefe of the Lord, or his finnes, and therefore prayeth God to waite away his wrath. 5 Hee ſeruech the greatfull of his grieue by many words and circumſtances, as wounded with the arrowes of Gods ire, for ſale of his finnes, with iuſtice of his enemies. 21 But in the end with firme confidence he commendet his cauſe to God, and ſeeketh for ſpeedie helpe as he ſaid.

¶ A Poſelle of Dauid for a remembrance.

Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

2 For thine arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There is nothing found in my fleſh, becauſe of thine anger: neither is there reſt in my bones, becauſe of my ſinne.

4 For mine iniquities are gone ouer mine head: and as a weightie burden they are to haue for me.

5 My woundes are purrified, and corrupt becauſe of my ſouliſhneſſe.

6 I am bowed, and crooked very fore: I go mourning all the day.

7 For my reins are full of burning, and there is nothing found in my fleſh.

8 I am weakened and fore broken: I g roare for the very grieſe of mine heart.

9 Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart ſpaueth: my ſtrength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My loters and my friends ſtand aſide from my plague, and my kintmen ſtand a ſarre off.

12 They alſo that ſeeke after my life, lay ſnares, and they that goe about to doe me euill, talke wicked things and imagine deceit continually.

13 But I as a deaf man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whoſe mouth are no reproofs.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I ſaid, Heare me, leaſt they reioyce ouer me: for when my foot ſlippeth, they extoll themſelues againſt me.

17 Surely I am ready to halt, and my ſorrow is euer before me.

18 When I declare my paine, and am ſorie for my ſinne,

19 Then mine enemies are alieue, and are mightie, and they that hate me wrongfully are many.

20 They alſo that reward evil for good, are mine aduerſaries, becauſe I follow goodneſſe.

21 Forſake mee not, O Lord: be not thou ſarre from me, my God.

22 Haſte thee, to helpe mee, O my Lord, my p ſaluation.

ſee that thou ſuccure me not in time, they will mocke and triumph as though thou hadſt forſaken me. I am without hope to recouer my ſtrength. 2 In my greateſt miſerie they moſt reioyce. 0 Hee had rather haue the hatred of all the world, then to ſiſe in any part of his dutie to God ward, p Which at the author of my ſaluation, and this declareth that he prayed with ſure hope of deliuerance.

P S A L. XXXIX.

Dauid ſeruech with what great grieſe and bitternesſe of minde hee was diuine to theſe outrageous complaints of his inſirmities. 2 For hee confeſſeth that when hee had deſired to ſilence, hee ſpake yet into words, that hee would not, though the greatfull of his grieſe. 4 Then hee becauſe ſeruech requites which take of the inſirmities of man. 8 And ſeruech with ſeruech prayers: but all doe ſeruech in minde.

k For they are daviſe led aſide with Minde from h ſeruech and haue iuſtice when the wicked iuſe nece younge, but euer hunger. l God know eth what dangers hang ouer his, and by what means to deliuer them. m For God will giue them contented mindes: and that which ſhall be neceſſary. n They ſhall waite away iudicially: for they are fed for the day of ſlaughter. o God in furniſheth him with his bleſſing that hee is able to helpe others. p God proſpereth the faithfull, becauſe they walke in his wayes with an vpright confidence. q When God doth exerciſe his faith with diuers tentations. r Though the iuſt man die yet Gods afflictions are extended to his poſteritie & though God ſuſſer ſome temporal benefeſt, yet he recompence ſuch him with ſpiritual treaſures. ſ If they haue continually preferred vnder Gods wings, and haue at leaſt inward reſt. t Hee the true, pointers are copied of the faithfull, that they talke be godly, that Gods law be in their heart, and that their life be vpright. u For though it be ſometimes for ex poſit both for Gods glory and their ſaluation, yet he will approve their caule, and reuenge their wrong. x So that the propoſer of the wicked is but as a cloud that vaniſheth a way in a moment. y Hee exhorteth the faithfull to marke diligently the example both of Gods meries, and of his iudgements. z Hee ſheweth that the patient hope of the godly is neuer in vaine, but in the end hath good ſuccesſe, though for a time God preuent them by ſeruech temptations.

a To put himſelfe and others in minde of Gods chaſtiſement of ſinne. b He deſireth not to be exempted from Gods rod, but that he would lo moderate his hand, that he might be able to beare it. c They ſeeketh whether with thou haſt viſited me. d David acknowledgeth God to be iuſt in his puniſhments, becauſe his finnes had deſerued much more. e Hee confeſſeth his finnes, Gods iuſtice, and maketh prayer his refuge. f That rather giue place to mine owne faults, then to the will of God. g Or, blecke as one that is diſfigured and conſented with his ſinne. h This example warneth vs neuer to diſpaine, be the torment neuer ſo great: but alwaies to ſocie vnto God with ſaſtfull for deliuerance. i Elee, ſeruech about, or iuſtice in and ſeruech, that hee was deſtitute of all helpe and comfort. h My ſight faileth me for very low. i Partly for feare and partly for pride, they denied all dutie and a friendſhip. k For I can haue no audience before men, and therefore patiently wait for the helpe of God. l That is, if they

David wonderfull troubled, that it may plainly appear how he did strive mightily against death and asperation

To the excellent musician *A Psalm of David.*

I Thought, b I will take heed to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my fight.

2 I was dumb & spake nothing: I kept silence even from good, c & my sorrow was more stirred.

3 Mine heart was hot within me, and while I was mourning, the fire kindled, d and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let me know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breath, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine he heapech vpriches, and cannot tell who shall gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuere mee from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise mee for iniquity, thou as a moth h makest his beauty to consume: surely euery man is vanitie, Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, k before I go hence and be not.

David, yett thy secret cure continually fretteth them, in what order he hath deliued. I. That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued. I. That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued. I. That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

P S A L M. XL.

1 David deliued from great danger, doth magnifie & praise the grace of God for his deliuerance, and commendeth his providence to our admiration. 2. Then doth he promise to give himselfe wholly to Gods seruice, and doth laude his how God is truly worshipped. 3. Afterwards he giueth thanks & praises God, and bringeth complaint of his enemies with good courage, he calleth for ayde and succour.

To him that excelleth. A Psalm of David.

I Waited a patiently for the Lord, and he inclined vnto me and heard my cry.

2 He brought me also out of the b horrible pit, out of the mirie clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: in my shall see it and feare and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth d not the proude, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderfull workes, so many, that none can count in order to thee thy thoughts towards vs: I would declare and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire:

(for mine eares hast thou prepared) burnt offering and thine offering hast thou not required.

7 Then said I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousnesse in the great Congregation: loe, I will not refrain my lips, O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy & thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway preferre me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haire of my ne head: therefore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer mee: make halte, O Lord, to help me.

14 Let them be confounded and put to frame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them bee destroyed for a reward of their shame, which say vnto me, Aha, Aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, n The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

I Hee desireth that Gods mercy may extend for him against enemies. In Let the fame shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alway praise God for his beneficences: so the wicked mocke Gods children in their afflictions.

P S A L M. XLI.

1 David being grievously afflicted, beseecheth them that pity his case, 2. And complaineth of the reason of his own friends & familiar, as came to passe in Iudas, Iohn 13. 18. After hee feelinge the great mercie of God, hee chastising him, & not suffering his cunning to tricke him, saith Iohn. 13. Gine he shall heare thy chaikes vnto God. 3. To him that excelleth. A Psalm of David.

Blessed is he that a iudgeth wisely of the poore:

2 The Lord shall deliuer him in the time of trouble.

3 The Lord will keepe him, and preferre him aloue, he shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

4 The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his e bed in his sicknesse.

5 Therefore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

6 Mine enemies d spake euill of mee, saying, When shall he dye, and his name perish?

7 And if he come to see me, hee speakech l lies: but his heart heapech iniquitie within him, and when hee cometh forth, he telleth it.

8 All they j hate me, whisper together against me: euen against me do they imagine mine hurt.

9 A mischief is light vpon him, and hee chat lyeth shall no more liue.

10 Yea, my familiar friend, whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

11 Therefore I the enemy thought by his sharpe punishments that God was become his mortal enemy f. 12. Hee is a man of vnpeace. g As David felt this likelihood, he was chiefly accomplished in Christ, Iohn 13. 18. So he felt his members continually proue the same.

B b

a This was one of the chiefe fingers, 1 Chron. 16. 4. b Albeit he had appointed with himselfe patiently to haue taried Gods lesure, yett the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yett his zrale caused him to change his minde.

d Hee confesseth that hee had giued against God, considering the greatness of his sorrows, & the shortnesse of his life.

e Yett David offended in that that hee reasoned with God as though that he were no seruaunt toward his weak creature.

f Make me not a mocking stocke to the wicked, or weep me out vpon the wicked, when they are put to shame.

g Seeing my troubles came of thy providence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yett thy secret cure continually fretteth them, in what order he hath deliued.

i That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

k That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

l That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

m That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

n That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

o That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

p That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

f Thou hast opened mine eares to vnderstand the pitiful meaning of the sacrifices, and here David ecommends the ceremonies of the Law nothing in respect of the spiritual familie.

g When thou haddest opened mine eares and heard, I was ready to obey thee being assured that I was written in the booke of thine elect for this end.

h In the Church assembled in the sanctuary.

i David receiued number 3 degrees of our saluatic. Gods mercy, whereby hee putteth vs into righteousness, which significth his continuall protection; and his reueth, whereby appeareth his constant favour, for that hereof proceeded thine saluation.

k As touching the iudgement of the flesh, I was utterly destitute of all counsell: yett faith inwardly made mine hart to pray.

l The rage of his enemies, which they intended to haue brought vpon me.

m As the faithfull alway praise God for his beneficences: so the wicked mocke Gods children in their afflictions.

n That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

o That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

p That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

q That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

r That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

s That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

t That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

u That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

v That he desired it for his vnto the word fighteth all that he desired, as health, force, strength, beauty, and in what order he hath deliued.

b Meaning either in prosperitie of life, or in the true feare of God against all temptations.
i Showing me euident signes of thy fatherly pieteie.
k By this repetition he sheweth vs the Lightfull vs praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward thee.
 11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.
 12 And as for me thou vpholdest me in mine integrity, & dost set me before thy face for euer.
 13 Blessed be the Lord God of Israel without end. **k** So be it, euen so be it.

P S A L. XLII.

1 The Prophet generally compleieth, that long tuedly his persecution, i could not be present in the Congregation of Gods people, protesting that although he was separate from body brethren, yet his heart as a shute was afflicted. **2** An all of an he strength, that he was not so far. overcome with these sorrows and thoughts. **3** But that he continually put his confidence in the Lord. **4** I o l i s that excelleth. A Psalm to give instruction, committed to the tunes of K'rah.

As the Har brayeth for the riuers of water, so **a** paneth my soule after thee, O God.
 2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
 3 My teares haue bene my meate day and night, while they dayly iay vnto me, Where is thy God?
 4 When I remembered these things, I powred out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within mee? wait on God: for I wil yet giue him thanks for the help of his presence.
 6 My God, my soule is cast downe within me, because I remember thee, from the land of Iorden, and Hermonian, and from the mount Mizar.
 7 One deepe calleth another deep by the noise of thy water spouts: all thy waues and thy floods are gone ouer me.
 8 The Lord will grant his louing kindnesse in the day, & in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will iay vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresth me?
 10 My bones are cut a sunder, while mine enemies reproch me, saying daily vnto me, where is thy God?
 11 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I wil yet giue him thanks: he is my present help, and my God.

God is praised and lend remedy. he Afflicteth himselfe of Gods help in time to come. I that I am most grievously tormented. This repetition doth declare that David did not succome at once, to teach vs to be constant, for as much as God will certainly deliuer his.

P S A L. XLIII.

I He prayed to be deliuered from them that conspire against him, that he might say vnto praise God in his holy Congregation.
 Iudge me O God, and defend my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why halt thou put me away? why goe I mourning, when the enemy oppresth me?
 3 Send thy light and thy truth: let them lead me: let them bring mee vnto thine holy Mountaine, and to thy tabernacles.
 4 Then d will I goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vnto the harpe will I giue thanks vnto thee, O God my God.

psalme of thanksgiving in token of his great deliuerance.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? e waite on God: for I will giue him thanks, he is my present help and my God.

P S A L. XLIIII.

1 The faithfull remember the great mercie of God toward his people. **2** After they complain, because they receiue no more. **3** Also they allege the covenants made with Abraham, for the keeping whereof they show what grieuous things they suffered. **4** Finally, they pray vnto God not to consume their afflictions, seeing the same redunndant to the conscience of his honour.

5 To him that excelleth. A Psalm to give instruction, committed to the tunes of K'rah.

We haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their daies, in the old time:
 2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and cauled them to grow.
 3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

4 Thou art my King, O God: send help vnto me Iakob.
 5 Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
 6 For I doe not trust in my bow, neither can my sword faile me.

7 But thou hast saued vs from our aduersaries, and halt put them to confusion that hate vs.
 8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.
 9 But now thou art farre off, and putteth vs to confusion, and goest not forth with our armies.
 10 Thou makest vs to turne backe fro the aduersary, & they, which hate vs, spoile for them selves.

11 Thou giueth vs as sheep to be eaten, and doest scatter vs among the nations.
 12 Thou sellest thy people without gaine, and doest not increase their price.
 13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.
 14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion n dayly before me, and the shame of my face hath couered me,
 16 For the voice of the slanderer and rebuker, for the enemy and euenger.
 17 All this is come vpon vs, yet doe we not forget thee, neither deale we falsly concerning thy covenant.

18 Our heart is not turned backe: neither our steps come out of thy paths,
 19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.
 20 If we haue forgotten the Name of our God, and holden vp our hands to a strange god,
 21 Shall not God search this out? for hee knoweth the secrets of the heart.

shame. n Meaning the proud and cruelty. o They boath not of their vertues, but declare that they rest vpon God in the mids of their afflictions: who purified not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes. **1** Or, wales meaning the lastonnesse of seasons: here we see the power of faith, which can leaue come by no peris. **p** They shew that they honored God aright, because they trusted in him alone. **q** They take God to witness that they were vpright to him waies.

e Whereby head-mooshty faithfull not to celebr, but constantly to wait on the Lord, though their troubles be long and great.

a This Psalm teacheth to haue bene excellent by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, eyther at their return from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.

f Gods free mercie and lone isthe onely fountaine and beginning of the Church. Item 4-37 g Because thou art our King, therefore deliuer thy people from their miserie.

h Because they and their sorciathers, made both one Church, they apply that to them selves, which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

1 Or, as their pleasure.

2 Rom 8. 36. k Knowing God to be the author of this calamity, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are sold for a low price, neither looke backe thow for him that offereth most, but take of the faith Chapman.

m I dare not lift vp mine head for not of their vertues, but of their afflictions: who purified not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes.

n They shew that they honored God aright, because they trusted in him alone. **q** They take God to witness that they were vpright to him waies.

The faithful more than their countie but for Gods cause, Mart. 5. 10. 1. Pet. 4. 14. There is no hope of security, except thou put to thine hand and raise vs vp.

Which is the onely and sufficient reason to deliuer both body and soule from all kinde of flauerie and miserie.

22 Surely for thy sake we are flaine continually, and are counted as sheepe for the slaughter. 23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer. 24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction? 25 For our soule is beaten downe vnto the dust, our belley cleaueth vnto the ground. 26 Rise vp for our succour, and redeeme vs for thy mercies sake.

PSAL XLV.

The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heauenly woman, blessed, 10. If that free can reuenge her people, and the loue of her country, and giue her self wholly to her husband, Under the which figure, the womans full wastefull and increase of the kingdom of Christ, and by Christ by his spouse now taken of the Gentiles is described.

To him that excelleth on a Shoshannim, a song of loue to giue instruction, committed to the sonnes of Korah.

My heart will vtter fourth a good matter: I will intreate my workes of the King: my tongue is as the pen of a swift writer.

2 Thou art e fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory,

4 And prosper with thy glory: and ride vpon the word of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy e throne, O God, is for euer, and euer: the scepter of thy kingdom, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse: because God, euen thy God, hath f anoynted thee with the oyle of gladnesse aboue thy fellows.

8 All thy garments, smell of myrre and aloes, and cassia, when they haue made thee glad.

9 Kings daughters were among thine honourable wimes: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Ty Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious in white: in her clothing is of broied gold.

14 She shall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought,

This was a ceruicall lute or an instrument.

Of that perfite loue that ought to be betweene the husband and the wife.

Salomons beautie and eloquence to wince fauour with his power, and his people to ouercome his enemies is here described.

He alludeth to them that rise in chariots in their triumphs, drawing that the quiet state of a kingdom standeth in truth meeknesse and iustice, not in worldly pompe and vanitie.

Vnder this figure of this kingdom of Iustice, is set forth the everlasting kingdom of Christ.

Hath established this kingdom as the figure of Christ, which is the peace and ioy of the Church.

In the which place the people make thee ioyfull to see them give thanks, and reioyce for thee.

Though he had many kings daughters among his wimes, yet he loued Pharaos daughter best.

Vnder the figure of Pharaos daughter, is sheweth that the Church must cast off all carnall affections to obey Christ onely.

He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. Or, Zar. 1 There is nothing fained, nor hypercritical, but there is glorious both within and without, and howbeit the Church hath cut off all sineth: outward glory, the laite is to be impud only to their owne ingratitude.

Which is the onely and sufficient reason to deliuer both body and soule from all kinde of flauerie and miserie.

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and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people giue thanks vnto thee without end.

Be sufficient to enrich all his members. This onely must be recited to Christ.

PSAL XLVI.

A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like iudicial and maruillous deliuerance by the hand of God. Whereby the Prophet commendeth this great benefit, death exhort the faithfull to giue thanks wholly into the hand of God, demanding nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because he will be their delight in offering the rage of the wicked, which they are most busie against the iust.

To him that excelleth vpon Alamoth, a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof be rage and be troubled, and the mountaines shake at the furies of the same, Selah.

4 For there is a river, whose streame shall make glad the Citie of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very earely.

6 When the nations raged, and the kingdoms were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge, Selah.

8 Come and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bowe, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs; the God of Iakob is our refuge, Selah.

that God can and will defend his Church from all dangers and enemies, he to wit, whom oft he hath destroyed his enemies, and deliuered his people, I warn them that therefore the Church, to cease their crueltie: for altho they shall feele that God is too strong for them againe when they fight.

PSAL XLVII.

The Prophet exhorteth all people to the worship of the true and euelsing God, commendeth a voice of God toward the posteritie of Iakob, a iudicial prophesie of the kingdom of Christ in the time of the Gospel.

To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King our all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feet.

4 Hee hath chosen our inheritance for vs: euen the glory of Iakob whom he loued, Selah.

of the Lawe and Prophets, schoolmasters to the Gentiles, that they should with gladnes obey them. God hath chosen vs aboue all other nations, to enjoy a most glorious inheritance.

They shall have greater graces then their fathers. Hee signifieth the great compasse of Christs kingdom which shall be recited to Christ.

Which was either a musick instrument or a solemn tune into the which this Psalme was sung.

Or protection.

In all manner of troubles God sheweth his precious meety and power in deliuding his.

That is, we will not be overcome with feare.

Though the afflictious rage neuer to much, yet the riuers of Gods mercies bring sufficient comfort to his.

The river of Shiloh, which passed thowre Ierusalem: meaning, though the denouence seeme neuer so small, yet if God haue appointed it, it is sufficient.

Always when need requireth, I shew, give his voyce.

They are assured.

He to wit, whom oft he hath destroyed his enemies, and deliuered his people, I warn them that therefore the Church, to cease their crueltie: for altho they shall feele that God is too strong for them againe when they fight.

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d He doeth al-
lude unto the
trumpets, that
were blown at
solemne feastes:
but he doeth fur-
ther signifie the
triumph of Christ
and his glorious
ascension into the
heavens.
e He requireth
that vnderstanding
bee ioynt with
singing, left the
Name of God bee
forgot that he i
yeth
fellowship of his C

5 God is gone vp with triumph, *even* the
Lord, with the *4* sound of the trumpet.
6 Sing praises to God, *jing* praises: sing praises
unto our King, *jing* praises.
7 For God *is* the King of all the earth: *jing*
praises *every* one that hath *e* vnderstanding.
8 God reigneth *ouer* the heathen: God sitteth
vpon his holy Throne.
9 The princes of the people are gathered vnto
the people of the God of Abraham: for the
shields of the world *belong* to God: he *is* greatly
to be exalted.

Pro'ued with vaine ctying. f Hee praifeth Gods highnesse,
the great princes of the world (whom hee calleth shelds) to the
Church.

P S A L. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many
Kings is mentioned, for the which thanks are giuen to God, and
the state of that cite is praised, that hath God for present at all
times ready to defend them. The Psalm is thought to be made in
iour of Amaz, Iosaphat, Aza, or Ezechias: for in their stories
chiefly was the cause by foreiue princes assaulted.

¶ A song or Psalm committed to
the Iannes of Korab.

Great is the Lord, and greatly to be praised in
the *b* Citie of our God, *even* vpon his holy
Mountaine.

2 Mount Zion, *lyng* Northward, is faire in situ-
ation: *is* *in* the *ioy* of the whole earth, and the
Citie of the great King.

3 In the palaces thereof God is known for a
drefuge,

4 For loe, the kings were *e* gathered, and went
together.

5 When they saw *f* it, they marueiled: they
were aftonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as
vpon a woman in travail.

7 As with an East wind they breakeft the
ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the
Citie of the Lord of hostes, in the citie of our
God: God will establish it for euer. Selah.

9 We wait for thy louing kindnesse, O God,
in the middes of thy people.

10 O God, according to thy Name, so is thy
praise vnto the *w*orlds end: thy right hand is full
of righteousnesse.

11 Let *k* mount Zion reioyce, and the daugh-
ters of Iudah bee glad, because of thy iudg-
ments.

12 *C*ompasse about Zion, and goe round a-
bout it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell thy posterity.

14 For this God *is* our God for euer and e-
uer: he shall be our guide vnto the death.

a Some put this
difference bet-
weene a song and
Psalm, saying, that
it is called a song,
when there is no
instrument, but the
voyce; and the
Psalm, the con-
trary. The song of
the Psalm is when
the instruments
begin, and the
voice followeth.
The Psalm of the
song the con-
trary.

b Albeit God
shew his wonders
through all the
world, yet he will
be chiefly praised
in his Church.
c Because the
word of saluation
came thence to
all them that
should beleene.
d Except God
were the defence
thereof, neither
situation nor ma-
nition could pre-
uaile.

e They confpired
and went against
Gods people.
f The coemies
were afraid at the
sight of the
Citie.
g That is, of Ci-
licia, or of the fra-
cald Mediterra-
nean.

h To wit, of our
fathers, so haue we
promised: e For God
hath performed his
promite. i In all pla-
ces where thy Name
shall be heard, men
shall praise thee,
when they heare
of thy maruelous
works. k Let Ierusalem
and the citie of Iuda
reioyce, for thy iust
iudgements against
thine enemies. l For
in this outward
defence and strength
Gods blessings did
also appear: but the
citie is to bee referred
to Gods strength
and secret defence,
who neuer leaueth
his.

P S A L. XLIX.

¶ The holy Ghost calleth all men to the consideration of many life,
9 Shewing them not to be so much blessed that are most wealthy,
and the sere not to be feared; but our riches, if we firste vp our
minds to consider how all things are ruled by Gods providence:
14 Who will see iudge the worldly myeres toerueling ser-
uants, 15 So bee doeth prosper he, and will reward them in
the day of therrerriouons. 2. Text. 1. 6.

To him that excelleth, A Psalm com-
mitted to the Iannes of Korab.

Heare this, all ye people: giue eare, all ye that
dwell in the world,

2 As well low as high, both rich and poore,
3 My mouth shall speake of wisdom, and the
meditation of mine heart *is* of knowledge.

4 I will incline mine eare to a parable, and
utter my graue matter vpon the harpe.

5 Wherefore should I *b* feare in the cull daies,
when iniquitie shall compasse me about, as at mine
heelles?

6 They trust in their *e* goods, and boast them-
selues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his
brother: he cannot giue his ransom to God,

8 (So *d* precious is the redemption of their
soules, and the continuance for euer.)

9 That he may liue full for euer, and not lee
the graue.

10 For hee seeth that wise men *f* die, and also
that the ignorant and foolish perish, and leaue
their riches for *g* others.

11 Yet they thinke their houses and their ha-
bitations shall continue for euer, *even* from ge-
neration to generation, and call their lands by their
names.

12 But man shall not continue in honour: he
is like the *b* beasts that die.

13 This their way *o*uerrh their foolishnesse:
yet their posterity *d* delight in their talke. Selah.

14 Like sleepe they lie in graue: *i* death
deuoureth them, and the righteous shall haue
dominion ouer them in the *m*orning: for their bea-
utie shall consume, when they shall goe from their
houe to graue.

15 But God shall deliuer my soule from the
power of the graue: *||* for he will reeue me. Selah.

16 Be not thou afraid when one is made rich,
and when the glory of his boue is increased.

17 * For he shall take nothing away, when he
dieth, neither shall his pompe defend after him.

18 For while he liued, *f* he reioiced himselfe:
and men will praise thee, when thou makest much
of thy selfe.

19 *||* O He shall enter into the generation of his
fathers, *p* and they shall not liue for euer.

20 Man *is* in honour, and *v*nderstandeth not:
he is like to beasts that perish.

they be brought to the graue. i Because they haue no part
in Chriles coming is at the morning, when the cleas shall
reigne with Ch. lll
k I Job 27. 19. i. timo-
6. 7. *v* Mr. he blessed Lu. saule. v The flatters praise them
and pleasures. *||* Or. ha. soule. o And not passe the terme
p Both they and their fathers shall liue in a while, and lengthe
q Hee condemneth mans ingratitude, who hauing received excellent gifts of God,
abused them like a beest to his owne condemnation.

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P S A L. L.

1 Because the Church is alway full of hypocrites, 8 Which do
image that God will be worshipped with such ceremonial onely,
without the heart: and especially the Iewes were of this opinion,
because of their figures and ceremonies of the Law, thinking that
their sacrifices were sufficient: 21 Therefore the Prophet doth
reprooue this grieuous error, and pronounceth the Name of God to
be blasphemed, where hee blasphemeth in ceremonies. 23 For hee
declareth the worship of God to be principally: whereof are two
principal parts, Innocentia, and thanksgiving.

¶ A Psalm of Asaph.

The God of gods, *even* the Lord hath spoken
and called the *e*arth from the rising vp
of the Sunne, vnto the going downe thereof.

b To pleade against his dissembling people before heauen
and earth.

He will intreat
how God gouer-
neth the world by
his providence,
which cannot be
perceiued by the
iudgement of the
Relig.
b Though wic-
kednesse reigne,
and enemies rage,
seeing God will
execute his iudg-
ments against the
wicked in time
conuenient.
c Trust in rich-
es is mere
madnesse, seeing
God can neither
restore life nor
prolong it.
d That is, in rare
or not to be found,
as prophetic was
precious in the
dayes of Eli,
1. Sam. 3. 1.
e Meaning, it is
impossible to lie
for ether: also that
life and death are
onely in Gods
hands.
f In that that
death maketh no
difference bet-
weene the pers-
ons.
g That is, not to
their children, but
to strangers. Yet
the wicked profic-
not by these ex-
amples, but still
decame an im-
mortalitie in
earth.
h Or, labour that
thy name may be
famous in earth.
i As touching
the death of the
body.
j They speake
and doe the same
thing that their
fathers did.
k As they care
gathered into the
solde, so shall
of life enseruiffing.
l He shall reigne with Ch. lll
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e Because God had
 chosen it to have
 his Name there cal-
 led upon, and also
 his image shined
 there in the do-
 ctrine of the Law,
 d As when God
 gauch his Law
 mount Sinai, he
 appeared terrible
 with thunder and
 tempest, so will he
 appere terrible to
 take account for the
 keeping thereof.
 e As witnesses a-
 gainst y hypocrite.
 f God in respect
 of his elect, calleth
 the whole body y
 holy, Saints, and
 his people.
 g Which should
 know y sacrifices
 are feales of the
 covenant between
 God and his peo-
 ple, and not for re-
 ligion therein.
 h For y passe noe
 for sacrifice, ex-
 cept the true be
 there, which is to
 confirm your faith
 in my promise.
 i Though he did
 desire y sacrifice,
 yet had he no need
 of man's help
 thereunto.
 k Though mans
 life for the infir-
 mity thereof hath
 need of food, yet
 God whose life
 quickeneth all the
 world hath no
 need of such
 means.
 l Shew thy selve
 mindfull of Gods
 benefits by thank-
 giving.
 m Why dost thou
 faint to be of my
 people, and talke
 of my covenant,
 seeing thou art
 as hypocrite?
 n And to live ac-
 cording to my
 word.
 o He sweeth
 what are the fruits
 of them that con-
 gennie Gods word.
 p He noteth the cruelty of hypocrites, which spare not in their
 talk or iudgement their owne another sinne. q I will write all thy wicked deeds
 in a roll, and make thee to read and acknowledge them, whether thou wilt or no.
 r Vnder the which is contained faith and inosocion. s As God hath appointed.
 t That is: declare my selve to be his Saviour.

2 Out of Zion, which is the perfection of beauty, hath God shined.
 3 Our God shall come, and shall not keep silence: a fire shall denote before him, and a mighty tempest shall be moued round about him.
 4 He shall call the heauen above, and the earth to iudge his people.
 5 Gather my f Sainets together vnto me, those that make a covenant with me with sacrifice.
 6 And the heuens shall declare his righteousness: for God is iudge himselfe. Selah.
 7 Heare, O my people, & I will speake: heare, O Israel, & I will testify vnto thee: for I am God, cuncty thy God.
 8 I will not b prouue thee for thy sacrifices, or thy burnt offerings, that haue not beene continually before me.
 9 I will take no bullocke out of thine house, nor goats out of thy folds,
 10 For all the beasts of the Forrest are mine, and the beasts on a thousand mountaines.
 11 I know all the foules on the mountaines, and the wilde beasts of the field are mine.
 12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.
 13 Will I eate the flesh of bulles? or drinke the blood of goates?
 14 Offer vnto God praise, and pay the vowes vnto the most High.
 15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.
 16 But vnto the wicked said God, What hast thou do to declare mine ordinances, that thou shouldst take my covenant in thy mouth,
 17 Seeing thou hatest a to be reformed, and hast cast my words behind thee?
 18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker w the adulterers.
 19 Thou giest thy mouth to euill, and with thy tongue thou forgett deceit.
 20 Thou fittest, and speakest against thy brother, and slanderest thy mothers sonne.
 21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and q set them in order before thee.
 22 O consider this ye that forget God, left I teare you in pieces, and there be none that can deliuer you.
 23 He that offereth f praise, shall glorifie me: and to him, that f deposeh his way aright, I will I shew the saluation of God.
 p He noteth the cruelty of hypocrites, which spare not in their talk or iudgement their owne another sinne. q I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them, whether thou wilt or no. r Vnder the which is contained faith and inosocion. s As God hath appointed. t That is: declare my selve to be his Saviour.

PSAL. LII.

1 When David was charged by the D. of Nathan for his great offence, he did not only acknowledge the same to God, with protestation of his natural corruption and iniquitie. Lu: a To this memoriall thereof is his psalterie, y There first he doeth thank God to forgive his sinnes, 10 And to renew in him his holy spirit. 13 With promise that he will not be unminifull of thos great graces. 18 Finis, fearing lest God would punish the whole Church for his fault, he requesteth that hee would rather increase his graces vnto a the same.
 ¶ To him that excelleth, a psalme of David, when the Prophet Nathan came vnto him, after he had gone in to B: the sheba.
 H Aue mercy vpon me, O God, b according to thy louing kindnes: according to the multi-
 a As his finnes were manifold and great, so he requesteth that the feeling of his excellent and abundant mercies.

tude of thy compassions put away mine iniquities.
 2 Wash me thoroughly from mine iniquities, and cleane me from my sinne.
 3 For I know mine iniquities, and my sinne is euer before me.
 4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.
 5 Behold, I was borne in iniquity, and in sin hath my mother conceived me.
 6 Behold, thou f louest truth in the inward affections: therefore hast thou taught me widowe in the secret of mine heart,
 7 Purge me with a hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.
 8 Make me to heare g ioy & gladnesse, that the bones which thou hast broken may reioyce.
 9 Hide thy face from my sinne, and put away all mine iniquities.
 10 Create in me a cleane heart, O God, and renew a right spirit within me.
 11 Cast me not away from thy presence, and take not thine holy spirit from me.
 12 Restore to me the ioy of thy saluation, and stablish me with thy k free spirit.
 13 Thin shall I teach thy l waies vnto the wicked, and sinners shall be converted vnto thee.
 14 De iur me from blood, O God, I, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.
 15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise,
 16 For thou desirest no sacrifice, though I would give it, though delight not in burnt offering.
 17 The sacrifices of God are a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
 18 Bee fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.
 19 Then shalt thou accept the sacrifice of righteousness, euen the burnt offering and oblation: then shall they offer calves vpon thine altar.
 20 By singing mee occasion to praise thee, when thou shalt forgive my sinnes. o Which is a wounding of the heart proceeding of faith, which seeketh vnto God for mercy. p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawful applied to the right end, which in the exercise of faith and repentance.

PSAL. LII.

t David describeth the arrogant tyrannie of his aduersarie Doeg, who by false iurment caused Aimelech with the rest of the Priests to be slaine. s David professeth his destruction. 6 And encourgeth the faithful to put their confidence in God, which encouragement are most sharpe against his aduersaries. 9 And finally he reueth thanks to God for his deliuerance. In this psalme is largely set forth the kingdom of Antichrist.
 ¶ To him that excelleth, A psalme of David to singe instruction, when Doeg the Edomite came and slewed Saul, and said to him, David is come to the house of Aimelech.
 W H y boastest thou thy selfe in the thy wickednesse, O a man of power? the louing kindnesse of God indosteth daily.
 2 Thy ronge imagineth b mischiefes, and is like a thornepur, that cutteth deceitfully.
 3 Thou dost loue euill more then good, and lies more then to speake the t truth. Selah.
 4 Thou louest all words that may defroy: O deceitfull tongue!
 5 So shall God c destroy thee for quer: he shall
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e My finnes sricke
 to fall in me, that I
 haue need of some
 singular kind of
 washing.
 f My conscience
 accueth me so, y
 I can haue no rest
 till I be reconciled
 e. When thine
 iustice tence
 gainst sinners, the
 world needs con-
 fesse thee to be
 iust, and them-
 selues inners.
 f He confesseth
 that God who lo-
 ueth purenesse of
 heart, may iustly
 destroy man, who
 of nature is a sin-
 ner, much more
 him, whom he had
 introduced in his
 heauenly wisdom.
 g Euen. 11. 6.
 h He meaneth
 Gods comfortable
 mercies toward
 repentant sinners.
 i By the honestie
 vnderstandeth all
 strength of soule
 & body, which by
 cares & mourning
 are consumed.
 i He confesseth
 that when Gods
 Spirit is cold in
 vs, to haue a
 renewal required, is a
 new creation.
 k Which may as-
 sure me that I am
 drawne out of the
 Ganery of sinne.
 l He prometh to
 enduour that o-
 thers by his ex-
 ample may come
 to God.
 m From the murg-
 der of Vriah, & the
 others that were
 professe thee, when thou
 shalt proceed of faith,
 which seeketh vnto
 the whole Church, because
 through his sinne it was
 in danger of Gods iudgement.
 q That is, iust and
 lawful applied to the
 right end, which in
 the exercise of faith
 and repentance.

d Albeit thou seeme to be neuer so furetted.
 e For the eyes of the reprobate are shut vp at Gods iudgements.
 f With ioyfull reuerence, seeing that hee keth their part against the wicked.
 g In ioyfull confidence.
 h The reioycers to haue a place among the seruants of God, that hee may geare. *Or, write vpon thy grace and promise.*

take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the liuing, Selah.
 6 The righteous alfo shall see it and feare, and shall laugh at him, saying,
 7 Behold the man that tooke not God for his strength, but trusted vpon the multitude of his riches, and put his strength in his malice.
 8 But I shall like a greene oliue tree in the house of God: for I trusted in the mercy of God for euer and euer.
 9 I will alway praise thee, for that thou hast done *in this*, and I will hope in thy Name, because it is good before thy Saints.

grow in the knowledge of godlinesse. h Executed his vengeance. *Or, write vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked wayes, & the cruelty, 5 And withlaments of the wicked, when they looke not for vs, 6 And describeth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on *Neginoth*. A Psalm of *Dauid* to give instruction.

The fool hath said in his heart, There is no God, they have corrupted and done abominable wickednesse, there is none that doth good.
 2 God looked downe from heauen vpon the children of men, to see if there were any that would understand, and seeke God.
 3 Every one is gone backe: they are altogether corrupt: there is none that doth good, nor one.
 4 Doe not the workers of iniquity know that they eate vp my people as they eate bread? they call not vpon God.
 5 There they were afraide, for feare, where no feare was. for God hath scattered the bones of them that besieged thee: thou hast put them to confusion, because God hath cast them off.
 6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.
 e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 *Dauid* beate into great danger by the reason of the *Ziphims*, 5 calling vpon the Name of God to destroy his enemies, 6 Promising sacrifice as a reward for so great deliuerance.

To him that excelleth on *Neginoth*. A Psalm of *Dauid* to give instruction when the *Ziphims* came and said vnto *Saul*, * Is not *Dauid* hid among vs?

Sue me, O God, by thy Name, and by thy power iudge me.
 2 O God, heare my prayer: hearken vnto the words of my mouth.
 3 For strangers are risen vp against me, and tyrants seeke my soule: they haue not set God before them, Selah.
 4 Behold, God is mine helper: the Lord is with d them that vphold my soule.
 5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy wrath!
 6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.
 7 For he hath deliuered me out of all trouble, & mine eie hath seen my desire vpon mine enemies.
 e According to thy faithfull promise for my deliuer. e For the hypocrites seeke God for feare or vpon conditions. g Wee may lawfully reioyce for Gods iudgements against the wicked, if our afflictions be pure.

PSAL. LV.

1 *Dauid* being in great heavnesse and distress, complaineth of the cruelty of *Saul*, 13 and of the faithlesse of his familiar acquaintance: 17 Warning such a wicked affliction to moue the Lord to pite bow, 20 After being a sumer of deliuerance, he testifieth forth the grace of God, as though he had already obtained his request.

To him that excelleth on *Neginoth*. A Psalm of *Dauid* to give instruction.

Hear me, O God, and hide not thy selfe from my supplication.
 2 Hearken vnto me, & answer me: I mourne in my prayer, and make a noyse.
 3 For the voice of the enemy, and for the vexation of the wicked, because they haue brought iniquity vpon me, & furiously hate me.
 4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.
 5 Feare and trembling are come vpon me, and an horrible feare hath covered me.
 6 And I said, Oh that I had wings like a doue: then would I flie away and rett.
 7 Behold I would take my flight farre off, and lodge in the wilderness, Selah.
 8 Hee would make haft for my deliuerance from the stormy winde and tempest.
 9 Destroy, O Lord, and giue diuine their tongues: for I haue seene cruelty and strife in the citie.
 10 Day and night they goe about it vpon the walles thereof: both in iniquitie & mischief are in the middes of it.
 11 Wickednesse is in the middes thereof: deceit and guile depart not from her streets.
 12 Surely mine enemy did not defame mee: for I could haue borne it neither did mine aduersary exalt him selfe against me: for I could haue hid me from him.
 13 But it was thou, O man, euen my companion, my guide and my familiar;
 14 Which delighted in consulting together, and went into the house of God as companions.
 15 Let death lease vpon them: let them I goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the middes of them.
 16 But I will call vnto God, and the Lord will saue me.
 17 Euening & morning, and at noone will I pray, & make a noyse, & he will heare my voyce.
 18 He hath deliuered my soule in peace from the battell that was against mee: for many were with me.
 19 God shall heare and afflicte them, euen hee that reigneth of olde. Selah, because they haue no changes, therefore they feare not God.
 20 He p laid his hand vpon such as be at peace with him, and he brake his couenant.
 21 The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swords.
 22 Cast thy burthen vpon the Lord, and he shall nourish thee: he wil not suffer the righteous to fall for euer.
 23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue halfe their daies: but I will trust in thee.

PSAL. LVI.

1 *Dauid* being brought to Achish the king of *Gath*, 1. *Sens* at 13 complaineth of his inueniesse, and earnestly sauctur, 3 For which he is in trust in God and in his promises, 4 And promiseth to performe his vowes: which he had taken vpon him, whereof this was the effect, to praise God in his Church.

To him that excelleth. A Psalm of *Dauid* on *Michras*, concerning the 2 dumbe dove in a strange country, when the Philistines took him in *Gath*.

a The earnestnesse of his prayer declarereth the vehemency of his grieif in so much as he is compelled to burst out into cries.
 b For the threatenings of *Saul* and his adherents.
 c They haue defamed me as a wicked perion, or they haue imagined my destruction.
 d There was no part of him that was not afflicted with extreme feare.
 e Feare had driuen him to great distress: he would be hid in some wilderness, and to be banished from that kingdome, which God had promised that he should ioyne.
 f From the cruel rage and tyranny of *Saul*.
 g As in the confusion of *Babylon*, when the wicked conspired against God.
 h All lawes and good orders are broken, and onely vice & dissoluti reigneth vnder *Saul*.
 i If mine open enemy had sought mine hurt, I could the better haue avoyded him, k Which was not onely ioyed to me in friendship and enmellish worldly matters, but also in religion.
 l As *Korah*, *Dathan*, and *Abram*. m Which fighting a leuient mind & fure trust to obtaine his petition, which thing made him caree at all times in prayer.
 n Euen the Angels of God fought on my side against mine enemies.
 o Kings 6. 16. o But the oppositiونس of these shall continue.
 p I did not proooke him, but was at peace with him, yet hee made warre against mee. *Or, gift, to wit, which hee would that God should giue thee, q* Though for their bettering and triall he suffere them to slip for a time. r Though they sometime liue longer, yet their life is accused of God, vanquish, and worke then any death.

a Which was an instrument or kind of note.
 b Where is no regard is hal of honesty, or dishonesty of verus honor of vice, there the Prophet pronounceth that the people haue no God.
 c Whereby he condemneath all knowledge & vnderstanding, that teacheth not to seeke God.
 d Rom. 3. 10.
 e *Dauid* pronounceth Gods vengeance against cruel generous, who hauing charge to defend & preserve Gods people, doe most cruelly deuere them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

* 1 *Sens*. 23. 19.
 a He declarereth that when I meanes do faille, God will deliuer euen as it were by miracle, them that call vnto him with an vpright confidence.
 b To wit, the *Ziphims*.
 c *Saul* and his armie, which were like cruel beasts, and could not be satisfied but by his death.
 d He neuer so few as he was with Ionathan.

e According to thy faithfull promise for my deliuer. e For the hypocrites seeke God for feare or vpon conditions. g Wee may lawfully reioyce for Gods iudgements against the wicked, if our afflictions be pure.

a Being chased by the iuric of his enemies into a strange country, he was as a dumbe dove not seeking reuengence.

b Hee sheweth that it is either how times or neuer, that God helpe him, for all the world is against him, and ready to deuoure him.

c He layeth his confidence vpon Gods promise, though he see not present helpe.

d All my counsels haue culd success, and ture to mine owne favour.

e As all the world against one man, and cannot be fauare, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in Rose, much more will he remember their blood to avenge it: and though tyrants burne the bones, yetean they not blot the teares and blood out of Gods register.

h Hauing receiued that which I requied, I am bound to pay my vowes of thanksgiving, as I promised. I As misallful of his great mercies, and giuing him thanks for the same. k That is, in this lile and light of the Sunne.

a This was either the beginning of a certaine song, or the words which David vttered when he stayed his affection.

* 1. Sam. 14. 4.

g. Or, dweel most safely.

b Hee compareth the afflictions which God lath vpon his children, to a storme that commeth and goeth.

c Who leauech not his workes begun vaperfild.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e Hee weareth their columnes and lalle reports.

f Suffer me not to be defroied to the contempt of thy Name.

g For very late, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same.

Be mercifull vnto me, O God, for b man would swallow mee vp: he fighteth continually and vexeth mee.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words grieue mee daily: all their thoughts are against me to doe me hurt.

6 e They gather together, and keepe themselves close: they marke my steps, because they wait for my foule.

7 f They thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my steares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God w with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon mee, O God: I will render praifes vnto thee.

13 For thou hast deliuered my soule from death, and al'w my feet from falling, that I may walke before God in the k light of the liuing.

h Hauing receiued that which I requied, I am bound to pay my vowes of thanksgiving, as I promised. i As misallful of his great mercies, and giuing him thanks for the same. k That is, in this lile and light of the Sunne.

PSAL. LVIII.

e David being in the detere of Ziph, where the inhabitants did betray him, and at length in the same case with Saul, 2 Callest most earnestly vnto God, with full confidence that hee will performe his promise, and take his cause in hand: 3 Altho that hee will show his glory in the heauen and in the earth against his cruel enemies. 4 Therefore desire hee render laud and praise.

*g To him that excelleth. 2 Destroy not. A Psalm in David on Michiam. * When he fled from Saul in the cave*

Have mercy vpon mee, O God, haue mercy vpon mee: for my soule trusted in thee, and in the shadow of thy wings will I || trust, till thine b afflictions ouerpaife.

2 I will call vnto the most high God, euen to the God that e performeth his promise toward me.

3 He will fend from d heauen, and saue mee from the reproefe of him that would swallow me. Selah. God will fend his mercy, and his truch.

4 My soule is among lyons: I lie among the children of men that are let on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy sel e, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my steps: g my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake loue and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy truch vnto the k cloudes.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

e Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, 4 from whom he appealth to Gods iudgements, 5 shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

g To him that excelleth. Destroy not. A Psalm of David on Michiam.

Is it true? O congregation, speake ye iustly? O Ionnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your heart: your b handes execute crueltie vpon the earth.

3 The wicked are frangers from the wombe: euen fro the belly haue they erred, and speake lies.

4 Their poyson is euen like the poy on of a serpent: like the deadlie d adder that stoppeth his eare.

5 Which heareth not the voyce of the enchanter, though he be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them f melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him confume like a snail that meltech, and like the vntimely fruit of a woman that hath not sene the sunne.

9 g As raw flesh before your pots feele the fire of thornes: so let him cary them away as with a whirlwind in his wrath.

10 The righteous shall b reioyce when hee feeth the vengeance: he shall wash his feet in the blood of the wicked.

11 And men shall say, k Verely there is fruit for the righteous: doubleth there is a God that iudgeth in the earth.

terprises before they bring them to passe. k With a pure affection and laughter shall be great. k Seeing God knoweth all by his providence, he must needs put difference between the godly and the wicked.

PSAL. LIX.

i David being in great danger of Saul, who sent to slay him in his bed, praeth vnto God: 2 Declareth his innocencie and their spite, 3 Desiring God to destroy all his enemies that were malicious towards him: 4 I praye thus, whoe keepe alive for a while to execute the peoples yet in the end hee will cary some forme in his wrath, 5 That hee may be knowne to be the God of hea: 6 To the end of the world. 6 For this hee singeth praifes to God, after the old maneres.

*g To him that excelleth. Destroy not. A Psalm of David, on a Michiam. * When Saul sent and they did watch the house to kill him.*

O My God, b deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuier me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare them lues without a fault on my part: arise therefore to assist mee, and behold

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the hea: en, and be not mercifull vnto all y transfresse maliciously. Selah.

k Thy mercies doe not onely appertaine to the lowly, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealt, conspire my death being an innocent.

b Ye are not ashamed to execute cruelty publicly, with ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth.

d They passe in malice and subtilty the craftie serpent, which could persecute himselfe by flopping his eare first the enchanter.

e Take away all occasions k means whereby they hate.

f Considering Gods diuine power, he sheweth that God in a moment can delroy their force whereof they bragge.

g As flesh is taken raw out of the pot before the water feeche: so he delieth God to delroy their enemies.

a Reade Psal. 6. 1. Sem. 9. 11.

b Though his enemies were euen at hand to delroy him, yet he assured himselfe that God had manye enow in his hand to deliuer him.

c For I am innocent to them, wards, and haue not offended them.

d Seeing it apperaineth to Gods iudgements to punish the wicked, maliciously, persecute his Church.

e He compareth their craftie to hungry diggers, shewing that they are never weary in doing euill. f Thy boast openly of thy wicked denices, and euery word is as a sword, for they neither feare God, nor are ashamed of men. g Though Saul haue neuer fo great power, yet I know that thou ddest bridle him: therefore will I patiently hope on thee. h Hee will not faile to succour me when need requirith. i Alittle, but by altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee. k That in their miserie and thame they may be as glories and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprise, being assured that they shall not bring their purpose to passe. o Which didd vs the policie of a weak woman to confound the enemies strength, as 1 Sam. 19. 12. o Confessing himselfe to be voyd of all vertue and strength, hee attributeth the whole to God.

6 They goe to and fro in the euening: they barke like dogs, and goe about the cite. 7 Behold, they brag in their talke, and swords are in their lips: for who, say they, doeth feare? 8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen: 9 g He is strong: but I will waite vpon thee: for God is my defence. 10 My mercifull God wil prevent mee: God will let me see my desire vpon mine enemies. 11 I say them I not, lest my people forget it: lest scatter them abroad in thy power, and put them downe, O Lord, our shield, 12 For the sinne of their mouth, and the words of their lips: & let them be taken in their pride, euen for their periuire and lies that they speake. 13 Confume them in thy wrath: confume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the ends of the world. Selah. 14 And in the euening they shall goe to and fro, and barke like dogs, and goe about the cite. 15 Thy shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night. 16 But I wil sing of thy power, & will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble. 17 Vnto thee, O my strength, will I sing: for God is my defence, and my mercifull God.

P S A L. LX.

1 David being now King over Iudah, and having had many victories, sheweth by sundry signes, that God elected him King, assuring the people that God will prosper them, if they approve the same. 11 After, he prayeth vnto God, if he finish that hee hath begunne.

g Thou hast excellest vpon a Shushan Edah, or Micham. A Psalme of David to teach. * When hee sought against Aram Nabararam, and against Aram b Zobah, when Labar returned and slew twelue thousand Edomites in the salt walley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs. 2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken. 3 Thou hast shewed thy people heauy things: thou hast made vs to drinke the wine of giddines. 4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah. 5 That thy beloned may be deliuered, helpe with thy right hand and heare me. 6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth. 7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine hand: Iudah is my Law-giuer. 8 Moab shall be my wast-pot: ouer Edom

I In makinge King, thou hast performed thy promise, which seemed to haue left the force. g It is to certaine as if it were spoken by an oracle, that I shall putt thee in these places, which Saul had left to his children. h For it was strong and well peopled. i David meaneth, that in this tribe his kingdom shall be established, Gen 49. 10. k To multiplie subiection,

will I cast out my shoe: I Palestina shew thy clef joyfull for me. 9 Who will leade me into the strong cite? who will bring me vnto Edom? 10 Wilt not thou, O God, which hadst cast vs off, and diddest not goe forth, O God, with our armies? 11 Giue vs helpe against trouble: for vaine is the helpe of man. 12 Through God we shall doe valiantly: for he shall tiee downe our enemies.

P S A L. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued by Asaons, here he crieth to bee heard and deliuered 7 An confidence in his kingdom. 8 He prometh perpetuall prayer. 9 To him that excelleth on Neginob. A Psalme of David.

Hear me cry, O God: giue eare vnto my prayer. 2 From the ends of the earth will I cry vnto thee: when mine heart is opprest, bring me vpon the rocke that is b higher then I. 3 For thou hast bene mine hope, and a strong tower against the enimie: 4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the covering of thy wings. Selah. 5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name. 6 Thou shalt giue the King a long life: his yeeres shall be as many ages. 7 Hee shall dwell before God for euer: prepare e mercie and faithfullnesse, that they may preferre him. 8 So will I alway sing praise vnto thy Name, in performing dayly my vowes.

P S A L. LXII.

This Psalme is partly conuinceth meditation, whereby David encourageth himselfe in trust: Gods assistance in sundry situations. And because our mindes are easily drawn from God by the allurements of the world, he sheweth reprobates thin vaine, so the innocents he might cleane fall to the Lord.

g To the excellent musician * I adu. an. A Psalme of David.

Y Et a my soule keepeth silence vnto God: of him cometh my saluation. 2 Yet hee is my strength and my saluation, and my defence: therefore I shall not much be moued. 3 How long wilt ye imagine mischief against a man? ye shall be all flaine: ye shall be as a bowed wall, or as a wall shaken. 4 Yet they consule to cast him downe from his dignitie: their delight is in lies, they blefse with their mouths, but curse with their hearts. Selah. 5 Yet a my soule, keep thou silence vnto God: for mine hope is in him. 6 Yet is he my strength and my saluation, and my defence: therefore I shall not be moued. 7 In God is my saluation and my glory, the rocke of my strength: in God is my trust. 8 Trust in him alway, ye people: g powre out your hearts before him: for God is our hope. Selah. 9 Yet the children of men are vaine, the

you. a David was greatly moued with these troubles, therefore he directh vs himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite vtter our grieft to God, than to take remedy.

l For thou wilt deflemb and faime as though thou werest glad, in Hee was afflited that God would pise him & bring circles to his enemies, wherin they thought themselves safe.

a From the place where I was banished, being driven out of the city and Temple by my sone Abalom, b Vnto which without thy helpe I cannot attaine. c There is nothing that doeth more strengthen our faith then the remembrance of Gods fauour in times past. d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members. e For the stability of my kingdome standeth in thy mercy and truth.

* 2 Chron. 1.6. 31.

a Though Satan tempted him to murdure against God, yet hee bridle his affections, and resting vpon Gods promise, brasteth his crosse patiently. b It appeareth by the oft repetition of this word, that the Prophets bodie manifold tentations, but by resting on God, and by patience, hee ouercame them all. c Hee meaneer himself being the man whom God had appointed to the kingdom. d Though yee seeme to be in honour, yet God will suddenly destroy you. e Hee directh vs to remember we were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs on the bride, then chiefly

PSAL. LXVIII.

b As the faithfull shal obey God willing, y^e for the inferiours for feare shall diffemble themselves to be fauored.

c He toucheth the fleshfull delicate of man, who is sold in the constellation of Gods workes.

d His prouidence is wonderfull in maintaininge their estate.

e He proueth that God will extend his grace also to the Gentiles, because the punishment among them such as will not obey his calling, & His speciall benefit that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof our like he prometh that the Gentiles shall partake.

f The condition of the Church is here described, which is to be led by Gods prouidence in troubles, to be victorious, and to enter into manifold dangers.

g The duty of the faithfull is here described, which are neuer vniuersally to render God praise for his benefits.

i It is not enought to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profite thereby, and praise God. **k** If I delight in wickednesse, God will not heare me, but if I confesse it, he will receiue mee.

thine enemies be in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *euē* sing of thy Name, Selah.

5 Come, and behold the workes of God: he is terrible in his doing toward *d* the sonnes of men.

6 He hath turned the sea into drie land: they passed thorow the riuer on foot: there did we reioyce in him.

7 Hee reuleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves, Selah.

8 Praye for our God, yee people, and make the voyce of his praise to be heard.

9 Which^h holdeth our soules in life, and sustenteth our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and layd a snare *chaque* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine *h* House with burnt offerings, and will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I will prepare bullockes and goats, Selah.

16 Come, and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and hea was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praise be to God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, **2** To the end that his way and his commandments may be knowne throughout the earth, **7** And finally he declared the kingdom of Christ, which should bee vniuersally exercised at the coming of Christ.

To him that excelleth in Negiñoth,

A Psalm or song.

GOD be mercifull vnto vs, and blisse vs, and cause his face to shine among vs, (Selah.)

2 That they may know thy way vpon earth and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praye thee:

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth, Selah.

5 Let the people praye thee, O God: let all the people praye thee.

6 Then shall *d* the earth bring forth her increase, and God, *euē* our God shall blisse vs.

7 God shall blisse vs, and all the ends of the earth shall feare him.

8 He sheweth, that where God fauoureth, there shall be abundance of all other things. **e** When they feele his great benefits both spirituall and corporall toward them.

In this Psalm David (reth) is in a glass the wonderfull mercie of God toward his people: **5** Who by all meanes and most strange ways declared himselfe to them. **15** And therefore Gods Church by reason of his promises, graces, and victories doeth excell without comparison all worldly things. **24** He exhorteeth therefore all men to praise God for euer.

To him that excelleth, A Psalm or song of David.

GOD will arise, and his enemies shall be scattered: they also that hate him, shall see before him.

2 As the smoke vanieth: so shall thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayes vnto his Name: exalt him that rideth vpon the heauens, in his Name: Iah, and reioyce before him.

5 He is a Father of the Fatherles, and a Iudge of the widowes, *euē* God in his holy habitation.

6 God *d* maketh the solitary to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah.)

8 The earth shooke, and the heauens dropped at the presence of this God: *euē* Sinai was moved at the presence of God, *euē* the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great army.

12 Kings of the armies did flee: they did flee, and things that remained in the house, diuided the spoyle.

13 Though ye haue lien among k pouts, yet shall ye be as the wings of a doue that is couered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Salmon.

15 In the mountaine of God *l* ke the mountaine of Bashan: it is an hie mountaine, as the mountaine of Bashan.

16 Why leape, ye ye high mountaine? as for this mountaine, God delighteth to dwell in it: yea the Lord will dwell in it for euer.

17 The charres of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou hast led captiuitie captiue, and recued gifts for men: yea, *euē* the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, *euē* the God of our saluation, which leadeth vs dayly with benefits, Selah.

and make it most shining and white. **1** In the land of Canaan where his Church was not shewen the Church of God, doth excell all worldly things, not in pompe and outward wealth, but by the inward grace of God, which there remaineth, because of his dwelling there. **2** Why boyle ye of your strength and beautye against this Mountaine of God? **3** As God ouercame the enemies of his Church, tooketh them prisoners, and made them tributaries: so Church, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts by his Spirit. Eph. 1. 8.

a The Prophet sheweth that altho God inuicteth the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and solation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which do signifie his efficacy and inextinguishable incomprehensibility, so that hereby is declared y^e all idoles are but vanities, and that the God of Israel is the only true God.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessing, signifieth before they had abused.

f He teacheth that Gods fauour peculiarly becometh long to his Church as appeareth by their wonderful deliuerance out of Egypt.

g God blessed the land of Canaan because he had chosen that place for his Church.

h The fashion then was that women sang songs after the victory, as Miriam, Deborah, Iudith, and others.

i The pray was so great, that not onely the soldiers but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darkness, yet he will restore it.

l Though God suffer his Church for a time to lie in blacke darkness, yet he will restore it.

m The Church of God, doth excell all worldly things, not in pompe and outward wealth, but by the inward grace of God, which there remaineth, because of his dwelling there.

n Why boyle ye of your strength and beautye against this Mountaine of God? **3** As God ouercame the enemies of his Church, tooketh them prisoners, and made them tributaries: so Church, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts by his Spirit. Eph. 1. 8.

p In most extreme dangers Gods hath infinite wayes to deliuer his.

q As he deliuered from Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he fill, doe as of necessity requireth.

r That is, in the blood of that great slaughter, where dogs shall lapped blood. ¶ That is, how thou, which art chief King goest out with thy people to warre, and givest them the victory.

s He describeth the order of the people, when they went to the Temple to give thanks for the victory.

t Which couie of the Patriack Isakob.

u Benjamin is called little, because he was the youngest sonne of Isakob.

v Who was some chief ruler of the tribe.

w Declare out of thine holy palace thy power for the delence of thy Church Ierusalem.

x He desireth that the pride of the mighty may be destroyed, which accustomed to garrish their shoes with silver, and therefore for their glittering pompe thought themselves above

all men. b He propheseth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunder he will make himselfe to be knowne the God of all the world. d Inewing careful iudgements against thine enemies for the saluation of thy people. e He calleth to the Tabernacle which was diuided into three parts.

20 This is our God, *even* the God that saith vs: and to the Lord God *belong* the passages of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring *my* people againe from *3* Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges *in the blood* of the enemies, *even* in it.

24 They haue feene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary.

25 Thy fingers went before, the players of instruments after: in the midst were the maides playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, *ye that are of the fountaine* of *4* Irael.

27 There was *8* little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: stablish, O God, that which thou hast wrought in vs.

29 Out of thy Temple vpon Ierusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the fearemeane, and multitude of the mighty bulles with the calves of the people that tread vnder feete pieces of silver: scatter the people that delire in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall halte to stretch her hands vnto God.

32 Sing vnto God, O yee kingdoms of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: behold, he will send out by his voyce a mighty flood.

34 Acfrbe the power to God: for his maiestie is vpon Irael, and his strength is in the clouds.

35 O God, thou art terrible out of thine holy places: the God of Irael is hee that giueth strength and power vnto the people: praised be God.

all men. b He propheseth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunder he will make himselfe to be knowne the God of all the world. d Inewing careful iudgements against thine enemies for the saluation of thy people. e He calleth to the Tabernacle which was diuided into three parts.

P S A L M L X I X.

1 The complaints, prayer, seruice scale and great anguish of David in *40* yeares as a figure of Christ and all his members. *21* The malicious cruelty of the enemies. *24* And their punishments also. *26* Whereby the cruelties and treacheries are accused. *30* Hee galleth courage in his affliction, and offereth praise vnto God. *32* Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. *35* Finally, he doeth promise all creatures to praise, prophesying of the kingdom of Christ, and the predestination of the Church; where all the faithful. *37* And their seed shall stand for euer.

g To him that excelleth vpon *3* Shephramim.

A Psalm of David.

S Aueme, O God: for the waters are entred euene to my soule.

2 I stucke fast in deepe myre, Where no stay is: I am come into deepe waters, and the streames runne ouer me.

No firmite or stablepede to setle my feete,

3 I am weary of crying: my throate is dry: mine eyes faile whiles I wait for my God.

4 They that hate me without a cause, are among the haire of mine head: they that would destroy mee, and are mine enemies: fillly, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of holies, be ashamed for mine helpe: let not those that seeke thee, be confounded through me, O God of Irael.

7 For thy sake haue I suffred reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my thomes ionnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I keept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them,

12 They that hate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, *even* in the multitude of thy mercie: O God, heare mee in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from the seruant, for I am in trouble: make haste and heare mee.

18 Draw nere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my ruproofe and my shame, and my dishonour: all mine p aduerfaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue p in me, but there was none: and for comforters but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not and make their waye blindly to tumble.

24 Powe out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be void, and let none dwell in their tents.

26 For they persecuted him whom thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

27 Lay *3* iniquitie vpon their iniquitie, and that our comfort only dependeth of Gods grace: rather rovers, then diminisheth them. John 9: 29. ¶ He desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romanes 1: 9. ¶ Take both indgement and power from him. ¶ Affl. 10: 22

¶ Punish not onely them, but their posteritie, which shall be like vnto them, ¶ By their continuance and increasing in thier sinnes let it be knowne that they be of the reprobate.

d Though his senses fasted him, yet his iarah was constant and encouraged him till to pray.

e Condemning me guiltlesse.

f They iudged me poore: in occult as a thiefe,

g And gaue my goods to others, as though I had stolen them.

h Though I be guiltlesse (beeward, yet am I inno-

cent toward thou.

i Hee not mine enill curiey of the enemies is an occasion that the faithful fall from thee.

k When I sawe thine enemies pteendthly Name onely in mouth, and in their life denie the same,

l thine holy Spirit trust me toward, to reprove them and defend thy glory.

m My zeale moued me to lament and pray for my saluation.

n I more he sought to winne them to God, the more they were

againe him both poore and rich.

o Knowing that albeit I suffer now trouble, yet thou halt appointed my deliuerance.

p He sheweth a lively faith in that that hee search his feile that God is fauorable to him

when he seemeth to be angry: and at hand, when he seemeth to be

larre off.

q Not that he feared that God would hate him, but that care made him to thinke that God detested him.

r I seee thee that I am belee as a sheepe among many wolves.

s He sheweth that it is inuaine to put our trust in men in our great necessities, but

inecessities our ser-

uants: he desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romanes 1: 9.

t Take both indgement and power from him. ¶ Affl. 10: 22

u Punish not onely them, but their posteritie, which shall be like vnto them,

¶ By their continuance and increasing in thier sinnes let it be knowne that they be of the reprobate.

a Of Shephramim, reade Psal.

b David signified by the waters, in what great dangers he was out of the which God did deliuer him. c

x They which seemed by their profession to have bin written in thy booke, yet by their fruits proue the contrary: let them be known as reprobate.

y There is no sacrifice, which God more esteemeth, than thanksgiving for his benefites.

z For as he deliuered his seruant David he will he doe all that are in distress, and call vpon him.

let them not come into thy righteousnesse.

28 Let them be put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiving.

31 Thou also shall please the Lord better than a young bullocke, that hath horns and hooues.

32 The humble shall see this, and they that seeke God shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heaven and earth praise him: the seas and all that mouth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The seed also of the seruants shall inherit it: and they that loue his name shall dwell therein.

life enen: talking to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right freely deliuered, 2 He desireth the shame of his enemies, 3 And desireth comfort of all those that seeke the Lord.

4 To him that excelleth. A Psalm of David, so put in remembrance.

O God, haste thee and deliuer me: make haste to helpe me, O Lord,

2 Let them be so confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke that desire mine hurt.

3 Let them bee turned backe for a reward of their d shame, which sayd, Aha, aha.

4 But let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, lay alwayes, God be prayed.

5 Now I am spoore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

6 Heereby he prayeth not to mocke at others in their misery, left the fall of e Because he had felt Gods helpe before, he groundeth on his seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith established by the word of promise, 2 And confirmed by the work of God, from his youth, 3 He complayneth his grace toward him, 4 And desireth God to continue his grace toward him, 5 Promising to be mindfull and thankfull for the same.

IN the Lord, O Lord, I trust, let mee neuer be ashamed,

2 Rescue mee and deliuer me in thy righteousness: incline thine eare vnto me and giue me.

3 Bee thou my strong rocke, wherunto I may alway refer: thou hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euil and cruell man.

5 For thou art mine hope, O Lord God, my trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my firme trust.

8 He strengtheneth his faith by the experience of Gods benefites, who did not onely preferueth in his mothers belly, but tooke him thence, and curf his faith preferred him. 9 All the world wondert at mee because of my mercies as well they in authority as the common people, yet being assured of thy sauer, I remained steadfast.

a Which might put him in remembrance of his deliuerance.

* P/Al. 110. 12.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they ragged, the neerer they were to destruction, and hee the neerer to his deliuerance.

d Heereby he prayeth not to mocke at others in their misery, left the fall of our owne necke: experience, and bold

* P/Al. 31. 1.

a He prayeth to God with full assurance of faith, that hee will call vnto him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast instructed me in all that I shall be deliuered.

d That is, from Abiolum, which phel, and that conspire.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preferueth in his mothers belly, but tooke him thence, and curf his faith preferred him. f All the world wondert at mee because of my mercies as well they in authority as the common people, yet being assured of thy sauer, I remained steadfast.

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 Calt me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsel together,

11 Saying, ^h God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: my God hath thee to helpe me.

13 Let them be confounded and confumed that are against my soule: let them bee couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousness, and thy saluation: ^k for I know not the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousness, men of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes.

18 Yea euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.

19 And thy righteousness, O God, I will extoll on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hath shewed me great troubles and p aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, vpon instrument and vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousness daily: for they are confounded and brought vnto shame, that seeke mine hurt.

that his longtariance was well recompensed, when God performed his promise. f For there is no true praising of God, except it come from the heart, and therefore hee promitteth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 Hee prayeth for the prosperitie of all the Kingdome of Salomon, who was the figure of Christ. 2 Vnder whom shall be righteousnesse, peace, and felicitie. 3 Vnto whom all Kingdomes shall doe homage. 4 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

Give thy iudgments to the King, O God, and thy righteousness to the Kings sonne.

2 Then shall hee iudge thy people in righteousness, and thy poore with equity.

3 The d mountains, and the hills shall bring peace to the people by iudice.

4 He shall c iudge the poore of the people: he shall saue the children of the needy, and shall subdue the oppressour.

5 They shall feare thee as long as the sunne

shall be enriched with thy blessings. e Hee thence wherewith the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou shalt giue a King that ruleth according to thy word.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now in mine olde age and weaknesse.

h Thusthe wicked both blaspheme God, and triumph against his Saints, although he had forsaken them if he suffer them to fall into their hands. i In calling him his God, he putteth backe the false reproofes of the aduersaries, that said, God had forsaken him.

k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them. l I will remaine steadfast, being vpholdeu with the power of God. m He desireth that as he hath begun, he would fo continue his benefites, that his liberty may haue perfit praise.

n Thy selfe performance of his promise. o His faith breaketh through all tentations, and by this exclamation hee praefeth the power of God. q As hee confesseth that God is the only author of his deliuerance: so hee acknowledgeth by these euils were sent vnto him by Gods prohibition. r Hee confesseth that God is his promise.

a Composed by David as touching the reigne of his sonne Salomon. b Endue the king with the Spirit of wisdom and iudice, that hee reigne not as doe the worldly tyrants. c To wit, to his posterity. d When iustice reigneth, euen the places most barren shall be enriched with thy blessings. e Hee thence wherewith the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou shalt giue a King that ruleth according to thy word.

and moone endureth, from generation to generation.

6 He shall come downe like the raine vpon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be long as the moone endureth.

8 His dominion shall be al' from sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wildernes, shall kneele before him, and his enemies shall licke the dust.

10 The kings of Tarsush & of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preserue the soules of the poore.

14 Hee shall redeme their soules from deceite and violence, and deare shall their blood be in his sight.

15 Yea, he shall liue, & vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handful of corne shall be sown in the earth, when in the top of the mountains, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the finnes: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, our God of Israel, which only doeth wonderful things.

19 And blessed be his glorions Name for euer: and let all the earth be filled with his glory. So be it, euen fo be it.

20 HERE END THE 9 prayers of Dauid the sonne of Israh.

That except God miraculously preserue his people, that neither the king nor the kingdome can continue. q Concerning his house Salomon.

PSAL. LXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the wicked, nor yet the blessing of the good ought to discourage Christians: but rather ought to make vs so consider our Fathers' providence, and to cause vs in reverence Gods iudgements, 19 forasmuch as the wicked vanish away, 24 and the godly enter into liuesuffering, 28 in hope whereof the righteous himselfe liues in Great haile.

A Psalm committed to Asaph.

YET God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had well nere slipped.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lusty and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride vs as a chaine vnto them, and cruelty couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more heart can with.

8 They are licentious, and speake wicked of their oppression: they talke presumptuously.

c They glory in their pride as some doe in their calke, and in cunctis, as some doe in apparell. f Ed They passe first of the beere.

9 Theyd set their mouth against heauen, and their tongue walketh throw the earth.

10 Therefore his people turne hither: for waters of a full cup are wring out to them.

11 And they say, How doth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, I wil iudge thus, behold the generation of thy children, I haue trespass'd.

16 Then thought I to know this, but it was too painefull for me.

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast fet them in slippery places and castst them downe into desolation.

19 How suddenly are they destroyed, perished and horribly contem'd,

20 As a dreame when one awaketh: O Lord, when thou shalt rise vs vp, thou shalt make their image despid.

21 Certainly mine heart was vexed, and I was pricked in my reines.

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receive me to glory.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My faith faileth and mine heart also: but Gods strength of mine heart, and mye comfort for euer.

27 For lo, they that withdraw themselves from thee, shall perish: thou destroyst all them that goe a whoring from thee.

28 As for me, it is good for me to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

Gods iudgements the more doeth he declare himselfe a beast. I assured that thy providence did wish vs to knowe me to be a creature. He fought neither helpe nor comfort of any tye of God my selfe. He taught vs to denie our felicitie, to haue God our whole sufficiency, and only contentment. p That is, forsake to seele others, q Though all the world should thinke us God, yet he pramitteth to trust in him, and to magnifie his workes.

PSAL. LXXIII.

The faithfull sorrowe of the destruction of the Church and true religion, 2 vnto the name of Lion, and a simple destroye it: and trusting in the might and fire, merites of God, 20 by his countenance, 22 They require helpe and succour for the glory of Gods holy Name for the exaltation of his power, finished for manie 23 and a confusion of his proud enemies.

A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy congregation, which thou hast possessed of olde, and on the brood of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy flrokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

ritance thou hast measured out for thy selfe as with a line or rod. d Thine

d They blaspheme God, and leaue not his power, & call vs upon men, because they erre themselves aboue all others.

e Not onely the reprobate, but also the people of God (of times) all backe, seeing the prosperous state of the wicked, and are ouerwhelmed with fortiores, thinking that God considereth not the state of the godly.

f Thus the flesh mouth euen the godly to dissipate with God touching their poore estate, and the proferitie of the wicked.

g If giue place to the wicked thought, I offend against thy providence, seeing thou disposst all things most wisely and preseruet thy children in their great dangers.

h Vntill I entered into thy schoole and learned by thy word & liely spirit, that thou ordrest all things so wisely and iustly, by thy eternall iudgement.

k When thou openest our eyes to consider thy heavenly felicity, we contemne all their vaine pompe.

l For the more about by his own reason to seeke out in thy faith I was contented.

m He fought neither helpe nor comfort of any tye of God my selfe. He taught vs to denie our felicitie, to haue God our whole sufficiency, and only contentment.

n That is, forsake to seele others, q Though all the world should thinke us God, yet he pramitteth to trust in him, and to magnifie his workes.

a The Church of God being oppressed by the tyranny either of the Babylonians or Antichristians, etc. to God by whose hand this yoke was layd vpon them for their finnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

e They have destroyed thy true religion, and spread their banes in signe of defiance. d He commendeth the Temple for the costly matter the excellent worke-man hip, and beauty thereof, which notwithstanding the enemies did destroy. e They encourage one another to cruelty, that nor any Gods people might be destroyed but also his religion vicerely in all places persecuted. f They lament that they have no Prophet to goe among them, how long their misery should endure. g They joyne their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning in the fight of all the world. i To wit, Pharaohs army. k Which was a great monster of the sea, or whale, meaning Pharaoh. l His destruction did comfort them as much as the benefit. m Seeing that God by his providence gouerneth and dispeth all things he gathereth that he will take care chiefly for his children. n He mesmeth the Church of God which is exposed as a praye to the wicked. o That is, all places where they word shined out there reigneth tyranny and arbitrarie, except he

4 Thine aduersaries roare in the mids of thy congregation, & set vp thy banners for signes. 5 He that lifted the axes vpon the thicke trees was renouued as one that brought a thing to perfection. 6 But nowe they breake downe the carued worke thereof wth axes and hammers. 7 They haue calt thy Sanctuary into the fire and vased it to the ground, and haue defiled the dwelling place of thy Name. 8 They saye in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues o God in the land. 9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long. 10 O God, howe long shall the adueryary rowle thee? shall the enemy blasphemeth thy Name for euer? 11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, and g continue them. 12 Euen God is my king of olde, working saluation^h in the mids of the earth. 13 Thou diddest diuide the sea by thy power thou brakest the heads of the dragons in the waters. 14 Thou brakest the head of k Leviathan in pieces, and gauest him to be l meat for the people in wilderness. 15 Thou brakest vp the fountaine and riuers: thou drestid vp mighty riuers. 16 The m day is thine, and the night is thine, thou hast prepared the light and the sunne. 17 Thou hast fet all the borders of the earth thou hast made summer and winter. 18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name. 19 Giue not the soule of thy turtle doue vnto the beast, and forget not the congregation of thy poore for euer. 20 Consider thy couenant: for the darke places of the earth are full of the habitations of the cruell. 21 O let not the oppressed returne ashamed, but let the poore and needy praise thy Name. 22 Arise, O God, maintaine thine owne cause remember thy dayly reproch by the foolish man. 23 Forget not the voice of thine enemies: for the tumult of them that rise againt thee, || ascendeth continually.

PSAL. LXXXV.

¹ The faithful shall doe praise the Name of the Lord, ² which shall come as iudge at the iuste appointed, ³ When the wicked shall be put to confusion and drinke of the cup of his wrath: ⁴ vpon their pride shall be abased, and the righteous shall be exalted in honour.

g To him that excelleth, ² Distray not. *A* Psalm of song committed to *A*saph.

WE will praise thee, O God, we will praye thee for thy Name is neere: therefore by they will declare thy wonderous workes. 2 When I shall take a convenient time, I will iudge righteously. 3 The earth and all the inhabitants thereof are them. e When I see my time, (saith God) to help your miseries, I will come and set all things in good order.

dissolued: but I will establish the pillars d of it, Selah. 4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne. 5 Lift not vp your e horne on high, neither speake with a flitte necke. 6 For to come to preferment is neither from the East, nor from the West, nor from the South. 7 But God is the iudge: he maketh lowe, and he maketh high. 8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, & he powreth out of the fame: surely all the wicked of the earth shall wring out and drinke the dregs thereof. 9 But I will declare for euer, and sing praises vnto the God of Iacob. 10 All the hornes of the wicked also will I breake: but the hornes of the s righteous shall be exalted.

g To him that excelleth, ² The godly shall better prosper by their innocent wicked shall by all their craft and subtilty.

PSAL. LXXXVI.

¹ This psalm is set forth for the power of God, and care for the defence of his people in Ierusalem, in the destruction of the army of Sennacherib: ² and exhorteth the faithful to bee thankfull for the same.

g To him that excelleth on Negoth. *A* Psalm of song committed to *A*saph. **G**OD is knowne in Iudah: his Name is great in Iffrael.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion. 3 There brake hee the arrowes of the bow, the shield, and the iword and the battell, Selah. 4 Thou art more bright and puissant, then the mountains of pray. 5 The stout hearted are spoiled: they haue slepe their sleepe, and all the men of strength haue not d found their hands. 6 At thy rebuke, O God of Iacob, both the charet and horse are cast asleepe. 7 Thou, euen thou art to be feared: and who shall stand in thy e fight, when thou art angry! 8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared, and was still. 9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth, Selah. 10 Surely the s rage of man shall turne to thy praise: the remnant of the rage shall thou restrain. 11 Vow & performe vnto the Lord your God all ye that be h round about him: let them bring presents vnto him that ought to be feared. 12 Hee shall i cut off the spirit o princes: he is terrible to the kings of the earth.

rage, that they shall not compass their purpose. h To wit, he Lenites that dwell about the Tabernacle, or the people among whom he doth dwell i The Ebrew word is signific to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrans foolish and vaine.

PSAL. LXXXVII.

¹ The Prophet in the name of the Church preacheeth the greatness of his affliction, and his errouous tribulation, ² whereby hee was driuen to the end, to consider his former conuersion, ³ and the continuall course of Gods workes in the preferment of his seruants, ⁴ and to be comforted his iust againt his tribulations.

g For the excellens Musician ² *E*dmuth. *A* Psalm committed to *A*saph.

MY voice came to God, and I cryed: my voice came to God: and he heard me.

d Though all things be brought to ruine, yet I can restore and preferre them. e The Prophet warneth the wicked that they would not forget themselves againt Gods people seeing that God as his time destroyeth them that rate wickedly. f Gods wrath is compared to a cup of strong and delicate wine, where with the wicked are made so dronke that by drinking till they come to the very dregs, they are vterly de- simplicity, then the

a He declareth Gods power is evidently seene in preferring his people, and destroying his enemies, b Which afterward was called Ierusalem. c He comprehendeth the king domes fall of extortion & rapine to the mountains that are full of rauening beasts. d God hath taken their spirits and strength from them as though their hand were cut off e God with a look is able to destroy all the power: and subtilty of the enemies, werethey n ver so many, or mighty. f To reuenge the wrongs done to thy Church. g For the end that sheweth that euen my was able to bring nothing to passe: alio thou shalt bide their

Lenites that dwell i The Ebrew word is signific to vintage, or gather grapes: meaning that hee shall make the counsels and enterprises of wicked tyrans foolish and vaine. ² *g* ¹ *g* ² *g* ³ *g* ⁴ *g* ⁵ *g* ⁶ *g* ⁷ *g* ⁸ *g* ⁹ *g* ¹⁰ *g* ¹¹ *g* ¹² *g* ¹³ *g* ¹⁴ *g* ¹⁵ *g* ¹⁶ *g* ¹⁷ *g* ¹⁸ *g* ¹⁹ *g* ²⁰ *g* ²¹ *g* ²² *g* ²³ *g* ²⁴ *g* ²⁵ *g* ²⁶ *g* ²⁷ *g* ²⁸ *g* ²⁹ *g* ³⁰ *g* ³¹ *g* ³² *g* ³³ *g* ³⁴ *g* ³⁵ *g* ³⁶ *g* ³⁷ *g* ³⁸ *g* ³⁹ *g* ⁴⁰ *g* ⁴¹ *g* ⁴² *g* ⁴³ *g* ⁴⁴ *g* ⁴⁵ *g* ⁴⁶ *g* ⁴⁷ *g* ⁴⁸ *g* ⁴⁹ *g* ⁵⁰ *g* ⁵¹ *g* ⁵² *g* ⁵³ *g* ⁵⁴ *g* ⁵⁵ *g* ⁵⁶ *g* ⁵⁷ *g* ⁵⁸ *g* ⁵⁹ *g* ⁶⁰ *g* ⁶¹ *g* ⁶² *g* ⁶³ *g* ⁶⁴ *g* ⁶⁵ *g* ⁶⁶ *g* ⁶⁷ *g* ⁶⁸ *g* ⁶⁹ *g* ⁷⁰ *g* ⁷¹ *g* ⁷² *g* ⁷³ *g* ⁷⁴ *g* ⁷⁵ *g* ⁷⁶ *g* ⁷⁷ *g* ⁷⁸ *g* ⁷⁹ *g* ⁸⁰ *g* ⁸¹ *g* ⁸² *g* ⁸³ *g* ⁸⁴ *g* ⁸⁵ *g* ⁸⁶ *g* ⁸⁷ *g* ⁸⁸ *g* ⁸⁹ *g* ⁹⁰ *g* ⁹¹ *g* ⁹² *g* ⁹³ *g* ⁹⁴ *g* ⁹⁵ *g* ⁹⁶ *g* ⁹⁷ *g* ⁹⁸ *g* ⁹⁹ *g* ¹⁰⁰ *g*

10. *mine hand was stretched out.*

11. *He sheweth how we must patiently abide, although God deliver us out of our troubles at the first time.*

12. *Meaning that his foretowers were as watchmen that kept his eyes from sleeping.*

13. *Of thanksgiving, which I was accustomed to sing in my prosperity.*

14. *Both the causes why I was chastened, and when my sorrows should have an ende.*

15. *As if he should say, it is impossible: whereby he exhorteth himselfe to patience.*

16. *Though I first counted of my life, yet considering that God had his secret, that is, change of times, and was accustomed also to live vpon them, whom he hath beate, I took heart againe.*

17. *It is, in heaven, whereunto we must ascend by faith, if we will know the wayes of God.*

18. *He condemneth all that worship any thing fane the onely true God, whose glory appeareth through the world.*

19. *He declareth wherein the power of God was declared, when he delivred the Israelites through the red sea.*

20. *That is, thundred for when thou haddest brought over thy people, the water returned, and the enemies that thought to have followed them, could not passe that way, Exod. 14. 28, 29.*

21. *He condemneth all that worship any thing fane the onely true God, whose glory appeareth through the world.*

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23. *That is, thundred for when thou haddest brought over thy people, the water returned, and the enemies that thought to have followed them, could not passe that way, Exod. 14. 28, 29.*

2 In the day of my trouble I fought the Lord: || my fore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonied, and could not speake.

5 Then I considered the dayes of olde: and the yeres of ancient time.

6 I called to remembrance my deffort in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Will the Lord abate himselfe for ever? and will he shew no favour?

8 Is his mercie cleane gone for ever? doeth his promise faile for evermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeres of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wondes of olde.

12 I did also meditate all thy workes, and did devise of thine actes, *psalm 137.*

13 Thy way, O God, is in the Sanctuary: who is so great a God as thy God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, *psalm 137.* thou the sonnes of Iaabok & Ioseph. Selah.

16 The waters flow thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heavens gaue a sound: yea, thine arrows went abroad.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, & thy footsteps are not knowne.

20 Thou diddest lead thy people like flocks by the hand of Moses and Aaron.

21 He delivred the Israelites through the red sea. 1 That is, thundred for when thou haddest brought over thy people, the water returned, and the enemies that thought to have followed them, could not passe that way, Exod. 14. 28, 29.

PSAL. LXXVIII.

He sheweth how God of mercie choe his Church of the posterity of Abraham. 8 Reproving the stubborn rebellion of Israels fathers, that the children might not utterly forsake him. 1 That God of his free mercie made his Covenant with their ancestors. 17 Also teaching them to malicious and perverfe, might be ashamed, and to knowe why to God. In the Psalm the holy Ghost hath comprehended, as in the summe of all Gods benefits, to the intent the ignorant and grosse people might learn few words the efflu of the whole historie of the Bible.

A Psalm to give instruction, committed to Asaph.

Hear my doctrine, O my people: incline your eares unto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which we have heard and knowne, and our fathers have told vs.

4 We will not hide them from their children, but to the generation to come we will shew the prayes of the Lord, his power also, and his wonderful workes that he hath done:

5 How he established a testimony in Iaabok,

and ordeined a law in Itrael which hee com mande our fathers, that they should teach their children:

6 That the posterity might know it, and the children which should be borne, should stand vp, and declare it to their children:

7 That they might let their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aight, and whole spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marvellous things in the fight of their fathers in the lande of Egypt: euen in the field of Zoan.

13 He diuided the sea, and led them thorow: he made also the waters to stand as an heape.

14 In the day time also hee led them with a cloude, and all the night with a light fire.

15 Hee claued the rocks in the wilderness, and gaue them drinke as of the great depths.

16 Hee brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they sinned still against him, and provoked the High in the wilde nesse,

18 And tempted God in their hearts in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, hee smote the rocke, that the water gushed out, and the streames overflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the fire was kindled in Iaabok, and also wrath came vpon Itrael.

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet he had commanded the cloudes above, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen,

25 Man did eate the bread of Angels: hee sent them meat enough.

26 Hee caused the p East winde to passe in the heauen: and through his power hee brought in the South winde.

27 He rained fish also vpon them as dust, and feathered fowle as the fann of the sea.

28 And hee made it fall in the mides of their campe, *psalm 137.* hee round about their habitations.

29 So they did eat, and were well filled: for he gaue them their desire.

30 They were not turned from their q lust, but the meat was yet in their mouths,

31 When the wrath of God came euen vpon

Hee dwelt where the children should be like their fathers: that is, in wanting Gods pure religion.

He sheweth wherein the vyle of his ordaine hande is to be seen in the meditation of Gods benef, and in obedience.

I brought these fathers where the seed of Abraham and the chosen people yet be shewen by their rebellion, pronocation, fallhood, and hypocrisie, that the children might not follow their examples.

By Ephraim he meant the whole rest of the tribes, because they were most in number: whome punishment declared that they were vniuilested to God, and by their multitude and authority had corrupted all others.

Hee prooueth that hee only is the possessor, but also their benefactors were wicked and rebellious to God.

Exod. 14. 21. Exod. 14. 24. Exod. 17. 6. Num. 20. 11. Psal. 105. 41. 1. Cor. 10. 9. Psal. 114. 8. Their wicked malice could be overcome by no benefit, which were great and many.

1. That to require more then is necessary, & to separate Gods power from his will, is to tempt God.

Numb. 11. 1. In thus when we giue place to sin, we are moued to doubt of Gods power, except hee will alwayes be ready to serue our lust.

Exod. 17. 6. Numb. 20. 1. Psal. 5. 9. 44. 1. Cor. 10. 4. Num. 11. 1. That is, in his fatherly prouidence, whereby hee punisheth his children, hee is not satisfied fully.

So that they had that, which was necessary & sufficient, but their lust made them to conuert that which they knew God had denied them. * Job. 6. 2. 1. Cor. 10. 3. p. God vnder the meanes of the winde, to teach them that all the elements were at his commandment, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it loseth,

a Read Psal 32. b The Prophet vnder the name of a teacher called the people his, and the doctrine his, as Paul calleth the Gospel his whereof he was the preacher, 2. Rom. 1. 16. and 16. 25. c Which were the people of God. d By the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deut. 6. 7.

them,

a Though other were not paired, yet chiefly they suffered, which troubled in their strength against God.

b If this flaine by continuance make men insensible, so that by no plaques they can be amended.

c Such was their hypocrisie, that they taught vnto God feare of punishment, though in their hearts they loved him not.

d What inner cometh not from the pure fountaine of the heart, is hypocritic.

e Because hee would euer have some remour of a Church to praise his Name in carols, hee suffered not the finnes to overcome his mercy.

f They is, they tempted him oft, times.

g As they all doe that measure the power of God by their capacity.

h The largest benefit of Gods is the roote of rebellion and all vice.

i This word figu- risheth a confused mixture of flies and venomous wormes some take for all sorts of serpents: some for all wilde beasts.

k He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to convince the people of malice and ingratitude.

l So called either all effect, that is of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

m The first borne are so called, as Gen. 49. 3

n That is, Egypt: for it was called Mizraim in Egypt of Mizraim, that was the Isaac of Ham.

o That is, they had none occasion of Feare, so much as God destroyed their enemies, and deliue- red them safely. **p** Meaning, Canaan which God had consecrated to himselfe, and appointed to his people. **q** Job. 1. 6. and 13. 6. **r** Nothing more displeaseth God in the children, than when they continue in their wickednesse, which their fathers had begun. **k** Blessing God otherwise: then he had appointed.

them, and flew t the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleened nor his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres haitily.

34 And when hee slew them, they sought him, and they returned and sought God early.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and difsembled with him with their tongue.

37 For their heart was not vpright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, & did not furre vp all his wrath.

39 For hee remembered that they were flesh: yet, a wunde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness? and grieue him in the desert?

41 Yea, they y returned, and tempted God, and limited the Holy one of Israel.

42 They r remembered not his hand, nor the day when hee deliuered them from the enemy,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan.

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee lea^r b a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He e gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haille, and their wilde figge trees with the hailstone.

48 Hee gaue their cattell allo to the halle, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of^d euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote allo the first borne in Egypt, euen the beginning of: their strength in the tabernacles of¹ Ham.

52 But hee made his people to goe out like sheep, and led them in the wilderness like a flocke.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen al^o before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt i falsely like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to zuger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israell.

60 So that he l forfooke the habitation of Shiloh, ¹ euen the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The hre a deuoured their chosen men, and their maids were not spared.

64 Their Priests fell by the sword, and their p widows lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after hu wine cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And he built his Sanctuary as an high palace, like the earth, which he established for euer.

70 Hee chose Dauid also his seruant, and took him from the sheepfolds.

71 Euen from behinde the ewes which young brought he him to feed his people in Iakob, and his inheritance in Israell.

72 So t hee fed them according to the simplicity of his heart, and guided them by the discreti- on of his hands.

^a wake and take vnd vengeance r Shewing that he spared Israelites, though he punished their crimes. f By building the Temple, and establishing the kingdom: hee declared that the signes of his fauour were among them. t Hee theweth what a kings charge it laudeth to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

a The fruites comel to God for the great calamities and oppression that they suffered by Gods enemies. **b** and confounding their finnes, see to Gods mercies with full hope of deliuerance. **c** because their calamities were signified with the compass of his Name. **d** for the which they promise to bee thankfull.

¶ A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

4 We are a reproch to our neighbours, euen a corne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie b burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iakob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but g make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the

on, but they both laughed at our miseries. e Wilt thou reuer- tise our finnes, before thou takest vs to mercy? f Iere. 10. 23. f Which haue committed. g And they not till we haue recompensed for our sin. h Seeing we haue none other Sauiour, neither can we helpe our selves, and alio by our saluation thy Name thine praised: therefore, O Lord, helpe vs.

10 Lord, how long wilt thou be angry, for euer? shall thy ielousie b burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iakob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but g make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the

1 For their ingratitude hee suffered the Philistines to take the Arke which was the signe of his presence from among them.

m The Arke is called his power and beautie, because thereby hee defended his people, and beautifullly appeared vnto them.

n They were suddenly destroyed, 1 Sam. 4. 10

o They had no marriage long: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their finnes, they iudged Gods patience to be a stumbling as though he were drunken, therefore hee answering their beauly iudgment, sayeth, hee will not altogether the

r Because they were drunken in their finnes, they iudged Gods patience to be a stumbling as though he were drunken, therefore hee answering their beauly iudgment, sayeth, hee will not altogether the

s The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

u The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

v The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

w The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

x The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

y The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

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a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

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c The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

d The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

e The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people. **t** The Prophet

i Who though
i respect of God,
they were iustly
punished for their
iniquities: yet in con-
sideration of their
cause were vniu-
lly murdered.
k Which were
captiues among
their enemies, and
could looke for
nothing but death.
l We ought to de-
fine the benefite of
God, but on this
condition to praise
his name, Isa. 43. 15

glory of thy Name, and deliuer vs, and be merciful
vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where
is their God? let them be known among the heath-
en in our fight: by the vengeance of the blood
of iust seruants that is shed.

11 Let the fighting of the prisoners come be-
fore thee: according to thy mighty arme preferre
the children of death.

12 And render to our neighbours seven folde
into their before their reproch, where they haue
reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pas-
ture shall praise thee for euer: and from genera-
tion to generation we will set forth thy praise.

P S A L. LXXX.

1 A lamentable prayer to God to helpe the miseries of his
Church, 8 Desiring him to casten his fist of grace, when his
fauour shalld toward them, to the intent that see might finish
that worke which he had begun.

¶ To him that excheilth on Sion Ierusalem.

A Psalm committed to Asaph.

1 Hear O thou shepard of Israel, thou that
leadest Ioseph like sheepe: shew thy bright-
nesse, thou that sittest betwene the Cheru-
bims.

2 Before Ephraim and Benjamin and Man-
assah stirre vp thy strength, and come to helpe
vs.

3 Turne vs againe, O God, and cause thy
face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou
be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of
teares, and giuen them teares to drinke with great
measure.

6 Thou hast made vs a strife vnto our neigh-
bours, and our enemies laugh at vs among them-
selues.

7 Turne vs againe, O God of hostes: cause
thy face to shine, and we shalbe saued.

8 Thou hast brought a vine out of Egypt:
thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, & distrest cause
it to take roote, and it filled the Land.

10 The mountains were covered with the
shadow of it, and the boughs thereof were like the
goodly cedars.

11 Shee stretched out her branches vnto the
Sea, and her boughes vnto the Riuier.

12 Why hast thou then broken downe her
hedges, so that all they, which passe by the way,
haue plucked her?

13 The wilde bore out of the wood hath de-
stroyed it, and the wilde beafts of the fildes haue
eaten it vp.

14 Returne we beseech thee, O God of hostes:
looke vnto vs from heauen and behold, and vi-
sitate this vine.

15 And the vineyard, that thy right hand hath
planted, and the yong vine, which thou madest
strong for thy selfe.

16 It is burnt with fire, and cut downe: and
they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy
right hand, and vpon the sonne of man, whom
thou madest strong for thine owne selfe.

a This Psalm was
made as a prayer
for to desire God
to be mercifull to
the ten tribes.
b Mooueth their
teares: that they
may returne to
worship God a-
right: that is, in
the place where
thou hast appoint-
ed.
c Joye thy whole
people, and all thy
tribes together
againe.
d The faithfull
feare Gods anger,
when they perceiue
that their prayers
are not forth with
heard.
e Our neighbours
haue continuall
strife and warre
against vs.
f Because that re-
pentance onely
cometh of God,
they mult instant-
ly and oftentimes
call to God for it
as a meane, where-
by they shall be
sued.
g Seeing that of
thy mercy thou
hast made vs a
mult deare posses-
sion to thee, and
we through our
sins are made open
for wilde beafts to
deuoure vs, declare
againe thy loue,
and finish the
worke that thou
hast begun.
h The Cedars of God
is Towit, Euphrates.
i That is, euell
they that hate our
religion, at they
that hate our
persons.
k They gaue no place
to temptation, knowing
that albeit there were no
power in earth, yet God was
able to succour them from
heauen. l So that no helpe
can preuaile against it, and
which as a yong bird thou
raistest vp againe as out of
the burnt albes. m Onely
when thou art angry, and
not with the sword of the
enemie. n That is, vnto
this vine, vnto this vine
or people, whom thou hast
planted with thy right
hand, that they should be
as one man or one body.

18 So will not wee goe backe from thee: ore-
uine thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord, God of hostes:
cause thy face to shine, and we shalbe saued.

P S A L. LXXXI.

1 An exhortation to praise God, both in heart and voyce for his
benefits, 8 And to worship him onely. 11 God condemneth
thevncertaine, 12 And sheweth what great benefites they
haue list through their wine voyce.

¶ To him that excheilth vpon Sion Ierusalem, A Psalm
committed to Asaph.

1 Sing joyfully vnto God our strength: sing
sloude vnto the God of Iacob.

2 Take the song and bring forth the timbrl,
the pleasant harpe with the viole.

3 Blowe the trumpet in the newe moone,
even in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law
of the God of Iacob.

5 Hee set this in Ioseph for a testimonie,
when hee came out of the land of Egypt, where
I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the
burden, and his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered
thee, and answered thee in the secret of the
thunder: I proued thee at the waters of Meri-
bah. Selah.

8 Heare, O my people, and I will protect
vnto thee: O Israel, if thou wilt hearken vnto mee,

9 And wilt haue no strange God in thee, nei-
ther worship any strange god,

10 (For I am the Lord thy God, which brought
thee out of the land of Egypt:) open thy mouth
wide, and I will fill it.

11 But my people would not heare my voyce,
and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of
their heart, and they haue walked in their owne
counsels.

13 Oh that my people had hearkened vnto
me, and Israel had walked in my wayes!

14 I would soone haue humbled their en-
emies, and turned mine hand against their aduer-
saries.

15 The haters of the Lord should haue bene
subiect vnto him, and their time should haue
endured for euer.

16 And God would haue fedde them with
the fruit of wheate, and with hony out of the rocke
would I haue sufficed thee.

17 O God recalceth their incredulitie, because they opened
not their mouthes
to receive Gods benefites in such abundance as he poweth them with
his word callen all, but his secret election appointeth who shall
hear with fruit.

18 I will thine habnd not letted, m If the Israeites had not be-
liken couenant with
God, he would haue giuen them victorie against their enemies.
n That is, with
mult fine wheat and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present among the Iudges and
Magistras, 2 Reproueth their partialitie, 3 And exhorteth
them to doe iustice, 5 Thus being none answarles, 8 He de-
scribeth Gods iudgemente the manner and executione himselfe.

¶ A Psalm committed to Asaph.

1 God standeth in the assemblie of gods: hee
iudgeth among gods.

2 How long will ye iudge vniuilly, and ac-
cept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do
iustice to the poore and needy.

4 Deliuer the poore and needy: saue them
from the hand of the wicked.

5 Fortifienes and mactates finde fauour in iudgement, when
the godly cannot be heard, c Not only when they cry for helpe,
requieth a deand support.

o For none can
call vpon God, but
such as are raised
vp, as it were from
death to life, and
regenerate by the
holy Spirit.

a An instrument
of a iudic brought
from Geth.
b It seemeth that
this Psalm was
appointed for tol-
lemeeleasts and
astimiles of the
people to whom
for a time these
ceremonies were
ordained, but new
vnder the Gospell
are abolished.
c Vnder this heath
he comprehen-
deth all other tol-
lemeeleasts.
d That is, in Isra-
el: for Iosephs fa-
mily was coun-
ted the chief be-
fore that Iudah
was preferred.
e God speaketh in
the person of the
people, because
he was their
leader.
f If they were ne-
cessary to giue
sufficient thanks
to God for this de-
liverance from
corporeal bond-
age, how much
more are we in-
debted to him for
our spirituall de-
liverance, from
the tyrannie of
Satan and fiene.
g By a strange and
wonderfull
saluati-
on.
h For conuention.
Ier. 17. 7.
i He condemneth
all assemblies,
where the people
are not attentive
to heare Gods
voyce, and to giue
obedience to the
lawe.
k Not their mouthes
but their hearts
that shall be
filled with fruit.
l Broken couenant
with
God.
m That is, with
mult fine wheat
and abundance of
hony.

d That is, all things
either by their
negligence,
e Notice of hono-
rable shall excite
you but you shall
be subjected to Gods
judgement, and
redempt account as
well as other men.
f Therefore not

from the hand of the wicked.
5 They know not and understand nothing :
they walk in darkness, *albeit* all the
foundations of the earth be moored.
6 I have said, Ye are gods, and ye are children
of the most High.
7 *But* ye shall die as a man, and ye princes
shall fall like others.
8 O God, arise, *therefore* judge thou the earth
for thou shalt inherit *all* nations.

9 *Therefore* shall plucke thy right and authority from thee.
P S A L. LXXXIII.
1 The people of Israel pray unto the Lord to deliver them from
their enemies both at home and abroad, which imagined no
shame in their destruction. 2 And they desire that all such
sinful people may according as God was accustomed, be broken
with the storme & tempest of Gods wrath. 3 That they may
know that the Lord is most high upon the earth.
4 A Song or Psalm committed to Asaph.

Keep *silence*, O God : be not still
and cease not, O God.
2 For lo, thine *enemies* make a tumult, and they
that hate thee, have lifted up the head.
3 They have taken craftie counsell against
thy people, and have consulted against thy *se-*
cret ones.
4 They have said, Come and let vs *de-*
scend from being a nation : and let the name of I-
rael be no more in remembrance.
5 For they have conspired together in *heart*,
and have made a league *against* thee :
6 The tabernacles of Edom, and the Ishmae-
lites, Moab and the Agarims :
7 Gebal and Ammon, and Amalech, the Philis-
tines with the inhabitants of *Tyrus* :
8 Assur also is joyned with them : they have
bene an armie to the children of Lot, Selah.
9 Doe thou to them as unto the *Mid-*
ianites : as to Sisera and as to Laban at the riu-
er of Kishon.

10 They perished at Endor, and were *de-*
stroyed in the earth.
11 Make them, *even* their princes, like * Oreb
and like Zeeb : yea, all their princes like Zebah,
and like Zalmunna.
12 Which have said, Let vs take for our pos-
session the *habitations* of God.
13 O my God make them like unto a *whee-*
le, and as the stubble before the winde.
14 As the fire burneth the forest, and as the
flame stretch the mountains on fire :
15 So persecute them with thy tempest, and
make them afraid with thy storme.
16 Fill their faces with shame, that they may
not seeke thy Name, O Lord.
17 Let them be confounded and troubled for
ever : yea, let them be put to shame, and perish.
18 That they may *know* that thou, which art
called Iehovah, art alone, *even* the most High
over all the earth.

P S A L. LXXXIII.
1 David returne fourth of his country : a Disturbt most ardently
in coor against the Tabernacles of the Lord, and the affinity of
the same to praise God. 2. Proponeth howe hee is, as he may
be done. 3. That he prayeth for vengeance of the people, that passe
through the wilderness to assault the same in Zion. 4. For-
mally with prayer of the same is an assurance of Gods grace
to be made the prayer.

To him that excelleth upon Githith. A Psalm
committed to the Sennes Korah.

O Lord, *how* glorious, how amiable are thy *Tab-*
ernacles !
2 My soule longeth, yea, and fainteth for the
courts of the Lord : for mine heart and my flesh
reioyce in the living God.

3 Yea, the sparrow hath found *her* an house,
and the swallow a nest for her, where she may lay
her yong : *even* by thine *altars*, O Lord of hostes,
my King and my God.
4 Blessed are they that dwell in thine house,
they will ever praise thee. Selah.
5 Blessed is the man whose *strength* is in
thee, and in whose heart are thy ways.
6 They going through the vale of *Egi-*
pt, make welles therein : the raine also couereth the
pools.

7 They goe from *strength* to strength, *all*
enery one appeare before God in Zion.
8 O Lord God of hostes, heare my prayer, hear-
ken, O God of Iaakob. Selah.
9 Behold, O God, our shield, and looke vpon
the face of thine *Altar*.
10 For *h* a day in thy courts is better then a
thousand *where* : I had rather be a doore keeper
in the house of my God, then to dwell in the
Tabernacles of wickednesse.
11 For the Lord God is the sunne and shield
unto vs : the Lord will giue grace and glory, and
not *in* good thing will he withhold from them that
walk uprightly.
12 O Lord of hostes, blessed is the man that
trusteth in thee.

they come to Gods house. 13 That is, for Christs sake, whoe figure I repre-
sent. 14 He would will to liue but one day rather in Gods Church, then thou-
sand a monge the worldlings. 15 But will from time to time increas his desiring
toward his more and more.

P S A L. LXXXV.

1 Because God withdrew his rods from the Church after their
renewing from Babylon, first they put him in minde of their de-
viance, to the intent that hee should no longer be the
grace of his people. 2 Next, they complaine of their long af-
fliction. 3 And thirdly they reioyce in hope of saluacion promised.
4 For their deliuerance was a signe of Christs kingsdom, vpon
the which should be perfected in time.
5 To him that excelleth. A Psalm committed
to the sennes of Korah.

Lord, thou hast bene *so* fauourable vnto thy
Iaakob.
2 Thou hast brought againe the captiuitie
of Iaakob.

3 Thou hast forgiven the iniquitie of thy peo-
ple, and *h* covered all their finnes. Selah.
4 Thou hast withdrawn all thine anger, and
hast turned backe from the *fer-*
cencesse of thy wrath.
5 Turne vs, O God, of our saluacion, & releas
thine anger toward vs.
6 Wilt thou be angry with vs *for* ever ? and
wilt thou prolong thy wrath from one genera-
tion to another ?
7 Wilt thou not turne againe and quicken vs,
that thy people may reioyce in thee ?
8 Shew vs thy mercy, O Lord, and graunt vs
thy *gr*ace.
9 I will hearken what the Lord God will say:
for hee will *speake* peace vnto his people, and
to his Saints, that they turne not againe to follie.

10 Surely his saluacion is nere to them that
dige to his nature he would be mercifull vnto them. e Hee
saluacion cometh only of Gods mercie. f Hee will fend
his Church, when hee hath sufficiently corrected them, al o by his
full shall reare to be made that they returne not to like offences.

a David complai-
neth that hee can-
not haue access to
the Church of God
to make profession
of his faith, and to
profite in religion.
b For none but
the Priests could
enter into the
Sanctuary, and the
reft of the peop-
e into the courts.
c So that the
poore brethren had
none liberty
nothing.
d Who traffick
in sin, in un-
belief, but in hee-
sely, and leaerch
of thee to rule las
life.

e That is, of mul-
beretrees, which I
was a bare place :
f That they, which
passed through, sh
mult digge pits for
water : signifying
that no letts can
withder them that
steadily bene to
come to Christs
Church, neither
yet that God will
ever fille them.
g They are acue
weare in strength
and courage till
the figure I repre-

sent. 14 He would will to liue but one day rather in Gods Church, then thou-
sand a monge the worldlings. 15 But will from time to time increas his desiring
toward his more and more.

P S A L. LXXXV.

1 Because God withdrew his rods from the Church after their
renewing from Babylon, first they put him in minde of their de-
viance, to the intent that hee should no longer be the
grace of his people. 2 Next, they complaine of their long af-
fliction. 3 And thirdly they reioyce in hope of saluacion promised.
4 For their deliuerance was a signe of Christs kingsdom, vpon
the which should be perfected in time.
5 To him that excelleth. A Psalm committed
to the sennes of Korah.

a That Gods mee-
ricie was the cause
of their deli-
uerance, because
hee loued the land
which hee had
chosen.
b Thou hast bur-
ied them that
they shall not
come into iud-
gement.
c Not only in
withdrawing thy
rod, but in forgiv-
ing our sin, and
in touching our
hearts to confesse
the same.
d As in times past
they had felt Gods
mercie, so now
being corrected
by the long con-
tinuance of this,
they pray vnto
God, that accor-
ding to his prom-
ise, hee will send
his Church, when
hee hath suffi-
ciently corrected
them, al o by his
full shall reare to
be made that they
returne not to like
offences.

10 Surely his saluacion is nere to them that
dige to his nature he would be mercifull vnto them. e Hee
saluacion cometh only of Gods mercie. f Hee will fend
his Church, when hee hath sufficiently corrected them, al o by his
full shall reare to be made that they returne not to like offences.

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ, they should have peace & joy. h Injustice shall then flourish, and have free course and passage in every place.

feare him, that glory may dwell in our land. 10 Mercie and truth shall meete, righteousness and peace shall kilfe one another. 11 The truth shall bud out of the earth, and righteousness shall looke downe from heaven. 12 Yea, the Lord shall give good things, and our land shall give her increa. 13 The righteousness shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

David fore of affliction and sorow, for all, or, who suffer much for deliverance: sometimes their sinnes by injuries, 5 Sometimes the mercie received, 11 Desiring also to be instructed of the Lord, that he may fear him, and glorifie his Name. 14 He complaineth also of his adversaries, and requesteth to be delivered from them.

A Prayer of David.

Incline thine eare, O Lord, and heare me: for I am poore and needie. 2 Preferue thou my soule, for I am mercifull: my God, save thou thy servant, that trusteth in thee. 3 Be mercifull vnto me, O Lord: for I cry vpon thee continually. 4 Re oyce theoule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule. 5 For thou, Lord art good and mercifull, and of great kindnesse vnto all them that call vpon thee. 6 Give eare, Lord vnto my prayer, and hearken to the voyce of my supplication.

a David persecuted of Saul thus prayed, leaving the same to the Church as a monument, he x to seeke redress against their miseries. b I am not enemy to them, but pitie them, though they be cruell toward me. c Which was a fore token that hee beleued that God would deliver him. d He doth confesse that God is good to all but onely mercifull to poore sinners. e By crying and calling continually he sheweth how wee may not be weary, though God grant not forthwith our request, but that we must earnestly and often call vpon him. f He condemneth all fides, forasmuch as they can do no workes to declare that they are gods. g This proueth that David prayed in the Name of Christ the Messias, of whose kingdom he doth here prophesie. h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyce it to him and confirme it in his abedience.

7 In the day of my trouble I will call vpon thee: for thou hearest me. 8 Among the gods there is none like thee O Lord: and there is none that can doe like thy works. 9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name. 10 For thou art great and doest wonderous things: thou art God alone. 11 Teach mee thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee that I may feare thy Name. 12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer. 13 For great is thy mercie toward me, & thou hast delivered my soule from the lowest graue. 14 O God, the proud are risen against me, and the assemblies of violent men haue sought my soule, and haue not let thee before them. 15 But thou, O Lord, art a pitifull God and mercifull, full to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and save the sonne of thy handmaid. 17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

The holy Ghost promisseth, that the condition of the Church, which is now in miserie after the captivity of Babylon, should be restored to great excellencie, & so that there should be nothing more comfortable, then to be numbered among the meekes & peaceable.

A Psalm, or song committed to the Iannes of Korah.

God layd his foundations among the holy mountains. 2 The Lord loueth the gates of Zion about all the habitations of Iaakob. 3 Glorious things are spoken of thee, O City of God, Selah. 4 I will make mention of Rahab and Babel among them that know mee: behold Palcath and Tyrus with Ethiopia, there is he borne. 5 And of Zion it shall be said, Many are borne in her: and hee, euer the most High shall stablish her. 6 The Lord shall count, when he writeth the people, He was borne there, Selah. 7 As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

a God dide use that place among the hills to stablish Ierusalem, and his Temple. b Though thy glorious state doe not yet appeare, yet waite with patience, and God will accomplish his promise. c That is, Egypt and the foure countries shall come to the knowledge of God. d It shall be said of him that regenerate & come to the Church that hee is as one that was borne in the Church. e Out of all quarters they shall come into the Church, and be counted citizens. f When hee callth by his word them into the Church, whoe hee had created and written in his booke. g The Prophet sterteth his whole affection and comfort in the Church.

PSAL. LXXXVIII.

A grievous complaint of the faithfull, whoe is afflicted by sickness, persecution and adversity. 7 Item as it is written of God without any consolation: 13 Yet thou O Lord God be faithfull, and grieueth against degradation, 18 Complaining himselfe to be forsaken of all earthly helpe.

A Prayer of Psalm of Heman the Ezrabite to giue instruction, committed to the Iannes of Korah for him that excelleth vpon Malatib 2 Leannoth.

Lord God of my saluation, I crye day and night before thee. 2 Let my prayer enter into thy presence: incline thine eare vnto my cry. 3 For my soule is filled with euils, and my life draweth neere to the graue. 4 I am counted among them that goe downe vnto the pit, and am as a man without strength. 5 Free among the dead, like the flaine lying in the graue, whom thou rememberst no more, and they are cut off from thine hand. 6 Thou hast laid me in the lowest pit, in darkness, and in the deepe. 7 Thine indignation lieth vpon me, and thou hast vexed me with all thy waues, Selah. 8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth. 9 Mine eye is forrowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee. 10 Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah. 11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction? 12 Shall thy wonderous workes be known in the darke? and thy righteousness in the land of obliuion? 13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee. 14 Lord, why dost thou reiect my soule, and hidest thy face from me? 15 I am afflicted and at the point of death:

1 King. 4. 33. psalm 53. 2 That is, to humble it, was the beginning of a song, by the tune whereof Heman's Psalm was sung. b Though many cry in their sorrowes, yet they cry not earnestly to God for remedie as he did who he confessed to be the author of his saluation. c For he that is dead, is free from all cares and businesse of this life: god thus he saith, because he was profitable for all matters concerning mans life and as it were cut off from this world. d That is, from thy providence and care, which is meant according to the iudgement of the flesh. e The flames of thy wrath haue overwhelmed me. f He attributeth the losse and displeasure of his friends to Gods providence, where by he partly punisheth, and partly trieth his. g I see none end of my sorrowes. h Mine eyes and countenace of Ios God to declare, when men call vnto him in their dangers, then to say till they be dead, and then raise them vp againe. i That is, in the graue, where only the bodie lieth without all sense and remembrance.

I am ener in great dangers and forewes through my life should vctly be out of euey moment.

† Ebr were in iurkente.

I from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me dayly like water, and compaffed me together.

18 My louers and friends hath thou put away from me, and mine acquaintance † hid themselves.

P S A L. LXXXIX.

16 *Whims words doth the Prophet praise the goodnesse of Gods*

17 *For the reward and content that he had made betwene*

18 *and his death by Ieremy the Prophet of Davids.* 38 *Thou dost be conpluse of the great ruine and desolation of the kingdom of Davids, so that to the outward appearance the promise was broken.* 45 *Finally, he prayeth to be deliuered from his afflictions, with the variation of the seruicise of mans life, and confirming his promise of Gods promise.*

¶ A Psalm to give instruction, of Eshan the Ezrahite.

I Will sing the mercies of the Lorde for euer: I with my mouth will I declare thy truth from generation to generation.

2 For I b laid, Mercie shall be set vp for euer: thy truth shall thou establish in the very heauens.

3 I have made a couenant with my chosen: I haue sworn to Dauid my seruant.

4 Thy seede will I establish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord euen the heauen shall praise thy wonderous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of gods?

7 God is very terrible in the assemblie of the b Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

9 I Thou reulest the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 Righteousnesse and equitie are the establishment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselves.

17 For thou art the glory of their strength,

a The horrible confusion of things might cause them to despise of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely belerued in heart.

c As thine inuincible heauen is not subiect to any alteration and change: so shall the truth of thy promise be unchangeable.

d The Prophet sheweth what was the promise of God, whereon hee grounded his faith.

e The Angels shall praise thy power and faithfulness in declining thy Church.

f That is in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiesty and iustitie iudges, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the Red Sea, and by destroying Rahab, that is the Egyptians: so will be efficacious deliuerer, when the slanders be great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: to the Prophet signifieth, that all parts and places of the world shall obey Gods power for the perpetuance of his Church.

l For hereby hee iudgeth the world, and he setteth himselfe a merciful Father, and faithfull protector vnto his. m Feeling in their confidence that God is their Father. n They shall be preferred by thy Fatherly providence. o In that they are preferred and continue, and they ought to giue the praise and glory onely to thee.

and by thy fauour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou shalt thinke in a vision vnto thine Holy one, and saidest, I haue layd helpe vpon one that is my mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppress him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall bee with him, and in my Name shall his horne be exalted.

25 I will set his hand also in the Sea, and his right hand in the floods.

26 He shall crie vnto mee, Thou art my Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my Couenant shall stand fast with him.

29 His seede also will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 If they breake my statutes, and keepe not my Commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 Yea my louing kindeesse will I not take from him, neither will I fill hisse my truth.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips.

35 I haue sworn once by mine holines, † that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shall bee as the Sunne before me.

37 Hee shall be established for euermore as the Moone, and as a faithfull witness in the heauen? Selah.

38 But thou hast reioiced and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broke the Couenant of thy seruant, and prophaned his crowne, casting it on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduerfaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame. Selah.

46 G God, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

e By this hee meaneth the horrible dissipation and renting which was vnder Ierusalem: or els by the Spirit of prophesie which those great miseries, which came loose afterward to passe at the ruine. f Hee sheweth that the kingdom fell before it came to ruine. g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

p In that hee our King hath power to defend vs, it is the gift of God.

q To Sammel and to our King, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giuen him strength to execute his office, as verbe is.

s Though there shall be euermore enemie against Gods Kingdome, yet his promise th to overcome them.

t I will mercifully performe my promise to him, notwithstanding his iniquities and offences.

u his power, glory and estate.

x He shall enjoy the land round about.

y His excellent dignity shall appeare herein that he shall be named the Sonne of God, and the first borne, wherein hee is a figure of Christ.

z Though for the finnes of the people the state of the Kingdom decayed: yet God refused still a root, till he had accomplished this promise in Christ.

a. Sem. 7. 24.

a Though the faithfull answer not in all points to their profession, yet God will not breake his Couenant with them.

b For God in promising hath respect to his mercy, and not to mans power in performing.

† Ebr. I will vnto Dauid: which is a manner of oath.

c As long as the Sunne and Moone endure, they shall be witness to me of this promise.

d Because of the horrible confusion of things, the Prophet complaith to God as though hee saw not the performance of his promise. And thus discharging his cares on God, he testifieth doubt and impatience of the Kingdome, which is speake of the Captiuitie of Babylon.

e Hee sheweth that the kingdom fell before it came to ruine.

f The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

b Seeing mans life is short, and thou hast created man to below thy benefits vpon him, except thou hast to help, death will prevent thee. I he meaneeth that Gods enemies did not onely flander him behinde his backe: but also mocked him to his face, and as it were callt their injuries in his besome. k So he callt them that persecute the Church, l They laugh at vs

47 Remember of what time I am : wherefore shouldst thou create in vaine all the children of men ?
48 What man lieth and shall not see death ? shall hee deliuer his soule from the hand of the grane ? Selah.
49 Lord, where are thy former mercies, which thou wast vtnto Dauid in thy truth ?
50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mighty people.
51 For k thine enemies haue reproched thee, O Lord, because they haue reproched the f footsteps of thine Anointed.
52 Praised be the Lord for euermore, So be it, euen fo be it.

P S A L X C.

1 *Moses in his prayer setteth before vs the eternal favour of God towards his. 2 who are neither aduanced by the breuitie of their life, nor by his plague to be thankfull, 14 therefore Moses prayeth Gods name their hearts, and continue his mercies towards them and their posterity for euer.*

g A Prayer of Moses, the man of God.
L Ord, thou hast bene our b habitation from generation to generation.

2 Before the e mountains were made, and before thou hadst formed the earth, and the world, euen from euerslasting to euerslasting thou art our God.

3 Thou d turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 c For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast f ouerflowed them, they are as a sleep, in the morning he groweth like the grasse: 6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are g consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue b spent our yeeres as a thought.

10 The time of our life is threecore yeeres and ten, and if they be of strength, fourecore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 k Who knoweth the power of thy wrath ? for according to thy feare is thine anger.

12 Teach vs fo to number our dayes, that we may apply our hearts vnto l wisdom.

13 Returne (O Lord, how long ?) and be pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our daies.

15 Comfort vs according to the daies that thou hast afflicted vs, and according to the yeeres that we haue scene euill.

16 n Let thy worke bee scene toward thy seruants, and thy glory vpon their o children.

17 And let the b beauty of the Lord our God bee vpon vs, and e direct the worke of our hands.

1 Which is, by considering the shortnesse of our life, and by meditating the heavenly ioyes. m Meaning, wilt thou be angry ? Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke, o As Gods promises appertaine as well to their posterity, as to them. fo Moses prayeth for the posterity. p Meaning, that it was obscure, when hee is said to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good success.

a Thus the Scripture vnto to call the Prophets.
b Thou hast bene at an house & defence vs in all our troubles and travels now this 490. yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laid. d Moses by lamenting the frailtie and shortnesse of mans life moueth God to pitie.
e Though man thinketh his life long which is indeed most short, yet, though it were a thousand yeeres yet in Gods sight it is as Gods light, & as the watch that laeth but threecore hours.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to be mindful the shortnesse of our life, and for our finnes thou abridgest our dayes.
h Our daies are not onely short, but miserable, forasmuch as our finnes daily proouoketh wrath.
i Meaning according to the common rate of life.
k If man lieth for the beauty hee misseable, much more if thy wrath lie vpon it, as they which leaue thee, only know. l Which is, by considering the shortnesse of our life, and by meditating the heavenly ioyes. m Meaning, wilt thou be angry ? Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke, o As Gods promises appertaine as well to their posterity, as to them. fo Moses prayeth for the posterity. p Meaning, that it was obscure, when hee is said to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good success.

P S A L X C I.
1 *Heere is described in what assurance he lieth, 11 at what he will waite in God, and committeth himselfe wholly to Gods protection in all temptations. 14 A promise of God to blesse Israel, know him, and trust in him in deliuer them, and that them immortall g. 19.*

W Ho so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty.

2 I will say vnto the Lord, O mine hope, and my fortresse: hee is my God, in him will I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the no. some pestilence.

4 He will couer thee vnder his wings, and thou shalt be free vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night: nor of the arrow that flyeth by day:

6 Nor of the pestilence that walketh in the darkness: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, yet it shall not come nere thee.

8 Doublelesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is my mine hope: thou hast set the most High for thy retyuge.

10 There shall none euill come vnto thee, neither shall any plague come nere thy Tabernacle.

11 g For he shall giue his Angels charge ouer thee to keepe thee in all thy waies.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the b yong lion and the dragon shalt thou treade vnder feet.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowne my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shew him my saluation.

only be preserved from all euill, but overcome it whether it be i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life that God giueth: for the neede of his life is compensated with immortallitie.

P S A L X C I I.

1 *This Psalm was made to be sung on the Sabbath, to stir up the people to the knowledge of God, and to praise him in his works: the Prophet prophesie therein. 6 But it is noted is not to be considered, but the way ly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the iust, planted in the house of God to praise the Lord.*

g A Psalm or song for the Sabbath day.

I T is a good thing to praise the Lord, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 Vpon an c instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou Lord, hast made me glad by thy d works, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An e vnwile man knoweth it not, and a

a He that maketh Gods his defence and trust, shall perceive his protection. b On to be a most sure safeguard. c Being assured of this protection, he prayeth vnto the Lord. d That is, Gods helpe is most ready for vs, whether Satan as saules secretly, which he calleth a snare: or openlie, which is here meant by the pestilence. e That is, his faithfull keeping of promise to helpe thee in thy necessity. f The care that God hath ouer his, is most sufficient to defend them from all dangers. g The godly shall haue some experience of gods iudgements against the wicked euen in this life, but fully they shall see at that day when all things shall be teuled. h God hath not appointed euery man one Angel, but many to be ministers of his providence. i keepe his, and defend them in their vocation, which is the way to walke in without tempting God. k Thou shalt not be secret or open. l To assure the faithfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life that God giueth: for the neede of his life is compensated with immortallitie.

Christis coming abolished, d He sheweth what is the vie of the Sabbath day to wit, to meditate Gods worke. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly rebulsh.

f Thy iudgements are most comely against the wicked, and pacif our teach.

g Thou wilt strengthen them with all power, & blessing with all felicity.

h Though the faithful seeme to wither, and bee cut downe by the wicked, yet they shall grow againe, and flourish in the Church of God as the Cedars do in mount Lebanon. i The children of God shall have a power above nature, and their age shall bring forth moit fruit truits.

foole doth not vnderstand this, 7 (When the wicked grow as the grasfe, and all the workers of wickednesse do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euer more.

9 For Ioe, thine enemies, O Lord : for Ioe, thine enemies shall perish : all the workers of iniquitie shall be destroyed.

10 g But thou shalt exalt mine horne, like the vnicornes, and I shall be anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies : and mine eares shall hear my voye against the wicked that rise vp against me.

12 The righteous shall b flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

P S A L M X C I I I.

1 He promyseth the power of Gods in the creation of the world, and lettes downe of peopls which lift them up against his mercy, 5 and prouoketh to consider his promise.

The Lord a reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be moued.

2 Thy b throne is established of old : thou art from euerslating.

3 c The floods haue lifted vp, O Lord : the floods haue lifted vp their voyce : the floods lift vp their waues.

4 The waues of the sea are marvellous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy d testimonies are very true : his holinesse becometh thine House, O Lord, for euer.

6 He prayeth vnto God against the violence and arrogancy of tyrants, 10 to waite vpon Gods mercifullnesse, 12 Then doth he censure the rebellious by the goodnesse of his clemencie, as hee seiu in his selfe, and did see in others, and by the rauage of the wicked, 23 whom the Lord will destroy.

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nor correct? hee that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed a the man whom b thou chastifest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance,

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not b holpen me, my soule had almost dwelt in silence.

18 When I said, I My foot slideth, thy mercie, O Lord, stayed me,

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquity b fellowship which forgoeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompence them their wickednesse, and to destroy them in their owne malice, yea, the Lord our God shall destroy them.

o It is a great token of Gods iudgement when the purpose of ken, but moit when they are destroyed in their owne malice.

P S A L M X C V.

1 An earnest exhortation to praise God, 4 For the gouernment of the world and the election of his Church. 8 An assurance not to follow the rebellion of the old fathers, that tempted God in the wilderness, 11 For the which they might not enter into the land of promise.

1 Come, let vs reioyce vnto the Lord: let vs sing a aloud vnto the rocke of our saluation,

2 Let vs come before his face with praise: let vs sing loud vnto him with P salmes.

3 For the Lord is a great God, and a great King about all b gods.

4 In whose hand are the deepe places of the earth, and the c heights of the mountains are his.

5 To whom the Sea b belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs d worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his e hand: to day, if ye will heare his voyce,

8 f Harden not your heart, as in || Meribah, and as in the day of || Massah in the wilderness.

9 Where your Fathers s tempted me, prouced me, though they had sene my worke.

10 Fourty yeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not knowne my waies.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into h my rest.

if they heare his voyce. f By the contemning of Gods word, 11 of the place was called, 10 Or, temptation, reade Exod. 17. 7. Exod. 17. 2. Num. 14. 22. g They were without iudgement and reason, h That is, into the land of Canaan, whete he promised them rest.

h God hath care ouer his, and chastisheth them for their wealth, that they should not perish for euer with the wicked.

i God will restore the flate & gouernment of things to their right vice, and then the godly shall follow him cheeryly.

k He complaineth of them which would also help him to resist the enemies: yet was assured that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble and distress, where I found thy present helpe.

n Though the wicked iudges pretend in iustice: in oppressing the Church, yet they haue not that authority of God, the wicked is bto-

a He sheweth that Gods iustice standeth not in dead ceremonies, but chiefly in the exercise of praise and thanksgiving.

b Euen the Angells (who inspired of men are thought as gods) are nothing in his fight, much less the idoles, which mans braine inuenteth.

c All things are gouerned by his prouidence.

d By these three words the significatiue one thing: meaning that they must wholly giue themselves to serue God.

e That is, the rocke, whom he gouerneth with his owne hand.

f He sheweth wherein they are Gods flock: that is, in his obedience.

P S A L. XCVI.

An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the Kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great, and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are in his hand: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce

13 Before the Lord: for he cometh, for he cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

P A A L. XCVII.

The Prophet exhorteth all to reioyce for the coming of the Kingdom of Christ, 7 draweth to the rebels and idolaters, 8 and sayeth to the iust, whom he exhorteth to innocencie, 12 to reioycing and thankes giuing.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkenesse are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall come a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth law it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue grauen images, and that glorie in idols: worship him all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most high above all the earth: thou art most exalted above all gods.

10 Ye that love the Lord, hate euill: he preferreth the foules of his Sains: hee will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy

for the vpriht in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy remembrance.

P S A L. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, 20 by whom he hath commended his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: * his right hand, and his holy arme hath gotten him the victory.

2 The Lord declared his saluation: his righteousness hath he reuealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing yee loud vnto the Lord: cry out and reioyce, and sing praes.

5 Sing praile to the Lord vpon the harpe, vpon the harpe with a singing voyce.

6 With thalms and found of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world: and the people with equitie.

10 Knoweth that the world is neuer able to praise God sufficiently for

P S A L. XCIX.

He commendeth the power, equitie, and excellencie of the Kingdom of God by Christ ouer the Iewes and Gentiles. 5 And pronounceth them to magnifie his name, and to serue the Lord, 6 following the example of the ancient fathers, Mejer, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: let the fifteth betwene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and hee is high above all the people.

3 They shall praise thy great, and fearefull Name (for it is holy)

4 And the Kings power, that loueth iudgement: for thou hast prepared equite: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall down before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudie pillar: they kept his Testimonies, and the Law that hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a favourable God vnto them, though thou didst take vengeance for their intentions.

9 Exalt the Lord our God, and fall down before his holy Mountaine: for the Lord our God is holy.

10 For the more liberally that God dealeth with his people, the more hee punisheth them that abuse his benefits.

P S A L. C.

Hee exhorteth all to serue the Lord, 3 who hath chosen vs, and preferred vs, 4 and to enter into his assemblies to praise his Name.

A Psalm of praise.

Sing a yeloud vnto the Lord all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulness.

3 Knowe ye great, that they shall haue wonderful occasion to praise his mercie and reioyce,

he be minifull of his benefits and onely trust in his delience.

4 That is, some good newly made in token of his wonderful delience by Christ.

5 Hee preferreth his Church miraculously.

6 For the delience of his Church.

7 God was moued by one other meeres to pater his Church of the Iewes and Gentiles, but because hee would performe his promise.

8 By this repetition and earnest exhortation to giue prailes with instruments, and also of the dumbe creatures, hee signifies their delience.

9 When God deliuereth his Church, all the enemies shall haue cause to tremble.

10 Exod. 15. 22.

11 Though the wicked rage against God, yet the godly shall praise his Name and mighty power.

12 That is, before his Temple or Arke where hee promised to heare when they would.

13 As Ipped him, as now hee promiseth his spiritual presence where-ouer his Church is assembled.

14 Vnder these three hee comprehendeth the whole people of Israel, with whom God made his promise, the more hee punisheth them that abuse his benefits.

a The Prophet sheweth that the same shall come, that all nations shall haue occasion to praise the Lord for the revealing of his Gospel.

b Seeing he will reuel himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and one by another hath appointed.

c Or, vniu. c The the idols, or whatsoever made not the heavens, are not God.

d God cannot be known, but by his strength and glory: the signes wherewith hee appeare in his Sanctuary.

e As by experience, yee see that it is onely due vnto him.

f By offering vp your felles wholly vnto God, declare that you worship him onely.

g Hee propheseth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them anew with his Spirit, and restore them to the image of God.

i For the insensible creatures shall haue cause to reioyce when God appeareth, much more we, from whom he hath taken malediction and sinne.

a Hee sheweth that where God reigneth, there is all felicitie, and spiritual ioy.

b For the Gospel shall not be onely preached in Iudaea, but through all yles and countries.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e Hee signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world, fall down before him.

g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.

h He requirerh two things of his children: the one that they desiret vice, the other that they put their trust in God for their delience.

i Though Gods delience appeare not suddenly, yet it is sown, and layd vp in store for them.

a Hee propheseth that God shall benefit in calling the Gentiles, shall be mercie and reioyce,

b He chie by meane, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that meane which he hath appointed. d He bin, being his me

3 Know yee that euen the Lord is God : hee hath b made vs, and not we our selues : we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing : praiſe him and bleſſe his Name.

5 For the Lord is good : his mercie is d euerlasting, and his truth is from generation to generation.

¶ Hee declareth that we ought neuer to be weary in praising vs towards vs last for euer.

PSAL. CI.

1 David describeth what governours : e will observe in his house and kingdome. 5 He will punish selfe correct, by rooting his feet from wicked, 6 andcherishing the good persons.

A Psalm of David.

I Will sing mercie and iudgement : vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, b till thou comest to me : I wil wake in the vprightnesse of mine heart in the mids of mine house.

3 I wil let no wicked thing before mine eyes : I hate e the worke of them that fall away : it shall not cleaue vnto me.

4 A froward heart shall depart from mee : I will know none etill.

5 Him that priuily d slandereth his neighbour, wil I deftoy : him that hath a proud looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the e faithfull of the land, that they may dwell with mee : he that walketh in a perfect way, he shall serue mee.

7 There shall no deceitfull person dwell with in my hou e : hee that telleth lies, shall not remaine in my sight.

8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

¶ that he will punish all. e He sheweth what is the true vse of the wicked and to maintain the good. f Magistrates must iudicially punish vice, lest it growe to further incontinencie : and if heathen magistrates are bound to doe this, how much more they that have the charge of the Church of God ?

PSAL. CII.

11 Ieremeth that the prayer was appointed to the first fill to pray in the captiuitie of Babylon. 18 A consolation for the building of the Church : 18 wherof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 and the stability of the Church.

A prayer of the afflicted, when hee shall bee in distresse, and pouer forth his meditation before the Lord.

O Lord heare my prayer, and let my b cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble : incline thine eare vnto mee, when I call, make haste to heare mee.

3 For my dayes are c consumed like smoake, and my bones are burnt like an hearth.

4 My heart is smitten, and withereth like grasse, because I forgate d to eat my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a e pelican of the wildernesſe : I am like an owle of the deserts.

7 I watch, and am as a sparrow alone vpon the hou e top.

8 Mine enemies reuile me dayly, and they that rage against me, haue f sworne against me.

¶ mourning and solitary asking out feall cities. f Haue conspired my death,

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine b indignation and thy wrath : for thou hast heaued me vp, and cast mee downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest i remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion : for the time to haue mercie thereon, for the h appointed time is come.

14 For thy seruants delight in the l stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build vp Zion, and shall appeare m in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come : and the people which shall see n created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuary : out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the o children of death :

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem.

22 When the people shall be gathered p together, and the kingdomes to serue the Lord.

23 Hee q abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes : thy reues endue me from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

26 F Thy shall perish, but thou shalt endure : euen they all shall waxe old as doeth a garment : as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not taile.

28 The children of thy seruants shall continue and their feed shall stand i fast in thy sight.

¶ Christ. q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. r If heauen and earth perish, much more man shall perish : but the Church by reason of Gods promise endureth for euer. f Seeing thou hast choſen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer : for thou art euerlasting.

PSAL. CIII.

1 Hee prouetheth all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and given iim sufficient of all good things. 10 Then hee addeth the tender mercies of God, which he sheweth like a most tender father toward his children. 14 The praise of man life. 20 An exhortation to man and Angels to praise the Lord.

A Psalm of David.

Mis foule, a praise thou the Lord, and all that

2 My foule praise thou the Lord, and forget not all his benefites.

3 Which b forgetteth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the e graue, and crowneth thee with mercy and compassions.

¶ all benefites: remission of sinne. c For before that wee haue sinned, we are as dead men in the graue.

g I haue not ricked out of my mourning to take my refection. h Hee sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure. i Howsoeuer we be frail, yet thy promise is sure, and the remembrance thereof shall comfort vs for euer. k That is, the presentie yeeres which by the promise Ieremie thou didst appoint, see. a. 6. 2.

l The more that the Church is in misery and desolation, the more ought the faithful to loue and pity it. m That is, when hee shall haue drawn his Church out of the darkness of death.

n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation : for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death, p He sheweth that Gods Name is neuer more praised, then when religion flourisheth and the Church increaseth : which thing is chiefly and accomplished vnder the kingdome of

Christ. q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. r If heauen and earth perish, much more man shall perish : but the Church by reason of Gods promise endureth for euer. f Seeing thou hast choſen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer : for thou art euerlasting.

2 He waketh his dulnesse to praise God, shewing that both vnderstanding and affection, minde and heart are too little to set forth his praise.

3 This is the beginning & chief end of remission of our

d As the eagle, when her beake on a grenewch, facketh blood, and loits renewed in strength, enen so God miraculouly giueth strength to his Church about all mans expectation.

e As to his chiefe minister, and exact to his people.

f He the first his feuer iudgement, but so iocose is the finner is humbled, he receiueh him to mercie.

g He hath proued by continual experience that his mercie hath euer preuailed agaiust our offences.

h As great as the world is, so all is it of signes of Gods mercies toward his faithful who ha he re-mooued their finnes.

i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and misery.

k His iust and faithful keeping of his promise.

l To whom hee giueth grace, to feare him, and to obey his word.

m In that that we which naturallly are slow to praise God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider

5 Which satisfieth thy mouth with good things: and thy d youth is renewed like the eagles.

6 The Lord executeth righteousness and iudgment to all that are oppressed.

7 He made his wayes known vnto e Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy, flow to anger and of great kindeesse.

9 He will not alway f chide, neither keepe his anger for euer.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is above the earth, so great is his mercy toward them that feare him.

12 As farre as b the East is from the West: so farre hath he removed our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we be but dust.

15 The dayes of man are as grasse: as a floure of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindees of the Lord, endureth for euer and euer vpon them that feare him, and his k righteousness vpon childrens children,

18 Vnto them that keepe his couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye h Angels, that excell in strength, that do his commandment in obeying the voice of his word.

21 Praise the Lord all yee his hostes, ye his seruants that doe his pleasure.

22 Praise the Lord all yee his workes, in all places of his dominion: my soule, praise thou the Lord.

our duty, and awake out of our sluggishnesse.

P S A L. CIII.

1 An excellent Psalm: to praise God for the creation of the world and the gouernance of the same: by his maruelous prouidence, 25 Wherein the Prophet prayeth agaiust the wicked, who are occasione that God diminish his blessing.

M Y soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which couereth himselfe with light, as with a garment, and spreadeth the heauens like a curtain.

3 Which layeth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh vpon the wings of the wind.

4 Which b maketh the spir. ts his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou couerest it with the d deepe as with a garment: the d waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

a The Prophet sheweth that we need not to enter into the heauens to seeke God for as much as all the order of nature, with the propriety and placing of the elements are most liely mirrors to see his maiestie in.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebr. 2. 7. beholdeth in this glasse how the vey Angels also are obedient to his countmandement.

c Thou maketh the sea to be an ornament vnto the waters, it were not possible, but the whole world should be destroyed.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleyes, which runne betweene the mountaines.

11 They shall giue drinke to all the e beastes of the field, and the wilde asies shall quench their thirst.

12 By these f springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his g chambers, and the earth is filled with the fruit of thy workes.

14 Hee cau'th grasse to grow for the cattell, and herbe for the vse of h man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The hig trees are satisfied, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the stork dwelleth in the firme trees.

18 The hig mountaines are for the ll goats: the rockes are a refuge for the conies.

19 He appointed i the moone for certaine seasons: k the sunne knoweth his going downe.

20 Thou makest darknes, & it is night, wherein all the beastes of the forest creepe forth.

21 The Lyons roare after their pray, and seeke their meat i at God.

22 When the Sun riseth, they retire, and couch in their denes.

23 m The v goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all: the earth is full of thy riches.

25 So is the sea great and wide: for therein are things creeping innumerable, both small beastes and great.

26 There goe the ships, ye: that ll Leviathan, whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest giue them food in due season.

28 Thou givest it to them, and they gather it, thou openest thy hand, and they are filled with good things.

29 But if thou p hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 O Againe, if thou send forth thy spirit, they are created, & thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines and they s smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I line.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the finnes bee f consumed out of the earth: and the wicked ill there be no more: O my soule, praise thou the Lord, Praise ye the Lord.

face giueth strength vnto the earth, but his benediction increaseth the fruit thereof. Who hee seeth the world, and lo cause God that cannot reioyce in his workes.

e If God provide for the vey beaests much more will hee extend his prouident care to man. There is no part of the world barren, where most euident signes of Gods blessing appear not.

f From y clouds, h Hee describeth Gods prouident care ouer man, who doeth not onely provide necessary things for him, as herbes and other meat: but also things to reioyce and comfort him, as wine and oyle, & ornaments.

g, does, poore, and such like. i As to separate the night from the day and to note dayes, moneths and yeeres.

k That is, by his course, either more or less, it noteth summer, winter and other seasons. l That is, they onely find meat according to Gods prouidence, who carethen for the brut beastes.

m To whom, in the day springeth for the light is as it were a shield to defend man agaiust the vntany and fierces of heafts.

n Hee confesseth that an tongue is able to expresse Gods workes, our minde to comprehend them.

o Or, what is God a most nourishing Father, who prouideth for all creatures their daily food.

p As by thy presence all things haue life: so if thou withdraw thy blessings, they all perish.

q As the death of creatures he sheweth y we are nothing of our selues: so their generation declareth that wee receive all things out of Gods grace. r Gods mercie telleth y mountaines in his workes.

P S A L. CV.

1 Hee prayeth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and bawing chozen them, neuer ceaseth to doe them good, euen for his prouidence sake. Praise

For much as the Israelites were exempted from the common condemnation of the world, and were declared to be Gods people, y^e Prophet will in them, for themselves continually, thanksgiving, b. By the strength and force he merceth y^e Ark: where God declared his power and his presence. c. Which he hath wrought in the deliverance of his people. d. Because his power was thereby as lively declared, as if he should have declared it by mouth. e. The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him. f. He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers. g. That is, the king of Egypt, and the king of Gerar. Gen. 14, 17, 20, 23. h. Those whom I have sanctified to be my people. i. Meaning the old fathers to whom God shewed himselfe pleneely, and who were fathers of his word. k. Either by sending carcity, or by taking away the strength and nourishment thereof. l. So long he suffered adversity to God his appointed, and will be had tried, and his patience. m. That the very prices of the country should be at Iosephs commandement, and learne wisdom at him, n. So it is in God, either to moue the hearts of the wicked to love, or to hate Gods children. o. Meaning, Moses and Aaron. Exod. 7, 20. * Exod. 8. p. So that this verbee came not by fortune, but as God had appointed, and his Prophet Moses spake. q. It was strange to see raine in Egypt, much more it was strange to see lice.

1 **Prayse the Lord, and call vpon his Name:** declare his workes among the people.
 2 Sing vnto him, sing praye vnto him, and talke of all his wonderous workes.
 3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.
 4 Seeke the Lord and his strength seeke: his face continually.
 5 Remember his maruiculous workes that he hath done, his wonders, and the iudgments of his mouth.
 6 Ye seed of Abraham his seruant, ye children of Iaakob, which are his elect.
 7 He is the Lord our God: his judgments are through all the earth.
 8 Hee hath alway remembered his covenant, and promise, that he made to a thousand generations.
 9 *Eu*n that which he made with Abraham, and his oath vnto Izhak.
 10 And since hath confirmed it to Iaakob for a law, and to Israell for an euerlasting covenant.
 11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.
 12 Albeit they were few in number, yea, very few, and strangers in the land,
 13 And walked about from nation to nation, from one kingdome to another people.
 14 Yet suffered he no man to doe them wrong, but reprocured kings for their sakes, saying,
 15 Touch not mine annoynted, and doe my iProphets no harme.
 16 Moreover, he called a famine vpon the land, and utterly brake the staffe of bread.
 17 But he sent a man before them: Ioseph was fold for a slaue,
 18 They held his feet in the stocks, and he was layd in yrons,
 19 Vntill his appointed time came, and the counsell of the Lord had tried him.
 20 The king sent and loosed him: *eu*n the ruler of the people deliuered him.
 21 He made him Lord of his house, and ruler of all his substance.
 22 That he should bind his princes vnto his will, and teach his Ancients wisdom.
 23 Then Israell came to Egypt, and Iaakob was a stranger in the land of Ham.
 24 And hee encreased his people exceedingly, and made them stronger then their oppressours.
 25 Hee turned their heart to hate his people, and to deale craftily with his seruants.
 26 Then sent hee Moses his seruant, and Aaron whom he had chofen.
 27 They shewed among them the message of his signes, and wonders in the land of Ham.
 28 He sent darkness and made it darke: and they were not disobedient vnto his commiffion.
 29 Hee turned their waters into blood, and slew their fish.
 30 Their land brought forth frogs, *eu*n in the kings chambers.
 31 Hee spake, and there came swarmes of flies and lice in all their quarters,
 32 He gaue them y^e haile for raine, and flames of fire in their land.
 33 Hee smote their vines also and their figge

and brake downe the tree in their coastes.
 34 Hee spake, and the grasshoppers came and caterpillers innumerable,
 35 And did eate vp all the grasse in the land, and deuoured the fruit of their ground.
 36 Hee smote also all the first borne in their land, *eu*n the beginning of all their strength.
 37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.
 38 Egypt was glad at their departing: for the feare of them that had fallen vpon them.
 39 Hee spread a cloud to be a covering, and fire to giue light in the night.
 40 They asked, and hee brought quails, and he filled them with the bread of heauen.
 41 He opened the rocke, and the waters flowed out, and ran in the dry places *the* riuier.
 42 For hee remembered his holy promise to Abraham his seruant,
 43 And hee brought forth his people with ioy, and his chofen with gladnes.
 44 And gaue the lands of the heathen, and they tooke the labours of the people in possession.
 45 That they might keepe his statutes, and obserue his lawes. Praise ye the Lord.

and were destroyed. z This is the end, why God preferreth his they should worship and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodness of God among the iust contrituent: 2 Desiring to see brought againe this the lande by Gods mercifull visitation. 3 And after the manifold varieties of God wrought in their deliuerance forth of Egypt, and the great cruelties of the people rebuffed, 47 They say praye and desire to be gathered from among the heathen, in the iuent they may praise the Name of the God of Israell.

¶ Prayse ye the Lord.

1 **Prayse ye the Lord** because he is good, for his mercy endureth for euer.
 2 Who can expresse the noble actes of the Lord, or shew forth all his praise?
 3 Blessed are they that keepe iudgment, and doe righteouses at all times.
 4 Remember me, O Lord, with the fauour of thy people: visit me with thy saluation.
 5 That I may see the felicity of thy chofen, and reioyce in the ioy of thy people, and glory with thine inheritance.
 6 We haue sinned with our fathers: we haue committed iniquity, and done wickedly.
 7 Our fathers vnder stood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *eu*n at the red Sea.
 8 Neuertheless hee saued them for his Names sake, that he might make his power to be knowne.
 9 And he rebuked the red Sea, and it was dried vp, and heeled them in the deepe, as in the wilderness.
 10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemy.
 11 * And the waters covered their oppressors: not one of them was left.
 12 Then bleueted they his wordes, and sang praise vnto him.
 13 But incontinently they forgate his workes: they waited not for his counsel.

1 He sheweth that all creatures are armed against man when God is his enemy, as in his commandement the grasshoppers destroyed y^e land. Exod. 10, 19. 2 When their enemies felt Gods plagues, his children by his promise were exempted. 3 For Gods plagues caused them rather to depart with the Israelites, then with their liues. 4 Not for necessity, but for satisfaction of their lust. 5 Which hee committeth to the posterity in whom after a sort the dead liue and enjoy the promises. 6 When the Egyptians lamented the Church, because

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despair. b He sheweth that it is not enough to praise God with mouth except the whole heart agree thereto, and all our life be thereto intamed. c Let the good will that thou beareth to thy people, extend vnto me, that thereby I may be received into the number of thine. d By earnest confession as well of their own, as of their fathers finnes, they shew that they had hope that God according to his promise would pity them. e The inestimable goodnesse of God appeareth in this that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. * Exod. 14, 27. f The wonderful workes of God caused them to beleeue for a time, and to praise him. g They would present his iudgements and providence.

h The abundance that God gaue them profi ed not, but made them pine away, becauſe God curſed it.

i By the greatnes of the puniſhment the haimes offence may be conſidered for they thus ſift againſt Gods miſdeeds, rebell againſt him. k He ſaith that all idolaters renouce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, metall, or caluſe. l If Moſes by his interceſſion had not obtayned Gods fauour againſt their rebellions. m That is, Canaan, which was as it were an earneſt penie of the heauy inheritance n That is, he ſware. Sometime alio it meaneth, to puniſh. o Which was the idole of the Moabites. p Sacrificer offered to the dead idoles. q Signifying that whateuer man inuenieth of himſelfe to ſerue God by, is detestable, and prouoketh his anger. r When all other neglected Gods. s Whye in his zeale killed the adulterers and prouoked Gods wrath. t Num. 25. 12. f This adoe declared his liuely faith, and for his faiths ſake was accepted. u Num. 25. 13. pſal. 95. v He is notable a Prophet of God, whoe ſerue not in puniſhment, though others reuoked him to ſinne how much more ſhall they be ſubiect to Gods iudgment, which cauſe Gods children to ſinne. w He ſaith that hee hath ſeene many a thing idolatry, which can be done vnto things abhorring to nature, whereas Gods word cannot obtaine mo and onely vnto God.

14 But luſted with concupiſcence in the wildeerneſſe, and tempted God in the deſert.

15 Then hee gaue them their deſire: but hee ſent leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and ſwallowed yron Dathan, and covered the company of Abarim.

18 And the fire was kindled in their aſſembly: the flame burnt vp the wicked.

19 They made a caſe in Horeb, and worſhipped the molten image.

20 Thus they turned their glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearful things by the red ſea.

23 Therefore he minded to deſtroy them, had I not Moſes his choſen ſtood in the breach before him to turne away his wrath, left hee ſhould deſtroy them.

24 Alſo they contemned that pleaſant land: and beleeued not his word.

25 But murmured in their tents, and hearkened not vnto the voice of the Lord.

26 Therefore he lifted vp his hand againſt them to deſtroy them in the wildeerneſſe.

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelues alſo vnto Baalpeor, and did eat the offering of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinchas roode vp and executed iudgment, and the plague was ſtayed.

31 And it was imputed vnto him for righteousneſſe from generation to generation for euer.

32 They angered him alſo at the waters of Meribah, ſo that Moſes was puniſhed for their ſakes.

33 Because they vexed his ſpirit, ſo that hee ſpake vnaduſedly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their ſonnes and their daughters vnto deuils.

38 And the innocent blood, even the blood of their ſonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was deſiled with blood.

39 Thus were they ſtained with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them were lords ouer them.

42 Their enemies alſo oppreſſed them, and ſmall things. x Then true chaſtity is to cleaue wholly

they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he ſaw when they were in affliction, and heard their cry.

45 And hee remembered his couenant toward them, and repented accordig to the multitude of his mercies.

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praife thine holy Name, and glory in thy praife.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

vs conſtancy vnder the croſſe, that with one conſent wee may all

P S A L. CVI.

The Prophet exhorteth all thoſe that are troubled by the Lord, and ſheweth vnto him to give thanks, for his mercifull praife, and goodnes, and ſaith, that hee will be ſatisfied with the praife of the righteous, and ſhall the wicked haue their mouth ſtopped.

Praiſe the Lord, becauſe hee is good: for his mercy endureth for euer.

2 Let them which haue bin redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour.

3 And gathered them out of the landes, from the Eaſt and from the Weſt, from the North, and from the South.

4 When they wandered in the deſert and wildeerneſſe out of the way, and found no citie to dwell in.

5 Both hungry and thirſtie, their ſoule fainted in them.

6 Theſe they cried vnto the Lord in their trouble, and he deliuered them from their diſtreſſe.

7 And led them forth by the right way, that they might go to a citie of habitation.

8 Let them therefore confeſſe before the Lord his louing kindnes, and his wonderfull workes before the ſonnes of men.

9 For hee ſatiſfied the thirſtie ſoule, and filled the hungry ſoule with goodnes.

10 They that dwell in darkeneſſe and in the ſhadowe of death, being bound in miſery and yron.

11 Becauſe they rebelled againſt the wordes of the Lord, and deſpised the counſell of the moſt High.

12 When hee humbled their heart with heauineſſe, then they fell downe and there was no helper.

13 Then they cryed vnto the Lord in their trouble, & he deliuered them out of their diſtreſſe.

14 He brought them out of darkeneſſe, and out of the ſhadow of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For he hath broken the ſigates of braſſe, and braſt the barres of yron aſunder.

17 Pooles by reaſon of their tranſgreſſion, couety, but all things are brought to deſpaire, then God chiefly power. q They that haue no leaue of God, by his ſharpe rod vpon him, and ſo find mercy.

y The Prophet ſaith that hee ſheweth that hee ſhould be feared by menaces, and hee promiſes we can come to God, except wee be altogether newly reformed, and that his mercy ouercometh our malice.

z Note that Gods iudgement is changeable in himſelfe, but that hee ſeemeth to vs to repent when hee ſaith, I will not be angry with you, and I will not be angry with you, and I will not be angry with you, and I will not be angry with you.

a Gather thy Church, which is diſperſed, & giue praife to thee.

a This notable ſentence was at the beginning of the ſong, which was often times repeated.

b As this was true in the Iewes, ſo it is true in the Godſelect, that ſeele not his helpe in their neceſſitie.

c For from the ſeaſon, which is in the South part of the land.

d Hee ſaith that there is none affliction, ſignification, or out of the which God will not deliuer him, and alſo he ſaith that there are delinquent to be miſerious of ſo great a benefite.

e Then the true way to obey God, is to follow his expreſſe commandments: which by all are exhortated to deſcend into themſelues, ſo much as none are puniſhed but for their ſinnes.

f Hee ſaith that the caule why God doeth puniſh vs extremely, is becauſe we can be brought vnto him by none other means.

g When there ſeemeth to mans iudgement no reſiſtance with his miſery, hee is brought to call

h By hearing them he declarth his good will toward them.

i Meaning their diseases, which had almost brought them to the grave and corruption.

k Praise and confession of Gods benefits are the true sacrifices of the godly.

l He weeth by the sea whate care God hath our man for in that that he deliverteth them from the great dangers of the sea, he deliverteth them, as it were from a thousand deaths.

m Their feare and danger is to great. n When their hearts and meanes faile them they are compelled to confesse that only Gods providence doth preserve them.

o Though before every drop of blood fight one against another, yet at his commandement they are as still, as though they were froien.

p This great benediction ought not only to be considered particularly, but magnified in all places and all assemblies.

q For y none that he heareth to his Church, he chaungeth the order of nature for their commoditie.

r Continuall ingratitude and unthankfulness. s As God by his providence doth exalt me, so doth he also humble me by afflictions to know themselves.

t For their wickednes & tyranny he causeth y people and babies to contemne them.

u They whose faith is lightened by Gods Spirit, shall rejoyce to see Gods judgements against the wicked and vngodly.

and because of their iniquities are afflicted, 18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he deliverteth them from their distresse.

20 Hee fendeth his word and healeth them, and deliverteth them from their i'raues.

21 Let them therefore confesse before the Lord his louing kindeesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his workes with reioicing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it litleth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are o quieted, they are glad, and hee bringeth them vnto the haven, where they would be.

31 Let them therefore confesse before the Lord his louing kindeesse and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the p congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderneesse, and the springs of waters into drinse.

34 And a fruitful land into barrenesse for the wickednesse of them that dwell therein.

35 As a me he turneth the wildernes into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sow the felde, and plant vineyards, which bring forth fruitfull r increase.

38 For hee blefseth them, and they multiply exceedingly, and he diminisheth nor their cattell.

39 f Againe men are diminished, and brought low by oppression, euill and sorow.

40 He powreth contempt vpon princes, and cansteth them to erre in deert places out of y way.

41 Yet he raiseh vp the poore out of misery, and maketh him families like a flocke of sheepe,

42 The a righteous shall see it, and reioyce, and all iniquitie shall stop her mouth,

43 Who is wise that hee may obserue these things? for they shall vnderstand the louing kindeesse of the Lord.

PSAL. CVIII.

This Psalm is composed of twelue Psalms before, the seven and fiftie and sixtie. The most or best contained is, That David greeth himselfe with heart and voice to praise the Lord, and affirmeth himselfe of the promise of God concerning his kingdome ouer Israel, and in power against other nations: 1. Who thou shalt see to forsake vs for a time yet be alone will in the end cast downe our enemies.

A Song of Psalms of David.

O God, mine heart is a prepared, so is || my tongue: I will sing and giue praise.

2 Awake viole and harpe, I will awake early.

3 I will praise thee, O Lord, among the b people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboute the heauens, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, aboute the heauens, and let thy glory be vpon all the earth,

6 That thy blouded may be deliuered: shepeth with thy right hand and heare me.

7 God hath spoken in his e holinesse: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manassih shall be mine: Ephraim also shall be the strength of mine head: Iudah is my kinguer.

9 Moab shall be my washpouer: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong cite? who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and diddest not goe forth, O God, for our armies?

12 Giue vs helpe against trouble for vaine is the helpe of man.

13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

(shalbe subiect vnto me. Psal. 108. 8. From the first verse of the last, reade the exposition in the 60. Psalme and 5. verse.

PSAL. CIX.

David being i'ly' censured by his enemies vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them hee setteth his bowes to the right hand of his throne, and of all the like turnings of the children of God: 27 And desireth so to be deliuered that his enemies may know the workes to be of God, 30 Then doth hee promise to giue praise vnto God.

q To him that exalteth. A Psalm of David.

H Old not thy tongue, O God of my a praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me aboute also with words of hatred, & fought against me without a cause.

4 For my friendship they were my aduersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 c Set thou the wicked ouer him, and let the aduersary stand at his right hand.

7 When hee shall be iudged, let him be condemned, and let his a prayer be turned into sinne.

8 Let his dayes be few, and let another take his e charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabons, & beg, and seeke bread, comming out of their places d destroyed.

11 Let the extortioner catch all that he hath, and let the frangers spoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherlesse children.

13 Let his posterity be destroyed, and in the generation following, let their name be put out.

14 g Let the iniquity of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memorials from the earth.

h Prophecie of the calling of the Gentiles: for except they were called, they could nor heare the goodnesse of God.

c Let all the world see thy iudgments in that that thou art God ouer all, and so conlesse that thou art glorions.

d When God by his beneficence hath vs partakers of his mercie, he admonisheth vs to be earnest in prayer, to desire him to continue & finish his graces.

e As hee hath spoken concerning me, so will he be to me himselfe constant, and holy in his promise, so that these matters following, this Psalm vnto

a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is sufficient praise to me.

b To declare that I had no other refuge, but thee, in whom my confidence was at rest.

c Whether it were Dog, or Saul, or some familiar friend that had betrayed him, he prayeth not of private affection, but mooued by Gods Spirit, that God would take vengeance vpon him.

d As to the elect all things come to their profit: so to the reprobate, euen these things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Acts 1. 20. f He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vniuersall

g This vniuersall the parents in their

a This care of affliction declareth that hee is free from hypocricie, in that he suggesteth it atch him out. For, my glory, because it chiefly respecteth the glory of God.

getten goods are by Gods iust iudgement decried of all. The Lord to the third and fourth generation of the wickednesse of wicked children.

h Heweth that
 God as a lioneth
 to pluck them out
 of their anger,
 that the them-
 selves cruel to
 ward other.
 i Thus giveth the
 Lord to every man
 the thing wherein
 he delighteth that
 the reprobate can-
 not accuse God of
 wrong, when they
 are given vp to
 their lusts and re-
 probrate minds.
 k For being de-
 stitute of man help,
 he fully trusted in
 the Lord, that he
 would deliuer
 him.
 l As though he
 named merciti-
 gious & long suf-
 fering, so when they
 selfe in need.
 m Meaning, that
 he hath no way
 nor assurance in
 this world.
 n For his anger,
 he was like, he
 was like, and his
 naturall moisture
 failed him.
 o The more gri-
 uous that Satan
 afflicted him, the
 more earnest and
 instant was he in
 prayer.
 p They shall gaine
 nothing by cursing
 me.
 q Not onely in
 confessing it fe-
 recely in my selfe,
 but also in decla-
 ring it before all
 the congregation.
 r Hereby he shew-
 eth that he had not
 to doe with them that were of little power, but with iudges and

16 Because he remembered not to shew mercy,
 and he sorrowfull hearted to slay him.
 17 As he loued cursing, so shall it come vnto
 him, and as he loued not blessing, so shall it befar
 from him.
 18 As hee clothed himselfe with cursing like a
 raiment, so shall it come into his bowels like wa-
 ter, and like oyle into his bones.
 19 Let his be vnto him as a garment to couer
 him, and for a girdle wherwith he shalbe alwayes
 girded.
 20 Let this be the reward of mine aduersarie
 from the Lord, and of them that speake euill a-
 gainst my soule.
 21 But thou, O Lord my God, deale with mee
 according vnto thy Name: deliuer me (for thy
 mercy is good)
 22 Because I am poore and needy, and mine
 heart is wounded within me.
 23 I depart like the shadow that declineth, &
 am shaken off as the grasshopper.
 24 My knees are weak through fasting, and
 my flesh hath lost all fatnesse.
 25 I became also a rebuke vnto them: they that
 looked vpon me, shaked their heads.
 26 Helpe me, O Lord my God: for saue me ac-
 cording to thy mercy.
 27 And they shall knowe that this is thing
 heard, and that thou, Lord, hast done it.
 28 Though they curse, yet thou wilt blesse:
 they shall arise, and be confounded, but thy ser-
 uant shall reioyce.
 29 Let mine aduersaries be clothed with shame,
 and let them couer themselves with their confu-
 sion as with a cloke.
 30 I will giue thanks vnto y Lord greatly with
 my mouth, and praise him among the multitude.
 31 For he will stand at the right hand of the
 poore, to saue him from them that would con-
 demne his soule,

PSAL. CX.

David propheseth of the power and everlasting kingdome giuen
 to Christ, and of his Priesthood, which should put an end
 to the Priesthood of Leui.

¶ Psalm of David.

The Lord said vnto my Lord, Sit thou at my
 right hand, vntill I make thine enemies thy
 footstool.
 2 The Lord shall send the rod of thy power
 out of Zion: he shall be thouruler in the mids of
 thine enemies.
 3 Thy people shall come willingly at the time
 of assembling thine army in holy beauty: the youth
 of thy wombe shall be as the morning dew.
 4 The Lord swaer, & will not repent, Thou art
 a Priest for euer after y order of Melchi-zedek.
 5 The Lord thou art at thy right hand, shall
 wound kings in the day of his wrath.
 6 Hee shalbe Iudge among the heathen: hee shall
 fill all with dead bodies, and smite the head our
 great countries.
 7 He shall drinke of the brooke in the way:
 therefore shall he lift vp his head.

As Melchi-zedek the figure of Christ was both King and
 Priest: so the effect cannot be accomplished in any kinge vntill in Christ. Heb. 7. 16.
 No power shall be able to resist him. ¶ Vnder this similitude of a captiue that
 is to goe to destroy his enemies that hee will not cease drinke by the way, hee
 sheweth how God will destroy his enemies.

PSAL. CXI.

He giveth thanks to the Lord for his more full works toward his
 Church, so and declares therein true wisdom and right
 knowledge of himselfe.

¶ Praise ye the Lord.

I Will praise the Lord with my whole heart in
 the assembly and congregation of the iust.
 2 The works of the Lord are great, & ought
 to be fought out of all them that loue them.
 3 His works are beautifull and glorious, & his
 righteousness endureth for euer.
 4 He hath made his wonderfull workes to be
 had in remembrance: the Lord is mercifull and full
 of compassion.
 5 He hath giuen e a portion vnto them that
 feare him: hee will eare be mindfull of his covenant.
 6 He hath shewed to his people the power of
 his workes, in giuing vnto them the heritage of
 the heathen.
 7 The workes of his hands are truth and
 iudgement: all his statutes are true.
 8 They are established for euer and euer, and
 are done in truth and equitie.
 9 He sent redemption vnto his people: hee hath
 commanded his covenant for euer: holy & fear-
 full is his Name.
 10 The beginning of wisdom is the feare of
 the Lord: all they that obserue it, haue good
 vnderstanding: his praise endureth for euer.
 In effect do they see declare himselfe iust and true in the gouernment of the same.
 e They only are wise that feare God, and none haue vnderstanding, but they that
 obey his word. f To wit, his commandements, as verse 7.

PSAL. CXII.

Hee prayeth the felicity of them that feare God, to and con-
 demneth the cursed state of the countenances of God.

¶ Praise ye the Lord.

Blessed is the man that seareth the Lord, and
 delighteth greatly in his commandements.
 2 His seed shall mighty vpon earth: the ge-
 neration of the righteous shall be blessed.
 3 Riches and treasures shall be in his house,
 and his righteousness endureth for euer.
 4 Vnto y righteous ariseth light in darknes:
 he is mercifull & full of compassion & righteous.
 5 A good man is mercifull, and lendeth, and
 will measure his affaires by iudgement.
 6 Surely hee shall neuer be moued by the righ-
 teous shall be had in euerlasting remembrance.
 7 He will not be afraid of euill tidings: for his
 heart is fixed, and beleueth in the Lord.
 8 His heart is established: therefore hee will not
 feare, vntill hee see his desire vpon his enemies.
 9 Hee hath distributed and giuen to the
 poore: his righteousness remaineth for euer: his
 horn shall be exalted with glory.
 10 The wicked shall see it, and be angry: hee
 shall gnash with his teeth, and consume away:
 the desire of the wicked shall perish.

PSAL. CXIII.

An exhortation to praise the Lord for his providence, 7 in that
 that contrary to the course of nature, is wrought in his Church.

¶ Praise ye the Lord.

Praise ye the Name of the Lord, praise the
 Name of the Lord.
 2 Blessed be the name of the Lord from hence-
 forth and for euer.
 3 The Lords Name is praised from the rising
 of the sunne, vnto the going downe of the same.
 4 The

The Prophet de-
 clareth that hee will
 praise God both
 privately & openly,
 and that from the
 heart, as he that
 consecrated him-
 selfe wholly and
 tenderly vnto God.
 b He sheweth that
 Gods workes are
 a iustice at cause
 wher estate we
 should praeise him,
 but chiefly his be-
 nefits toward his
 Church.
 c God hath giuen to
 his people all
 that was necessary
 for them, and will
 do this euen for his
 covenants sake, &
 in this sense the
 Hebrew word is
 taken, Pro. 30. 8,
 and 31. 15.
 d y prayer is the
 As God promised
 to take the care
 of his Church: so
 hee will

He meaneth that
 reuerent feare,
 which is in y chil-
 dre of God, which
 causeth them to
 delight only in the
 word of God.
 b The godly shall
 haue abundance
 and contentment,
 because their heart
 is satisfied in God
 onely.
 c The faithfull in
 all their aduersi-
 ties knowe that
 all shall go well
 with them, for
 God will be
 mercifull and iust.
 d He sheweth
 what is the fruit
 of mercy toled
 freely, & not for
 gaine, and so to
 measure his
 doings, that he
 may be able to
 helpe where hee
 requireth, and
 not put distribute
 liberally, as the
 necessity of the
 poore requireth.
 e The blessings of
 God vpon his
 Church shall
 continue
 for euer.
 f He sheweth
 that hee will
 praise God
 both privately
 and openly,
 and that from
 the heart, as
 he that con-
 secrated him-
 selfe wholly
 and tenderly
 vnto God.

b If Gods glory
shine thorow all
the world, and
therefore of all
ought to be prai-
sed, what great
condemnation
were it to his peo-
ple, among whom
chiefly it shined,
if they should not
crucially extol
his Name?
c By preferring
this doct to high
honor, and giving
the barbaer chil-
dren, hee bewitch-
ed not also by miracle

4 The Lord is high above all nations, and his glorie above the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high,
6 Who abath himselfe to behold things in the heauen and in the earth!
7 He raiseth the needy out of the dust, and lifteth vp the poore out of the dung,
8 That he may set him with the princes, euen with the princes of his people.
9 He maketh the barren woman to dwell with a family, and a ioyfull mother of children. Praise ye the Lord.

That God was both not onely in his Church by ordiary means

PSAL. CXIII.

How the Israelites were deliuered fourth of Egypt, and of the wonderfull miracles that God wrought at that time, which was in a miraculous manner Gods great mercy toward his Church, who were in the course of nature sinners, prepared his miraculously.

When Israel went out of Egypt, and the house of Iaakob from the barbarous people,

2 Iudah was his sanctification, and Israel his dominion.
3 The sea saw it, and fled; Iorden was turned backe.
4 The mountaines leaped like rammes, and the hills as lambs?
5 What ayled thee, O sea, that thou fleddest? O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rammes, and ye hills as lambs?
7 The earth trembled at the presence of the Lord, at the presence of the God of Iaakob.
8 Which turneth the rock into waterpoules, and the flint into a fountaine of water.

for his power, and might? e That is, caused miraculously wa-
ter to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, & Traffing most confidently that God will protect them in that their need, seeing that he hath adoped and receiued them to his fauour, as promising finally that they will not be vniuersally so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not a vnto vs, O Lord, not vnto vs, but vnto thy Name give the glory, for thy louing mercy, and for thy trueths sake.

2 Wherefore shall the heathen say, b Where is now thy God?
3 But our God is in heauen: he doeth whatsoever he will.
4 Their idoles are d filter and golde, the worke of mens hands.
5 They haue a mouth, and speake not: they haue eyes, and see not.
6 They haue eares, and heare not: they haue noses, and smell not.
7 They haue hands, and touch not: they haue feete, and walke not: neither make they a sound with their throat.
8 They that made them are like vnto them; so are all that trust in them.
9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

* Eued. 13. 5.
a That is fro them that were of a strange kinde.
b The whole people were witnes of his holy miracles in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and giue praise to him for the same.
d Ought then his people to be in-
scusable, when they see his power, and might?

a Because God promitteth to deli-
uer them not for their fakes, but for his Name, H. 48.
b Therefore they ground their prai-
er vpon their promi-
se.
c When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no impediment that can let his work, but he will euen the impediments to scue his will.
d Seeing that neither the matter nor the forme can commend the i-
dols, it followeth that there is nothing why they should be esteemed. e He sheweth that there is no helpe of them, which not onely haue no helpe in them, but lacke force and reason. f As much without sense, as blocks and stones,

10 O house of Aaron trust ye in the Lord, for he is their helpe, and their shield.
11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.
12 The Lord hath ben mindfull of vs, he will blesse, he will blesse the house of Israel, hee will blesse the house of Aaron.
13 He will blesse them that feare the Lord both small and great.
14 The Lord will increase his graces toward you, euen toward you, and toward your children.
15 Ye are blessed of the Lord, which made the heauen and the earth.
16 The heauens, euen the heauens are the Lords: but he hath giuen the earth to the fonnes of men.
17 The dead praise not the Lord, neither any that goe down into the place of silence.
18 But we will praise the Lord from henceforth and for euer. Praise ye the Lord.

PSAL. CXVI.

David being in great danger of Saul in the desert of Maon, praying the great and inestimable loue of God toward him, magnifies such great mercies, as are professed that hee will be thankfull for the same.

I loue the Lord, because he hath heard my prayer, and my prayers.
2 For he hath inclined his eare vnto me, when I did call vpon him in my dayes.
3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorrow,
4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.
5 The Lord is mercifull and righteous, and our God full of compassion.
6 The Lord preferueth the simple: I was in miserie, and he saued me.
7 Returne vnto thy rest, O my soule: for the Lord hath ben beneficiall vnto thee,
8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.
9 I shall walke before the Lord in the land of the liuing.
10 I beleued, therefore did I speake: for I was sore troubled.
11 I said in my feare, All men are liers.
12 What shall I render vnto the Lord for all his benefites toward me?
13 I will b take the cup of saluation, and call vpon the Name of Lord.
14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.
15 Precious in the sight of the Lord is the death of his Saines,
16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.
17 I wil offer vnto thee a sacrifice of praise, and will call vpon the Name of the Lord.
18 I will pay my vowes vnto the Lord, euen now in the presence of all his people,
19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

g They were appointed by God as instructors and teachers of faith and religion for others to follow.
h That is, he will increase his graces toward his people.
i And therefore doth fill gouerne and continue all things therein.
k And they declare enough his iusticie, so that the world serueth him nothing, but to shew his fatherly care toward men.
l Though y death of the dead glory, yet hee meaneth herethat they praise him not in his Church and Congregation.

a He gaunteh that no pleasure is so great, as to seele Gods helpe in our necessitie, neither that any thing more streth vpon our loue toward him.
b That is, in con-
tinente time to seeke helpe, which was when he was in distresse.
c Hee saith forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aid and counsel.
d Which was quiet before, now rest vnto the Lord, for he hath ben beneficiall towards thee.
e The Lord will preferre me, and save my life.
f I felt all these things, and therefore was moued by faith to confesse them, a. Cor. 4. 13.
g In my great distresse I thought God would not regard man, which is but lies and vanity, yet I came this retri-
on, and felt the contrary.
h In the law they vsed to make a banquet, when they gave holmes.

thanks to God, and to take the cup and drink in signe of thanksgiving. I Per-
ceive that God hath a care over his, so that hee both dispose their death, and take an account. k I will thank him for his benefites, for that is a iust payment, to confesse that we owe all to Ged.

PSAL.

PSAL. CXVII.

1 He exalteth the Gentiles to praise God, because he hath accomplished his will to them into ever, they possess life everlasting by Jesus Christ.

A 1 * nations, praise ye the Lord: all ye people praise him. 2 For his loving kindnesse is great toward vs, and the * wuth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David recalleth of Saul and of the people, at the time appointed to slay him the kingdome. 4. For the which he liddeth all these dayes in the Law, 410 leti antelva. And under his person in all his maner, & which he forsaue, was from a be of his people recalled.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and the Lord heard me, and set me at large.

6 The Lord is with mee: therefore I will not feare what * man can doe vnto me.

7 The Lord is with me among them that help mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came against mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 * Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall bee in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open yee vnto me the gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast been my deliuerance.

22 * The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is maruelous in our eyes.

24 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

* Rom. 15. 11. a That is, the most ceruice and consuall ethiopiens of his fatherly grace. b We are here taught, that more that troubles oppress vs, the more ought we to be instant in prayer. c Being exalted to this estate, he altered himselfe to haue an eney to his enemy. Yet he doubted not, but God would maintaine him, because he had pleased him. d He sheweth that he had traile in vaine, if he had put his confidence in man to haue bene preferred to the kingdome, and therefore he put his trust in God and obtained. e He noteth Saul his chiele enemy. f In that he was deliuered, it came not of himselfe nor of the power of man, but onely of Gods fauour, therefore he will praise him. g He prometh both to reader graces himselfe, and to exhort others to doe the same, because that in his person the Church was restored. h So that all that are both farre and nere, may see his mighty power. i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull mind. * Iha. 23. 16. mishk. 42. all. 4. 11. om. 9. 33. 1. 147. 2. 6. 7. k Though Saul and the chiefe power refused me to be King, yet God hath preferred me above them all. l Wherin God hath shewed chiefly his mercie, by appointing mee King, and deliuering his Church.

25 O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed be in that commeth in the Name of the Lord: wee haue blessed you out of the house of the Lord.

27 The Lord is mighty & hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the Altar.

28 Thou art my God, and I will praise thee, O Lord my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God in trueth: their liues according to his holy word. 132. Although hee sheweth vnto them that a true seruice of Gods laweth: that is, when wee serue him according to his word, and not after our owne fantasies.

A L P H.

Blessed are those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seake him with their whole heart.

3 Surely they worke none iniquity, but walke in his pathes.

4 Thou hast commanded to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect to all thy commandments.

7 I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not for euer long.

bee conformance to Gods word. d For true religion standeth in infering God without hypocrisy. e That is, thy precepts, which containe perfect righteousness. f He refuseth not to be tried by temptations, but hee seareth to liue, if God succour not his infirmities in time.

B E T H.

9 Wherewith shall a yong man redresse his way: in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandments.

11 I haue hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

Let vs for an example for others to follow Gods word, and leaue worldly vanities.

G I M E L.

17 Be beneficial vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandments from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

life in this world is but a passage, what should become of him, not his guide?

In The people pray for the prosperitie of Daniels kingdome, who was the figure of Christ. In Which are the Priests, and haue the charge thereof, as Num 6. 23. O Because he hath suffered vs from darkness to light, we will offer sacrifice and a praise vnto him.

a Here they are not called blessed, which thinke themselves wile in their owne iudgement, nor which imagine to themselves a ceruice holinesse, but they whose conuention is without hypocrisy.

b For they are ruled by Gods Spirit, & embrace no doctrine but his.

c David acknowledgeth his imperfection, desiring God to reforme it, that his life may

Because youth is most giuen to licentiousnesse, hee chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desired God to instruct him daily more and more therein.

c The Prophet doth not boast of his vertues, but of his worldly vanities.

a He sheweth that we ought not to desire roline but to leaue God, and that we can not serue him aright, except hee open our eyes and minds. b Seeing man is thy word were.

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy church.
d When the powers of the world gaue false sentence against me, thy word was a guide and counsellor to teach me what to doe, and to comfort mee.

21 Thou hast destroyed the proud: cursed are they that doe erre from thy commandments.
 22 Remouee from me shame and contempt: for I haue kept thy testimonies.
 23 ^d Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.
 24 Allo thy testimonies are my delight, and my counsellors.

D A L E T H.

25 My soule cleaueth to the dust: quicken me according to thy word.
 26 I haue declared my wayes, and thou hearest me: teach me thy statutes.
 27 Make me to vnderstand the way of thy precepts, & I will meditate in my wonderous works.
 28 My soule melteth for heavinesse: raise mee vp according vnto thy word.
 29 Take from mee the way of lying, and grant me graciously thy Law.
 30 I haue chosen the way of truth, and thy iudgements haue I laid before me.
 31 I haue cleaued to thy testimonies, O Lord confound me not.
 32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

H E.

33 Teach mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.
 34 Giue me vnderstanding, and I will keepe thy Law, yea, I will keepe it with my whole heart.
 35 Direct me in the path of thy commandments: for therein is my delight.
 36 Incline mine heart vnto thy testimonies: and not to concouetisefie.
 37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.
 38 Establish thy promise to thy seruant, because he feareth thee.
 39 Take away my rebuke that I feare: for thy iudgements are good.
 40 Beholde, I desire thy commandments: quicken me in thy righteousnesse.

V A V.

41 And let thy louing kindnesse come vnto mee, O Lord, and thy saluation according to thy promise.
 42 So shall I be made answere vnto my blasphemers: for I trust in thy word.
 43 And take not the word of truth vterly out of my mouth: for I waire for thy iudgements.
 44 So shall I alway keepe thy Law for euer and euer.
 45 And I will walke at liberty: for I seeke thy precepts.
 46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
 47 And my delite shall be in thy Commandments, which I haue loued.
 48 Mine handes also will I lift vp vnto thy Commandments, which I haue loued, and I will meditate in thy statutes.

a That is, it is almost brought to the grave, & without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintain vs by his words, our lie would drag away liue water.
d Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.
e By thine I will runne for ward in, and willing to obey.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward.
b Not only in outward conversation, but also with inward affection.
c Hereby meaning all other services, because that concouetisefie is the roote of all euill.
d Meaning all his finnes.
e Let me not fall to thy dishonour, but let mine heart be content in thy word.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods word he assured himselfe to be able to conclude the flanders of his aduersaries.
c They that simply walke after Gods word, haue no lesto intangle them, whereas they that doe contrary are euet in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

Z A I N.
 49 Remember the promise made to thy seruant, wherein thou hast caused me to trust.
 50 It is my comfort in my trouble: for thy promise hath quickened me.
 51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
 52 I remembered thy iudgements of olde, O Lord, and haue been comforted.
 53 ^d Feare is come vpon mee for the wicked, that forsake thy Law.
 54 Thy statutes haue been my songs in the house of my pilgrimage.
 55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
 56 ^b This I had because I kept thy precepts.

glory, and indignation against the wicked. **c** In the course of full exile. **d** Euen when other sleepe. **e** That is, all these benefits.

C H E T M.

57 O Lord, that art my portion, I haue determined to keepe thy words.
 58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.
 59 I haue considered my wayes, and turned my feet into thy testimonies.
 60 I made haste and delayed not to keepe thy commandments.
 61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
 62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
 63 I am a companion of all them that feare thee, and keepe thy precepts.
 64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.
 66 Teach me good iudgement & knowledge: for I haue beleueed thy commandments.
 67 Before I was afflicted, I went astray: but now I keepe thy word.
 68 Thou art good and gracious: teach me thy statutes.
 69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.
 70 ^c Their heart is as fat as greafe: but my delight is in the Law.
 71 It is good for me that I haue been afflicted, that I may learne thy statutes.
 72 The Law of thy mouth is better vnto mee then thousands of gold and filuer.

and vaine estimation of themselves. **d** He confesseth that before that he was charged, he was rebellious, as man by nature is.

I O D.

73 Thine handes haue made me & fashioned me: giue me vnderstanding therefore, that I may learne thy commandments.
 74 So they that be feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
 75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.
 76 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.
 77 Let thy tender mercies come vnto mee, that I may liue: for thy Law is my delight.
 78 Let the proude be ashamed: for they haue despised thy word.

e He declareth, that when he felt not Gods mercie, he was as dead.

a Though hee seeke Gods hand still to liue vpon him, yet hee ritheth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy this liue and forrow.

a I am persuaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except hee confesse his owne imperfections & wayes.
c They haue gone about to draw me into their company.
d Not only in mutual consent, but also with ayde and succour.
e For the knowledge of Gods word is a singular token of his fauor.

a Hauing proued by experience that God was true in his promise, hee delecteth that hee would increase in him knowledge, and iudgement.
b So ieremie saith that before the Lord touched him, he was like a calfe vntamed, so that the vice of Gods rods is to call vs home to God.
c Their hearts are hard and stoned, and hardened by pride, with prosperitie, so that he was charged that he was charged.

a Because God leaueh not his worke that hee hath begun, hee desireth a new grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, hee refresheth to others, that hee faileth not them that trust in him.
c *Elu in sinibus*
d dealt

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groweth and figheth, resting still in thy word.

b Like a skinned bottle, or bladder that is parched in the smoke.

c How long wilt thou asid thy seruant?

d They haue not onely opprest me violently, but also craftily conspired against me.

e He aduerteth himselfe that God will deliuer him, and destroy his enemies.

f Finding no help in earth, he lifteth vp his eyes to heauen.

a Because woe should euen Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trauers remaine constant and vchangeable.

c He proeth by effect, that he is Gods child, because he seeketh to vnderstand his word. d There is nothing fo persecuted in earth, but it hath an end: but Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word, except we exercise our selves therein and practise it.

b Who serueth himselfe only to Gods word, shall not only be false against the practices of his enemies, but also increase more wisdom then that possideth, and see men of experience.

c So that our selves we can do nothing: but when God doth inwardly instruct vs with his spirit, we feele his graces sweeter then honey.

a Of our selves we are but darkness and cannot see, except we be lightned with Gods word.

b So that our promises, to stir vp their zeale to imbrace Gods word,

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that e know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAP. H.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a b bottle in the smoake: yet do I not forget thy statutes.

84 How many are the c daies of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue d digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: e help me.

87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindness: so shall I keep the rest mony of thy mouth.

f Finding no help in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They c continue vnto this day by thine ordinances: for all e thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will confider thy testimonies.

96 I d haue seene an end of all perfection: but thy commandement is exceeding large.

MEM.

97 Oh how loue I thy Law! a it is my meditation continually.

98 By thy commandments thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more b vnderstanding then al my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue restrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgments: for c thou didst teach me.

103 How sweete are thy promises vnto my mouth! yet, more then honey vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the waies of falshood.

NEN.

105 Thy word is a lantern vnto my feete, and a light vnto my path.

106 I haue ssworne and will performe it, that

b So all that shall ought to binde themselves to God by promise, to stir vp their zeale to imbrace Gods word,

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the c free offerings of my mouth, and teach me thy iudgements.

109 My d foule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laide a snare for me: but I swared not from thy precepts.

111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, when vnto the end.

SAMECH.

113 I hate a vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from me, ye wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their d dect is vaine.

119 Thou hast taken away all the wicked of the earth like drosse: therefore I loue thy testimonies.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

e Which infected thy people, as drosse doth the metall. f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

AN.

121 I haue executed iudgement and justice: leaue me not to mine oppressors.

122 a Answer for thy seruant in that, which is good, and let not the proud oppress me.

123 Mine eyes haue faile in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant me therefore vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements above gold, yea, above most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false d waies.

e Confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy. d That is, what's worse then death from the partie of thy word.

PE.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

130 The entrance into thy b words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and c panted, because I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou wast to doe vnto those that loue thy Name.

133 Direct my steppes in thy word, and let none iniquity haue dominion ouer me.

134 Deliuere me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

D.

136 Mine

c That is, my prayers & thanksgiving, which sacrifice Hebra call the calves of the lips.
Chap 14. vers. 9. d That is, I am in continual danger of my life.
e I esteeme no worldly things, but made thy word mine inheritance.

a Who forsakes will imbrace Gods word aight, must abhorre all fantasies and imaginations both of himselfe and others.

b And hinder me not to keepe the Law of the Lord. c He desireth Gods continual assistance, lest he should faile in this race, which he had begun.

d The easy practices of them that connectly Law, shall be brought to naught.

e Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pidge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him by his race, so he would continue his fauor toward him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.

d That is, what's worse then death from the partie of thy word.

e Confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.

f The simple idiots, that submit themselves to God haue their eyes opened and their minds illuminated, so foone as they begin to read Gods word.

g As he goeth toward the word was lo great.

h As he goeth toward the word was lo great.

i As he goeth toward the word was lo great.

k As he goeth toward the word was lo great.

l As he goeth toward the word was lo great.

m As he goeth toward the word was lo great.

n As he goeth toward the word was lo great.

o As he goeth toward the word was lo great.

p As he goeth toward the word was lo great.

q As he goeth toward the word was lo great.

r As he goeth toward the word was lo great.

s As he goeth toward the word was lo great.

t As he goeth toward the word was lo great.

a He sheweth what he thought, & the sic of Gods children, when they see his word contemned.

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commou'd a iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed mee : because mine enemies haue forgotten thy words.

140 Thy word is prou'd most pure, and thy seruant loueth it.

141 I am e small and despised : yet do I not forget thy precepts.

142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is truth.

143 Trouble and anguish are come vpon me: yet are thy commandments my deliue.

144 The righteousnesse of thy testimonies is euerlasting : grant me vnderstanding, and I shall liue.

K O P H.

145 I haue cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee : saue mee, and I will keepe thy testimonies.

147 I presented the morning light, and cried: for I waited on thy word.

148 Mine eyes b prevent the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindeesse : O Lord, quicken me according to thy iudgement.

150 They draw nere, that follow after e malice, and are farre from thy law.

151 Thou art true, O Lord : for all thy commandments are true.

152 I haue knowne long since d by thy testimonies, that thou hast established them for euer.

R E S H.

153 Behold, mine affliction, and deliuer mee : for I haue not forgotten thy law.

154 Plead my cause, and deliuer me, quicken me according vnto thy a word.

155 Saluation is far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy b iudgements.

157 My persecutors & mine oppressors are many : yet doe I not swaue from thy testimonies.

158 I saw the transgressors & was grieved, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts : quicken me according to thy louing kindeesse.

160 The e beginning of thy word is truth, & all the iudgments of thy righteousnesse end in euer.

S C H I N.

161 Princes haue a persecuted mee without cause. But mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoile.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 b Seven times a day do I praise thee, because of thy righteous iudgements.

165 They that e loue thy law, shall haue great that they please thee, where as they that loue not thee, haue the contrary,

prosperitie, and they shall haue none hurt. 166 Lord, I haue trusted in thy saluation, and haue done thy commandments.

167 My soule hath kept thy testimonies : for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies : for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding a according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 My lips shall b speake praise, when thou hast e taught me thy statutes.

172 My tongue shall intreat of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my deliue.

175 Let my soule liue, and it shall praise thee and thy d iudgements shall helpe me.

176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

e Being chastised to and fro by mine enemies, and hauing no place to rest in.

P S A L. C X X.

1 The prayer of Dauid being vexed by the false reports of Saules flatteries. 2 And therefore e commeth in his long abode among the Ishidites, 7 Who were giuen to all kind of wickedness and contention.

A Song of a degree.

I Called vnto the Lord in my b trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy e deceitfull tongue bring vnto thee? or what doth it auale thee?

4 It is as the d sharpe arrowes of a mightie man, and as the coales of Iuniper.

5 Woe is to me that I remaine in e Meshech, and dwell in the tents of f Ked-r.

6 My soule hath too long dwelt with him that hateth peace.

7 I seek e peace, and when I speake thereof, they are bent to warre.

that there is nothing so sharpe to pierce, and to hate to set on fire, as a slanderous tongue. e These were people of Arabia, which came of Iaphet. f Cedar is, of the Ishmelites, g He declarth what he meant by Meshech, and Ked-r, to wit, the Ishraelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

P S A L. C X X I.

1 This Psalme teacheth, that the faithfull are, by ouly to looke for helpe at God, 7 Woe onely doth maintaine, preserve and prosper on Chrebe.

A Song of a degree.

I will lift vp mine eyes // vnto the mountains, from whence my helpe shall come.

2 Mine helpe cometh b from the Lord, which hath made c the heauen and the earth.

3 He will not suffer thy foote to slip : for hee that keepeth thee, will not b stumble.

4 Behold, hee that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not e smite thee by day, nor the moone by night.

ouer every member thereof. e Neither hate nor cold, nor any be able to destroy Gods Church, albeit for a time they may molest it.

d He sheweth that we must first haue faith before we can worke and please God.

e I had no respect of men, but let thee always before mine eyes as the iudge of my doings.

f As thou hast promised to bee the schoolmaster vnto all them that depend vpon thee.

b The world is full of sinners, which thou wilt punish forth continually.

c All his prayer, and desire is to profit in the word of God.

d That is, thy president care ouer mee, and where with thou wilt iudge mine enemies.

a That is, in lifting vp the tone, and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to be able to heare euill too well doing.

c He assured himselfe that God would reue their craft to their owne destruction.

d He sheweth that there is nothing so sharpe to pierce, and to hate to set on fire, as a slanderous tongue.

e These were people of Arabia, which came of Iaphet. f Cedar is, of the Ishmelites, g He declarth what he meant by Meshech, and Ked-r, to wit, the Ishraelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

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2 Mine helpe cometh b from the Lord, which hath made c the heauen and the earth.

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a We cannot confesse God to be righteous except we lue rightly and truly as he hath commou'd.

b Psa. 69. 9. ioh. 7. 17. b Gold hath need to be refined, but thy word is perfection it selfe.

c This is the true errall to praise God in a duty.

d So that the life of man without the knowledge of Gods is death.

a He sheweth that all his afflictions and whole heart were bent to Godward, for to haue help in his dangers.

b He was more earnest in the studie of Gods word, then they that kept the watch were in their charge.

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which became the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me, when I saw their malice and contempt of thy glory.

d It is a sure signe of our adoption, when we loue the Law of God.

e Since thou hast promised it, euent to the end of all thy sayings are true.

a The threatening and persecutions of Princes could not cause me to shrink to contesse thee whom I more leaue thee men.

b That is, often and sundry times. c For their conscience assureth them, that they please thee, where as they that loue not thee, haue the contrary,

PSAL. CXXVIII.

1 He sheweth that his desire appeareth not to all manner of joy, but to them only that fear the Lord, and walke in his wayes.

A Song of degrees.

a God approoveth not our life, except it be reformed according to his word.

b The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approveth them best: but live of the meane profit of their labours.

c Because Gods favour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift.

d Because of the spiritual blessing which God hath made to his Church, the temporal things shall be granted.

Blessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the Labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord our of Zion shall **d** bless thee, and thou shalt see the wealth of **e** Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to rejoyce in him, he is afflicted. 4 For by the righteous Lords will shall be delivered. 6 As in the enemies for all their glorious shew shall suddenly be destroyed.

A Song of degrees.

a The Church now afflicted, ought to remember, how her condemnation hath ever bene such from the beginning to the wicked yet in time it hath ever bene delivered.

b Because God is righteous, he cannot but plague his adversaries, and deliect his as oxen out of the plough.

c The enemies that lit themselves most high, and as it were approach neere to the Sunne, a c on smelt with the heat of Gods wrath, because they are not grounded in godly humilitie. **d** That is, the wicked shall perish, and none shall passe for them.

They have oftentimes afflicted mee from my youth (may **a** Israel now say)

2 They have oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes:

4 But the **b** righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 **c** They shall bee as the grasse: on the houe tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 **d** Neither they which goe by, say, The blessing of the Lord bee vpon you, or, We blesse you in the Name of the Lord.

PSAL. CXXX.

1 The people of God from their but countlesse enemies doctrine unto God and are heard. 3 They confesse their sinnes, and see unto Gods mercy.

A Song of degrees.

a Being in great distresse and sorrow.

b He declareth what we cannot be just before God, but by the guiltinesse of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God dooth appertaine: to Israel, that is, to the Church, and not to the reprobate.

Out of the **a** deepe places have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, **b** who shall stand?

4 But mercie is with thee, that thou **c** mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greatly desire torturing, protesteth his humilitie and meeknesse before God, and saith hee doth not men what they should doe.

A Song of degrees, or Psalm of Dauid.

Lord, **a** mine heart is not haucie, neither are mine eyes lofty, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, 10 pray there as was foretold, 2 Sam. 12. 5.

A Song of degrees.

Lord, remember Dauid with all his affliction.

2 Who sware vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor I suffer mine eyes to sleepe, nor mine eyelids to flumber:

5 Vntill I find out a place for the **c** Lord, and a habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephrathah, and found it: in the fields of the Forrest.

7 Wee will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Lord, **e** come into thy **e** rest, thou, and the Aarke of thy strength.

9 Let thy Priests be clothed with **f** righteousness, and let thy Saints reioyce.

13 For thy **g** seruant Dauids sake, refuse not the face of thine Anointed.

11 The Lord hath sworn in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keep my Couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for **e** euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein:

15 I will surely blesse her vitales, and will satisfie her poore with bread,

16 And will clothe her Priests with **k** saluation, and her Saints shall shout for ioy.

17 There will I make the **l** horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

g As thou first madest promise to Dauid, so continue it to his posteritie, that what hee shall aske for their people, it may be granted. **b** Because this cannot be accomplished, but in Christ, it followeth that the promise was spiritual, it meaning, for his owne sake, and not for the penitencie of the place: for hee promiseth to blesse it, declaring before that it was becom. **k** That is, with my protection, whereby they shall be safe. **l** Though his force for a time seemed to be broken, yet hee promiseth to restore it.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly loue among the Ierusalemite.

A Song of degrees, or Psalm of Dauid.

Dis, brethren to dwell euen **a** together.

against Dauid, though some favoured him, yet when hee was length they ioyned together like brethren, and therefore hee similitudes the commodity of brotherly loue.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe the measure and limits of his vocation.

c Hee was voyde of ambition and wicked desires.

a That is, with how great difficultie hee came to the kingdom, & with how great anxiety and care hee went about to build the Temple.

b Because the chiefe charge of the king was to set forth Gods glory, hee sheweth that hee could take no rest, neither would hee goe about any worldly thing, were it neuer so necessary, before hee had executed his office.

c That is, the Aarke, which was a signe of Gods presence.

d The common bruit was that the Aarke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceiued that thou wouldst place it in Ierusalem, which was barren as a Forrest, and compassed about onely with hills.

e That is, Ierusalem, because that a reward his Aarke should remouee to none other place.

f Let the effect of thy grace both appaere in the Priests and in the people.

a Because the greatest part were established King at length they ioyned together like brethren, and therefore hee sheweth by this

b To wit, of that
concomie.
c The Babylonians
spake thus in
mocking vs.
d Though by our
follie we should
be figne that we
had, yet more
in God.
e Albeit the faith-
full are touched
with their particu-
lar grieues, yet the
common sorrow
of the Church is
small griefe, and
vnto them and
is such that they
cannot but re-
member and
laure.
f The decay of
Gude Religion in
their country
was so grievous,
that no way could
make them glad,
except they were
restored. I Ac-
cording to Ezr. ch. 3. 1. and 1 Chron. 16. 28. v. 28. v. 29. v. 30. v. 31. v. 32. v. 33. v. 34. v. 35. v. 36. v. 37. v. 38. v. 39. v. 40. v. 41. v. 42. v. 43. v. 44. v. 45. v. 46. v. 47. v. 48. v. 49. v. 50. v. 51. v. 52. v. 53. v. 54. v. 55. v. 56. v. 57. v. 58. v. 59. v. 60. v. 61. v. 62. v. 63. v. 64. v. 65. v. 66. v. 67. v. 68. v. 69. v. 70. v. 71. v. 72. v. 73. v. 74. v. 75. v. 76. v. 77. v. 78. v. 79. v. 80. v. 81. v. 82. v. 83. v. 84. v. 85. v. 86. v. 87. v. 88. v. 89. v. 90. v. 91. v. 92. v. 93. v. 94. v. 95. v. 96. v. 97. v. 98. v. 99. v. 100. v. 101. v. 102. v. 103. v. 104. v. 105. v. 106. v. 107. v. 108. v. 109. v. 110. v. 111. v. 112. v. 113. v. 114. v. 115. v. 116. v. 117. v. 118. v. 119. v. 120. v. 121. v. 122. v. 123. v. 124. v. 125. v. 126. v. 127. v. 128. v. 129. v. 130. v. 131. v. 132. v. 133. v. 134. v. 135. v. 136. v. 137. v. 138. v. 139. v. 140. v. 141. v. 142. v. 143. v. 144. v. 145. v. 146. v. 147. v. 148. v. 149. v. 150. v. 151. v. 152. v. 153. v. 154. v. 155. 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v. 656. v. 657. v. 658. v. 659. v. 660. v. 661. v. 662. v. 663. v. 664. v. 665. v. 666. v. 667. v. 668. v. 669. v. 670. v. 671. v. 672. v. 673. v. 674. v. 675. v. 676. v. 677. v. 678. v. 679. v. 680. v. 681. v. 682. v. 683. v. 684. v. 685. v. 686. v. 687. v. 688. v. 689. v. 690. v. 691. v. 692. v. 693. v. 694. v. 695. v. 696. v. 697. v. 698. v. 699. v. 700. v. 701. v. 702. v. 703. v. 704. v. 705. v. 706. v. 707. v. 708. v. 709. v. 710. v. 711. v. 712. v. 713. v. 714. v. 715. v. 716. v. 717. v. 718. v. 719. v. 720. v. 721. v. 722. v. 723. v. 724. v. 725. v. 726. v. 727. v. 728. v. 729. v. 730. v. 731. v. 732. v. 733. v. 734. v. 735. v. 736. v. 737. v. 738. v. 739. v. 740. v. 741. v. 742. v. 743. v. 744. v. 745. v. 746. v. 747. v. 748. v. 749. v. 750. v. 751. v. 752. v. 753. v. 754. v. 755. v. 756. v. 757. v. 758. v. 759. v. 760. v. 761. v. 762. v. 763. v. 764. v. 765. v. 766. v. 767. v. 768. v. 769. v. 770. v. 771. v. 772. v. 773. v. 774. v. 775. v. 776. v. 777. v. 778. v. 779. v. 780. v. 781. v. 782. v. 783. v. 784. v. 785. v. 786. v. 787. v. 788. v. 789. v. 790. v. 791. v. 792. v. 793. v. 794. v. 795. v. 796. v. 797. v. 798. v. 799. v. 800. v. 801. v. 802. v. 803. v. 804. v. 805. v. 806. v. 807. v. 808. v. 809. v. 810. v. 811. v. 812. v. 813. v. 814. v. 815. v. 816. v. 817. v. 818. v. 819. v. 820. v. 821. v. 822. v. 823. v. 824. v. 825. v. 826. v. 827. v. 828. v. 829. v. 830. v. 831. v. 832. v. 833. v. 834. v. 835. v. 836. v. 837. v. 838. v. 839. v. 840. v. 841. v. 842. v. 843. v. 844. v. 845. v. 846. v. 847. v. 848. v. 849. v. 850. v. 851. v. 852. v. 853. v. 854. v. 855. v. 856. v. 857. v. 858. v. 859. v. 860. v. 861. v. 862. v. 863. v. 864. v. 865. v. 866. v. 867. v. 868. v. 869. v. 870. v. 871. v. 872. v. 873. v. 874. v. 875. v. 876. v. 877. v. 878. v. 879. v. 880. v. 881. v. 882. v. 883. v. 884. v. 885. v. 886. v. 887. v. 888. v. 889. v. 890. v. 891. v. 892. v. 893. v. 894. v. 895. v. 896. v. 897. v. 898. v. 899. v. 900. v. 901. v. 902. v. 903. v. 904. v. 905. 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in the mid^s thereof.
3 Then they that led, vs. captiues, required of
vs songs and mirth, when we had hanged vp our
harpes, saying, Sing vs one of the songs of Zion.
4 How shall wee sing, said we, a song of the
Lord in a strange land?
5 If I forget thee, O Ierusalem let my right
hand forget to play.
6 I doe not remember thee, let my tongue
cleare to the roofof my mouth: yea, if I preferre
not Ierusalem to my chiefest ioy.
7 Remember the children of I Edom, O Lord,
in the day of Ierusalem, which said, Raie it, raie
it to the foundation thereof.
8 O daughter of Babel, worthy to be destroy-
ed, blessed shalt thou be that rewardeth thee, as thou
hast serued vs.
9 Blessed shall be they that take thee and dasheth
thy children against the stones.

P S A L M. CXXXVIII.

David with reason raise praise to the goodness of God toward
him, the which he forgets, 4 That it is a mercie to worshipping
princes who shall praise the Lord together with him 6 And he is
affraid to lose the little comfort of Gods in the following, as
he hath had before of

A Psalm of David.

I will praise thee with my whole heart: *men be-
fore the gods will I praise thee.*
2 I will worship toward thine holy ^b Temple,
and praise thy Name, because of thy louing kind-
nesse and for thy truth: for thou hast magnified
thy Name about all things by thy word.
3 When I called, then thou heardest mee, and
hast increased strength in my soule.
4 All the ^d kings of the earth shall praise thee,
O Lord: for they have heard the wordes of thy
mouth.
5 And they shall sing of the wayes of the
Lord, because the glory of the Lords is great.
6 For the Lord is high, yet he beholdeth the
lowly: yet the proud he knoweth & afarre off.
7 Though I walke in the middes of trouble,
yet wilt thou reuine me: thou wilt stretch forth
thine hand vpon the wrath of mine enemies, and
thy right hand shall saue me.
8 The Lord will performe his worke toward
mee: O Lord, thy mercy endureth for euer: for-
saake not the workes of thine hands.

P S A L M. CXXXIX.

David to cleare his heart from all hypocritic, sheweth that there
is nothing so hid, which God seeth vs, 13 Which he confir-
meth by the creation of man, 14 After declaring his care and
sore of God, he protesteth to be content to all beateat con-
science Gods

To him that excelleth. A Psalm of David.
O Lord, thou hast tried me, and known me.
2 Thou knowest my sitting and my ris-
ing: thou understandest my thought afarre off.
3 Thou ^b compassedst my pathes, and my lying
downe, and art accustomed to all my wayes.
4 For there is not a word in my tongue, but
lo, thou knowest it wholly, O Lord.
5 Thou knowest my meaning before I speake.

a Euen in the pre-
sence of Angels
and of them that
haue authoritie
among men.
b Both the Temple
and ceremoni-
all seruice as
Christs coming
were abolished: so
that now God will
be worshipped
only in spirit and
truth. Iohn 4. 23.
c Tho' hast a
strongeard due
against mine out-
ward and inward
enemies
d All the world
shall confesse that
thou hast wonder-
fully preferred me,
and performed
by promise.
e Diligence of
place cannot hin-
der God to be in
every coele, and to iudge the wicked though they thinke that he
is afarre off. I Though mine enemies rage neuer so much, yet the Lord, which
hath begun his worke in me, will continue his grace to the end.

5 Thou holdest me straight behind and before,
and layest thine hand vpon me.
6 Thy knowledge is too wonderfull for mee:
it is so high that I cannot attaine vnto it.
7 Whither shall I goe from thy Spirit? or
whither shall I flee from thy presence?
8 If I ascend vnto heauen, thou art there: if I
lie downe in hell, thou art there.
9 Let me take the wings of the morning, and
dwell in the vttermost parts of the sea:
10 Yet thither shall thine hand leade mee, and
thy right hand hold me.
11 If I say, Yet the darkenesse shall hide mee,
euen the night shall be light about me.
12 Yea, the darkenesse hideth not from thee:
but the night finisheth as the day: the darkenesse
and light are both alike.
13 For thou hast possessed my reins: thou
hast covered me in my mothers wombe.
14 I will praise thee, for I am ^b fearfully and
wonderfully made: marvellous are thy workes,
and my soule knoweth it well.
15 My bones are not hid from thee, though I
was made in a secret place, and fashioned be-
neath the earth.
16 Thine eyes did see me, when I was without
forme: for in thy booke were all things written,
which in continuance were fashioned, when there
was none of them before.
17 How deare therefore are thy thoughts
vnto me, O God! I how great is the sum of them?
18 If I should count them, they are more then
the sand: when I awake, I am still with thee.
19 Oh that thou wouldst slay, O God; the
wicked and bloody men; to whom I say, Depart
ye from me:
20 Which speake wickedly of thee, and being
thine enemies are lifted vp in vaine.
21 Doe not I hate them, O Lord, that hate
thee? and doe not I earnestly contend with those
that rise vp against thee?
22 I hate them with an vnfaigned hatred, as
they were mine vtter enemies.
23 Try mee, O God, and know mine heart:
prooue me and know my thoughts,
24 And consider if there be any way of wick-
kednes in me, and lead me in the way for euer.
steadfast of the world: when they would let vs to serue God sincerely, p. Or
any heinous way or rebellious meaning, that though he were himselfe a sinner, yet
was he not past to wickednesse, and to worke God by rebellion, q. That is,
continue thy favour towards me to the end.

P S A L M. CXL.

David complaineth of the enuies, false-ood and iniuries of his
enemies. 8 Am I she which he prophesied vnto the Lord, and
afflicteth himselfe in his helpe and succour. 12 Wherefore he
prophesied the Lord, and to assure themselves of
his iudgement.

To him that excelleth. A Psalm of David.
Deliver mee, O Lord, from the cuill man: pre-
serue me from the cruel man:
2 Which imagine euill things in their heart
and make warre continually.
3 They have sharpened their tongues like a ser-
pent: s adders poison vnder their lips. Selah.
4 Keepe mee, O Lord, from the handes of the
wicked: preserve me from the cruel man, which
purposeth to cause my steps to slide.
5 The proude haue layde a snare for me, and
spread a net with cordes in my pathway, and let
gremmes forme. Selah.
6 Therefore I said vnto the Lord, Thou art my
God; heare, O Lord, the voice of my prayers.

d Thouf guide me
with thine
hand, that I can
truste no way, but
wher thou art,
pointest me.
e From thy power
and knowledge?
f Thy power doth
to fall hold mee,
that can escape
by no means
from thee.
g Though darke-
nesse be hidde
vnto mine eyes,
thy light is as
well as the light.
h Thou hast made
me in all prets, and
therefore must
needes know mee.
i Considering thy
wonderfull worke
in forming me, I
cannot but praise
thee and praise thy
mighty power.
k That is, in my
mothers wombe,
which he com-
pareth to the in-
ward parts of the
earth.
l Seeing that thou
diddest know mee
before I was con-
firmed of either
fish or bone, much
more now must
thou know me
when thou hast
fashioned me.
m How might wee
to euen the excel-
lent declaration
of thy wick-
edome in the
creation of many
I continually see
new occasions to
meditate in thy
wisdom and to
praise thee.
n He teacheth vs
boldly to condemne
all sheeared of
the wicked, and
to continue in
thee.

e He calleth to God with lively faith, being assured of his mercies because he had beforetime proued, that God helped him euer in his dangers.
 f For it is in Gods hand to overthrow the counsels and enterprises of the wicked.
 g It seemeth that hee alludeth to Saul.
 h To wit, God for David saweth that they were reprobate, and that there was no hope of repentance in them.
 i Gods plague shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserved by thy faithfully prouidence and care.

7 O Lord God the strength of my saluation, thou hast covered my head in the day of battell.
 8 Let not the wicked haue his desire, O Lord: 8 performe not his wicked thought, lest they be proud. Selah.
 9 As for the chiefe of them that compass me about, let the mischief of their owne lips come vpon them.
 10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.
 11 For the backbiter shall not be established vpon the earth, euill shall hunt the cruell man to destruction.
 12 I know that the Lord will avenge the afflicted, and iudge the poore.
 13 Surely the righteous shal praise thy Name, and the iust shall dwell in thy presence.

P S A L . C X L I .

David being cruellly persecuted vnder Saul, sendeth vnto God to haue iudgement, 2 Desiring him to trouble his afflictions, that hee may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: hast thee vnto me: heare my voice, when I cry vnto thee.
 2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an evening sacrifice.
 3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.
 4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquity: and let me not care of their delicacies.
 5 Let the righteous mee in thee: for that is a benefite, and let him reprove me, and it shalbe a precious oyle that shall not breake mine head: for with in a while I shall euen pray in their miseries.
 6 When their iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweet.
 7 Our bones lie scattered at the graues mouth, as he that heweth wood or diggeth in the earth.
 8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule desitute.
 9 Keepe mee from the snare, which they haue layd for me, and from the gremes of the workers of iniquity.
 10 Let The wicked fall into his nes together while I escape.

P S A L . C X L I I .

The Prophet miseth admonished with seue, nor caried away with anger, nor sarced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer when he was in the cage.

I Cried vnto the Lord with my voyce: with my voice I prayed vnto the Lord.
 2 I powred out my meditation before him, and declared mine affliction in his presence.

a Davids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despise and murmur against God, or else seek to others than to God, to haue redresse in their miserie.

3 Though my spirit was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.
 4 I looked vpon my right hand, and beheld, but there was none that would know mee: all rege fauled me, and none cared for my soule.
 5 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.
 6 Hearken vnto my cry, for I am brought very low; deliuer me from my persecuters, for they are too strong for me.
 7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.
 8 Either to reioyce at my wonderfull deliuerance, or to mine head.

P S A L . C X L I I I .

An earnest prayer for remission of sinnes, acknowledging that the enemies and iust cruelly persecute him by Gods iudgements. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may possess the remans of his life in the true feare and seruice of God.

A Psalm of David.

Hear me prayer, O Lord, and hearken vnto my supplication: answer mee in thy truth, and in thy righteousness.
 2 (And euer not into iudgement with thy seruant: for in thy sight shall none that lieth, be iustified.)
 3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid mee in the darknesse as they that haue bene dead long agoe:
 4 And my spirit was in perplexitie in me, and mine heart within me was amazed.
 5 Tet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hand.
 6 I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.
 7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.
 8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I hid me with thee.
 10 Teach mee to doe thy will, for thou art my God: let thy good spirit leade mee vnto the land of righteousness.
 11 Quicken mee, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.
 12 And for thy mercy slay mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.
 13 Let thine holy Spirit counsel mee how to come forth of these great cares and troubles, I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power, k Hee confesseth that both the knowledge of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and smeth our hearts by his grace to obey him.
 l That is, iustly and aright: for so long as wee decline from our duty into error, m Which shall be a signe of thy fatherly kinde- nesse toward mee.
 n Refusing my selfe wholly vnto thee, and trusting in thy protection.

P S A L . C X L I I I I .

Hee praies the Lord with great affliction and humility for his kindness vnto David, and for his cruell persecutions, 5 Demanding helpe and the destruction of his wicked, 9 Promising to acknowledge the same with songs of praises, 13 And declaring wherein the felicity of a people consisteth.

† *Hee was afflicted in his afflictions, meaning, as a thing that coulde haue no issue, for, fought for my fauor.*
 b Though all meauisailed him, yet he knew that God would neuer forsake him.
 c For he was on all sides betwixt with his enemies, as though hee had beene in a most straight prison, let a crowne vpon

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.
 b That is, according to thy free goodwilke whereby thou defendest thine.
 c Hee knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies hee was innocent, and that in Gods fight all men are sinners.
 d He acknowledged that God is the onely true physician to heale him: and that he is able to raise him to life, though hee were dead long agoe, and tured to ashes.
 e So that only by faith, and by the grace of Gods Spirit, there was vp-holder.

f To wit, thy great benefites of old, and the manifold examples of thy fauour toward thine.
 g That is, speedily and in due season, these great cares and troubles that I might be defended by thy power, k Hee confesseth that both the knowledge of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and smeth our hearts by his grace to obey him.
 l That is, iustly and aright: for so long as wee decline from our duty into error, m Which shall be a signe of thy fatherly kinde- nesse toward mee.
 n Refusing my selfe wholly vnto thee, and trusting in thy protection.

¶ A Psalm of David.

Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my towre and my deliuerer, my shield, and in him I trust, which shal deeth my people vnder me.

3 Lord, what is man that thou regardest him? or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie: his dayes are like a shadow, that vanishest.

5 Bowe thine hauens, O Lord, and come downe: touch the mountaines, and they shal smoke.

6 Cast forth the lightning and scatter them: shoote out thine arrows, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great waters, and from the hand of strangers.

8 Who e moueth talketh vanitie, and their right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto Kings, and rescueth Dauid his seruant from the hurtnill sword.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand, is a right hand of falsehood:

12 That our sons may be as the plants growing vpon their youth, & our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be full & abounding with diuers forts, and that our sheepe may bring forth thiondreds, and ten thousand in our streets.

14 That our oxen may be strong to labour: that there be no inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that be so, yea blessed are the people wholie God is the Lord.

Who of a poore shepheard made me a valiant warrior & mightie conquerour. Hee my deliuerer and saviour for the Prophet canna is his himselfe in a psalm.

Hee comforteth that misery by his owne amittive power or pollicie his kingdome was quiet, but by the secret grace of God. To giue vnto God full praise, is to confesse our felicitie to be vanitie of his excellencye & that he bestoweth his rem vpon us of his free mercie. Hee desireth God to continue his graces, and to lend helpe for the present necessitie. By these maner of speeches hee teacheth that all the lesse of world cannot hinder Gods power, which hee apprehended by faith. That his deliuerer from the tumults of ouerween should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers. For though they haue hands, yet they keepe not his lawe. Hee desireth that hee through wicked Kings be called Gods tetrants, as Cyrus, 1645. so far as hee is vnto them to execute his iudgements: yet Dauid because of Gods promise, and they that role godly, are properly so called, because they serue not their owne affections but let fourth Gods glory. Hee desireth God to continue his benedicti vnto his people, containing the procreation of children and their good education among the chiefe of Gods benedicti. 1 That the very conuers of our houes may be full of flocks for the great abundance of his blessing. m Hee aspires to be not only the great comforter, but euery himselfe also Gods favourer. And if God giue not to all his children all the blessings, yet hee recompenseth them with better things.

¶ P S A L CXLV.

This Psalm is to be used when the Kingdome of David flourisheth. 1 Wherein hee describeth the wonderfull prouidence of God, as well in gouerning man as in preserving all the rest of his creature. 2 Hee praileth God for his iustitie and mercie. 3 Thus speaketh hee for his louing kinde mercie, that call vpon him, that praye him, and iust him: 4 For that which hee proposes to praile God for euer.

¶ A Psalm of David of praise.

O My God and King, I will extoll thee, and will blesse thy Name: or euer and euer.

2 I will blesse thee daily, and praile thy Name for euer and euer.

3 Great is the Lord, and most worthy to be praied, and his greatnesse is incomprehensible.

4 Generation shall praile thy works vnto generations euer.

Hee sheweth what sacrifices are pleasing and acceptable vnto God: vpon praile and thanksgiving, and seeing that God himselfe commendeth his benedicti to his seruants vs, wee ought neuer to be weary in praising him for the same. Hee by hee declareth that all power is in his hand, and that no worldly promotion ought to obscure Gods glory. e Finally as the end of man creation, and of his preferment in this worlde praile God: therefore hee requireth that not only wee, our felicitie in his, but euery all other do the same.

neration, and declare thy power.

5 I will meditate of the beauty of thy glorious maiestie and thy wonderfull workes,

6 And they shall speake of the power of thy featfull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteouesnesse.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praile thee, O Lord, and the Saints blesse thee.

11 They shew the glory of thy kingdome, and speake of thy power,

12 To caule his power to be knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifteeth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou givest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in truth.

19 He will fulfil the desire of them that feare him: he also will heare their cry, & will saue them.

20 The Lord preserveth all them that loue him: but hee will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for euer and euer.

reigneth in heauen, and suffer themselves to be governed by him, as of best. Hee praileth God not onely for that hee is beneficiall to all his creatures, but also in that that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giouing them strength and deliuering them. I Wholly appertaineth to the faithfull: and this vertue is contrary in infidelitie, doubting, impatientie, and murmuring. m For they will aske or will for nothing, but according to this will, 1. 10k. 5. 14. n That is, all men shall be bound to praile him.

¶ P S A L CXLVI.

Dauid declareth his great reioice that hee hath to praile God, 3 And teacheth not to trust in man, but onely in God, as in this, 7 Which deliuereth the afflicted, 8 Defendeth the strangers, comforteth the sorrowfull, and the widowes, 10 and assigneth for euer.

¶ Praiſe ye the Lord.

Praise thou the Lord, O my soule.

2 I will praile the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in Princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and hee returneth to his earth: then his thoughts perish.

5 Blessed is he that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth: the Sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which executeth iustice for the oppressed, which giueth bread to the hungry: the Lord looſeth the priſoners.

8 The Lord giueth sight to the blind: the

d Of thy terrible iudgements against the wicked.

e Erod 24. 6.

f Hee describeth after what sort God sheweth himselfe to al his creatures, though one sinne haue pronounced, his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot seele the sweet comfort of the same.

g The praife of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their sinnee, yet the faithfull are euen mindful of the same.

h Hee sheweth that all things are out of order, but onely whete God reigneth.

i Luke 1. 33.

k Who being in misery and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that

reigneth in heauen, and suffer themselves to be governed by him, as of best. Hee praileth God not onely for that hee is beneficiall to all his creatures, but also in that that hee iustly punisheth the wicked, and mercifully examineth his by the crosse, giouing them strength and deliuering them. I Wholly appertaineth to the faithfull: and this vertue is contrary in infidelitie, doubting, impatientie, and murmuring. m For they will aske or will for nothing, but according to this will, 1. 10k. 5. 14. n That is, all men shall be bound to praile him.

a Hee fliteth vpon himselfe and all his affections to praile God. b That God may haue the whole praife wherein hee is bidden all vaine confidence, (shewing that nature we are more inclined to put our trust in creatures, than in God as their creator. c As their vain opinion whereby they flattered themselves, and imagined wicked enterprises. d Hee encourage the godly to trust onely in the Lord. both for that his power is able to deliuer them from all danger, and for his promise like his will is most ready to doo it. e Whole faith and patience for a while heere, but at length hee shall see the world.

Though he wiseth them by affliction, hunger, imprisonment, and such like, yet his fatherly love and pity neuer faileth them, yea rather to his thiele are figures of his love

*M*eaning all that God retheth of worldly meanes & succour: he assureth the Church that God retheth for ever for the preferment of the same.

Lord raisest vp the crooked: the Lord floueth the righteous.

9 The Lord keepeth the strangers: he releueth the fatherlesse and widowe: but hee ouerthroweth the way of the wicked.

10 The Lord shall b reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

P S A L. CXLVII.

The Prophet praisth the b. w. wisdom, power, iudice, and prouidence of God vpon his creatures, a. Especially vpon his Church, which he gathereth together: after their dispersion, 19 Declaring his word and iudgement to be on them, as he hath done to most other people.

Praise ye the Lord, for it is good to sing vnto your God: for it is a pleasant thing and praise is comely.

2 The Lord doth builde vp *Jerusalem*, and gather together the dispersed of Israel.

3 He healeth those that are broken in heart, and bindeth vp their fores.

4 He counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power, his wisdom is infinite.

6 The Lord releueth the meeke, and abaisth the wicked to the ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth rain for the earth, and maketh the graffe to grow vpon the mountaines:

9 Which giueth to beasts their food, and to the young rauens that cry.

10 He hath no pleasure in the strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Praise the Lord, O *Jerusalem*: praise thy God, O Zion.

13 For hee hath made the barres of thy gates strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the flour of wheat.

15 He sendeth forth his commandement vpon earth, and his word runneth very swiftly.

16 Hee giueth snow like wood, and scattereth the hoare frost like ashes.

17 He casteth forth his yee like morsels: who can abide the colde thereof?

18 He sendeth his word and melteth them: hee casteth his wind to blow, and the waters flow.

19 Hee sheweth his word vnto *Isaac*, his statutes and his iudgements vnto *Iaakob*, his statutes and his iudgements vnto *Iaakob*, his statutes and his iudgements vnto *Iaakob*.

20 He hath not dealt so with euery nation, neither haue they known his iudgements. Praise ye the Lord.

He heareth when we ought to exercise our selues continually, and to take our paine: to wit, in praising God.

Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme a time to be cut off.

With all time, or taw for sinners.

Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him that can number and name all the starres

For the more high that the wicked climb, the greater is their fall in the end.

He heareth by the examples of Gods mighty power, godlye and wisdom, that we can uent want most in occasion to praise God.

For their crying is as it were a confession of their need, which cannot be refused, but by God onely, then if God show himselfe most of all of the most contemptible: for he can suffer them

with famelic, whom hee hath assured of life euerlasting: he thought to vse lawfull meanes in both profitable and pleasurable God, yett put our trust in him, is to defraud God of his honour. He doeth not ieruish his Church with all things necessary, but preferreth also the same, and maketh it strong against all outward force.

His secret working in all creatures is as a commandment to keep them in order, and to giue them mouing and staid immediately and without resting all things vpon him. As before he called Gods secret working in all his creatures by his word: in hee search here by his word, the doctrine of life euerlasting, which hee hath left in his Church as a most precious treasure.

The cause of this difference is Gods free mercy, which hath elected him in his Sonne Christ Iesus to salvation, and his iust iudgement, whereby he hath appointed the reprobate to eternal damnation.

P S A L. CXLVIII.

Hee praisth all creatures to praise the Lord in heauen and earth and all places, 14. Especially his Church for the power that hee hath giuen to the same, after that hee had beaten them, and ioyned them vnto him.

Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye his Angels: praise him, all his army.

3 Praise ye him, *sunne* and moone: praise ye him all bright starres.

4 Praise ye him, *heavens* of heavens, and *waters* that be at ouer the heavens.

5 Let them praise the Name of the Lord, for hee commanded, and they were created.

6 And hee hath established them for euer and euer: hee hath made an ordinance which shall not passe.

7 Praise ye the Lord from the earth, ye dragons and all depths.

8 Fire and haile, snow and vapours, stormy wind, which execute his word.

9 Mountaines and all hills, fruitful trees, and all cedars.

10 Beasts and all cattell, creeping things and feathered foules:

11 Kings of the earth, and all people, princes and all iudges of the world:

12 Young men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboue the earth and the heavens.

14 For hee hath exalted the borne of his people, which is a praise for all his Saints, euen for the children of *Israel*, a people that is necre vnto him. Praise ye the Lord.

not by chance or fortune, but by Gods appointed ordinance, as of his hart reioice, and the more hee that one is preferred, the more good is hee to praise God for the time: but neither his low condition or degree can be exempted from his ductie. That is, the dignitie, power and glory of his Church. By reason of his covenante made with *Abraham*.

P S A L. CXLIX.

A exhortation to the Church to sing vnto the Lord for his mercy and conuictio, that hee giueth his Saints against all mannes power.

Praise ye the Lord.

Sing ye vnto the Lord a newe song: let his praise be heard in the Congregation of Saints.

2 Let *Israel* reioyce in him that made him, and let the children of *Zion* reioyce in their King.

3 Let them praise his Name with the fute: let them sing praies vnto him with the tymbrel and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing loud vpon their beds.

6 Let the hie ast of God be in their mouth, and a two edged sword in their hands,

7 To execute vengeance vpon the heathen, and corrections among the people.

8 To binde their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

Because they are members of the same body, hee setteth them before our eyes, which are most willing hereto, and by their prompt obedience teach vs to do our dutie.

In that Gods glory shieth in these intelsible creatures, his their beautie is as a continual praising of God.

Not that there are diuers heates, but because of the spheres, and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heate.

That is, the raine which is in the middle region of the heare, which hee here comprehendeth vnder the name of che heate.

Meaning, the great & manifold filles, as waters, and such like.

Which come

For the greater good is hee to praise God for the time: but neither his low condition or degree can be exempted from his ductie. That is, the dignitie, power and glory of his Church.

By reason of his covenante made with *Abraham*.

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By reason of his covenante made with *Abraham*.

that continual rest and quietnes, which they should haue, if they would suffer God to rule them. c This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their private iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed.

a That in these
 them in their
 heart.
b If thou give thy
 felle to the true
 knowledge of God
 without by profit.
c Meaning that
 we must feele the
 knowledge of
 God with care
 and diligēce.
d Seeing that
 no labour must be
 spared.
e This faith here
 is the true wifedome
 to know
 and feare God.
f Or faith the saluacion.
g The word of
 God shall teach
 thee how to gouernethyselfe.
h That is word
 of God, which is
 the onely light, to
 follow their owne
 fantasies which
 are darkened.
i When they see
 any thing to euill
 as they see.
k Meaning that
 wisdom which
 is the word of God,
 shall preiour vs
 from all vices
 among this vice
 of whoredome, when
 to man is most
 prone.
l That is, her husband
 which is hee
 head and guide to
 gouerne her, from
 whom the ought
 not to depart, but
 to remaine in his subjection.
m Which if the
 promise made in
 marriage.
n Her acquaintance
 with her familiars,
 and them
 that haunt her,
 in the temporall and

MY sonne, if thou wilt receiue my wordes, and
 1 hide my commandments within thee,
 2 And caule thine eares to hearken vnto wisdom,
 and encline thine heart to vnderstanding,
 3 (For if thou callest after knowledge, and
 cryst for vnderstanding :
 4 If thou seekest her as silver, and searchest
 for her as for treasures,
 5 Then shalt thou vnderstand the feare of the
 Lord, and finde the knowledge of God.
 6 For the Lord giueth wisdom, out of his
 mouth cometh knowledge and vnderstanding.
 7 He will preuent the state of the righteous,
 he will be a shield to them that walke vprightly,
 8 That they may keepe the wayes of iudgement
 and he preferreth the way of his Saints.)
 9 Then shalt thou vnderstand righteousnesse
 and iudgement, and equite, and every good path.
 10 ¶ When wisdom entereth into thine heart,
 and knowledge deligheth thy soule,
 11 Then shall counsell preuent thee, and vnderstanding
 shall keepe thee,
 12 And deliuer thee from the euill way, and
 from the man that speaketh froward things,
 13 And from them that leaue the wayes of
 righteousnesse to walke in the wayes of darkenes:
 14 Which reioyce in doing euill, and deligh
 teth in the frowardnesse of the wicked,
 15 Whose wayes are crooked, and they are
 lewisy in their paths.
 16 And it shall deliuer thee from the strange
 woman, even from the stranger, which flattereth
 with her wordes.
 17 Which forsaketh the guides of your youth,
 and forgetteth the covenant of her God.
 18 Surely her mouth tendeth to death, and
 her paths vnto the dead,
 19 All they that goe vnto her, returne not againe,
 neither take they hold of the wayes of life.
 20 Therefore walke thou in the way of good
 men, and keepe the wayes of the righteous.
 21 For the iust shall dwell in the land, and
 the vpright men shall remaine in it.
 22 But the wicked shall be cut off from the
 earth, and the transgressor shall be rooted out
 of it.

To them that are dead in body and soule. ¶ They shall enjoy
 littell promise of God, as the wicked shall be void of them.

CHAP. III.

The word of God giueth life. 5 Trust in God. 7 Feare him
 9 Honour him as suffer his correction. 22 To them that
 follow the way of God, all things shall succede well.

MY son, forget not thou my law, but let thine
 heart keepe my commandments.
 2 For they shall increase the length of thy
 dayes, and the yeres of thy life, & thy prosperitie.
 3 Let not mercie and trueth forsake thee:
 bind them on thy necke, and write them vpon
 the table of thine heart.
 4 So shalt thou finde fauour and good vnderstanding
 in the sight of God and man.
 5 ¶ Trust in the Lord, with all thine heart,
 and leane not vnto thine owne wisdom.
 6 In all thy wayes acknowledge him, and he
 shall direct thy wayes.
 7 ¶ Be not wise in thine owne wayes: but feare
 the Lord and depart from euill.
 8 ¶ So health shall be vnto thy soule, and
 maynto vnto thy bones.

By this part he comprehendeth the whole body, as by health
 he meaneth all the benefite promised in the law both corporall and spirittual.

9 Honour the Lord with thy riches, and with
 the firstfruits of all thine increase.
 10 So shall thy barnes be filled with abundance,
 and thy presses shall burst wth new wine.
 11 ¶ My soule, reuile not the chastening of
 the Lord, neither bee grieued with his correction.
 12 ¶ For the Lord correcteth him whom hee
 loveth, even as the father correcteth his child,
 he deligheth.
 13 Blessed is the man that findeth wisdom, and
 the man that getteth vnderstanding.
 14 For the merchandise thereof is better than
 the merchandise of silver, and the game thereof
 better then gold.
 15 It is more precious then pearles: and all
 things that thou canst desire, are not to be
 compared vnto her.
 16 Length of dayes is in her right hand, and
 in her left hand riches and glory.
 17 Her wayes are wayes of pleasure, and all
 her paths prosperity.
 18 She is a tree of life to them that lay hold
 on her, and blessed is he that retaineth her.
 19 The Lord by wisdom hath laid the foundation
 of the earth, and hath established the hea
 uens through vnderstanding.
 20 By his knowledge the depths are broken vp,
 and the clouds drop down the dew.
 21 My soule, let not these things depart from
 thine eyes, nor obscure wisdom and counsell.
 22 So they shall be life to thy soule, and grace
 vnto thy necke.
 23 Then shalt thou walke safely by thy way:
 and thy foot shall not stumble.
 24 If thou sleepest, thou shalt not bee afraid:
 and when thou sleepest, thy sleepe shall be sweet.
 25 Thou shalt not feare for any sudden feare,
 neither for the destruction of the wicked when it
 cometh.
 26 For the Lord shall bee for thine assurance,
 and shall preuente thy foot from taking.
 27 ¶ Withhold not the good from the owners
 thereof, though there be power in thine hand
 to doo it.
 28 Say not vnto thy neighbour, Go and come
 again, and to morrow will I give thee, if thou
 haue it.
 29 ¶ Intend none hurt against thy neighbour,
 seeing he doth dwell without feare by thee.
 30 ¶ Serue not with a man causelesse, when he
 hath done thee no harme.
 31 ¶ Be not enuious for the wicked man, nei
 ther chide any of his wayes.
 32 For the froward abundance vnto the
 Lord: but his preuention with the righteous.
 33 The curse of the Lord is in the house of the
 wicked, but hee blesteth the habitation of the
 righteous.
 34 With the scornfull he scorneth, but hee
 giueth grace vnto the humble.
 35 The wicked shall inherite glory: but fooles
 dishonour, though they be exalted.

As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by the prophet they acknowledge that God was the giuer of all things, & that they were created to be filled with his commandment. In the same faithfull continuance God giueth us greater abundance. Psal. 135. 5. Psal. 136. 1.

Meaning, that
 that it is a
 wisdom, nei
 dereth more
 to be
 giueth of the
 word of God,
 shall hee
 boie corporall
 spirittual.
 I wish bringeth
 forth such fruit,
 that they that
 see the
 that hee
 the face of life
 in
 paradise.
 whereby he sheweth
 that this wisdom
 doeth more
 to the
 it was
 to be
 that all
 things
 were
 made
 by it.
 For thine
 peace.
 Chapter. 9.
 I wish
 God
 deliuer
 thee
 the
 wicked
 he will
 see
 the
 head
 of
 the
 world.
 Not only
 from
 them
 to whom
 the
 possession
 belongeth,
 but also
 thou
 shalt
 not
 keepe
 it
 from
 them,
 which
 haue
 need
 of
 the
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 That is,
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 ¶ Define
 not
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 That is,
 his
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 in
 the
 iudgement,
 which
 is
 hid
 and
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 from
 the
 world.
 ¶ He
 will
 shew
 by
 his
 plagues,
 that
 their
 scorning
 shall
 turne
 to
 their
 own
 destruction,
 as
 Chap. 16. 6.

d Deut. 8. 1. and 10. 6.
e A long life is the blessing of God which hee giueth to his, for that it is his, and hee giueth it.
f By mercie and trueth he meaneth the commandments of the first and second table: for the mercie & faithfulness that were ought to be toward our neighbours.
g Keepe them as a most precious jewel.
h Haethen cure in remembrance, he meaneth all the benefite

1 Wisdom and her fruits ought to be searched. 14 The way of the wicked will be destroyed. 20 By the word of God the heart is cured and comforted in the flesh.
 1 ¶ Honour the Lord with thy riches, and with the firstfruits of all thine increase.
 2 So shall thy barnes be filled with abundance, and thy presses shall burst wth new wine.
 3 ¶ My soule, reuile not the chastening of the Lord, neither bee grieued with his correction.
 4 ¶ For the Lord correcteth him whom hee loveth, even as the father correcteth his child, he deligheth.
 5 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.
 6 For the merchandise thereof is better than the merchandise of silver, and the game thereof better then gold.
 7 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
 8 Length of dayes is in her right hand, and in her left hand riches and glory.
 9 Her wayes are wayes of pleasure, and all her paths prosperity.
 10 She is a tree of life to them that lay hold on her, and blessed is he that retaineth her.
 11 The Lord by wisdom hath laid the foundation of the earth, and hath established the heavens through vnderstanding.
 12 By his knowledge the depths are broken vp, and the clouds drop down the dew.
 13 My soule, let not these things depart from thine eyes, nor obscure wisdom and counsell.
 14 So they shall be life to thy soule, and grace vnto thy necke.
 15 Then shalt thou walke safely by thy way: and thy foot shall not stumble.
 16 If thou sleepest, thou shalt not bee afraid: and when thou sleepest, thy sleepe shall be sweet.
 17 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked when it cometh.
 18 For the Lord shall bee for thine assurance, and shall preuente thy foot from taking.
 19 ¶ Withhold not the good from the owners thereof, though there be power in thine hand to doo it.
 20 Say not vnto thy neighbour, Go and come again, and to morrow will I give thee, if thou haue it.
 21 ¶ Intend none hurt against thy neighbour, seeing he doth dwell without feare by thee.
 22 ¶ Serue not with a man causelesse, when he hath done thee no harme.
 23 ¶ Be not enuious for the wicked man, neither chide any of his wayes.
 24 For the froward abundance vnto the Lord: but his preuention with the righteous.
 25 The curse of the Lord is in the house of the wicked, but hee blesteth the habitation of the righteous.
 26 With the scornfull he scorneth, but hee giueth grace vnto the humble.
 27 The wicked shall inherite glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

Wisdom and her fruits ought to be searched. 14 The way of the wicked will be destroyed. 20 By the word of God the heart is cured and comforted in the flesh.

HEARE, O yee children, the instruction of a father, and giue care to learne vnderstanding.
 and Minister, which is a father vnto the people, teache Chapter 1. verse 8.

Meaning, that
 that it is a
 wisdom, nei
 dereth more
 to be
 giueth of the
 word of God,
 shall hee
 boie corporall
 spirittual.
 I wish bringeth
 forth such fruit,
 that they that
 see the
 that hee
 the face of life
 in
 paradise.
 whereby he sheweth
 that this wisdom
 doeth more
 to the
 it was
 to be
 that all
 things
 were
 made
 by it.
 For thine
 peace.
 Chapter. 9.
 I wish
 God
 deliuer
 thee
 the
 wicked
 he will
 see
 the
 head
 of
 the
 world.
 Not only
 from
 them
 to whom
 the
 possession
 belongeth,
 but also
 thou
 shalt
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 That is,
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 ¶ Define
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 plagues,
 that
 their
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 shall
 turne
 to
 their
 own
 destruction,
 as
 Chap. 16. 6.

Chap 24 33-
c He expieth
liely the nature
of the flaggards
which though they
sleep neuer lo
long yet haue ne
uer enough, but
euer keere occasi
ons thereto. d
That is sudden
ly and when thou
lookest not for it
e It shall come in
such earnest that
art not able to
resist it. f
He heweth to
what innocencie
the idle pers
ons and flaggards
come, by calling
them vntirifery,
or the men of Belial,
and slanderous.
g Thus all his
goodness tendeth
to wicked doer
h Meaning, the
raging affections,
which carry a man
away in such fort,
that he cannot tell
what he doeth.
Or, it becometh.
I. Reade chap. 33.
k By the command
ment he meaneth
the word of God
l And by the
instruction, the
preaching and de
claration of the
same, which is
committed to the
Church. m
And reprehensions
when the
word is preached
bring vs to life.
n With her wan
ton looke and
gesture. o
In Measuring, that
face will neuer
cease till he haue
brought her to
beggers and then
he seeketh her desolu
tion. p
He heapeth
not their do
sheweth it is not
so abominable as
whoredome, for as
much as heel
might be rede
med: but adultery
was a perpetuall
in
flamy & death by
the law of God.
q Meaning, for
every necessitie.
r He, false in
heart. s
That is death
appointed by the
law, but which
baith abused his
will to admitt any

when wilt thou arise out of thy sleepe?
10 ¶ Tei a little sleepe, a little slumber, a little
folding of the hands to sleepe.
11 Therefore thy poutery commeth as one that
trauaileth by the way, and thy necessitie like an
armed man.
12 The vntirifery man f, and the wicked man
walketh with a toward mouth.
13 He maketh a signe with his eyes: he signifieth
with his feet: he is instructed with his fingers.
14 Lewd things are in his heart: he imagi
neth euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come speedily:
he shall be destroyed suddenly without recou
ery.
16 ¶ The sixe things doeth the Lord hate: yea
his soule abhorreth euen:
17 The haue eyes, a lying tongue, and the
hands that feed innocent blood.
18 An heart that imagineth wicked enterpris
es, heeete that bee swift in running to mischief.
19 A false witness that speaketh lies, and him
that raiseth vp contention among brethren.
20 ¶ My ionne keepe thy fathers commandment,
and forsake not thy mothers instruction.
21 Binde them alway vpon thine heart, and
tie them about thy necke.
22 It shall leade thee when thou walkest: it
shall watch for thee when thou sleepest, and when
thou walkest it shall talke with thee.
23 For the commandment is a lanterne, and
instruction a light: and correctiōs for instruction
are the way of life.
24 To keepe thee from the wicked woman,
and from the flattery of the tongue of a strange
woman.
25 Desire not her beautie in thine heart, neither
let her take thee with her eyes.
26 For because of the whoissh woman, a man is
brought to a morsell of bread, and a woman will
hunt for the precious life of a man.
27 Can a man take fire in his bosome, and his
clothes not be burne?
28 Or can a man goe vpon coales, and his feet
not be burne?
29 So he that goeth in to his neighbours wife
shall not be innocent, whosoever toucheth her.
30 Men do not despise a thiefe, when he stea
leth to satisfie his soule, because he is hungry.
31 But if shee be found, shee shall restore seuen
fold, or he shall giue all the substance of his house.
32 But hee that committeth adultery with a
woman, he is destitute of vnderstanding: hee that
doth it, destroyeth his owne soule.
33 He shall finde a wound and dishonour, and
his reproch shall neuer bee put away.
34 For ielousie is the rage of a man: therefore
he will not spare in the day of vengeance.
35 He cannot beare the sight of any ranfome:
neither will hee consent, though thou augment the
gifts.

CHAP. VII.

An exhortation to wisdom to the word of God, which will
preserve us from the basins, & misdoings are described.

My sonne, keepe my words, and hide my commandments
with thee.
2 Keepe my commandments, and thou shalt

live, and mine instruction as the apple of thine
eyes.
3 Bind them vpon thy fingers, and write them
vpon the table of thine heart.
4 Say vnto wiiedome, thou art my sister: and
call vnderstanding thy kinsfellowman.
5 That they may keepe thee from the strange
woman: men from the stranger that is smooth in
her words.
6 ¶ As I was in the window of mine house, I
looked thorow my window.
7 And I saw among the fooles, and considered
among the children a young man destitute of vnder
standing,
8 Who passed thorow the streete by her cor
ner, and went toward her house.
9 In the twilight in the evening, when the
night began to be blacke, and darke.
10 And beholde, there met him a woman with
an harlots behaviour, and full in heart,
11 (Shee is babling and loude, whose feet can
not abide in her house.
12 Now she is without, now in the streetes, and
lieth in wait at every corner)
13 So she caught him and kissed him, & with
an impudent face said vnto him,
14 I haue peate offerings: this day haue I
payed my vovves.
15 Therefore came I forth to meet thee, that I
might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, carpets
and laces of Egypt.
17 I haue perfumed my bed with myrre, aloes
and cynamon.
18 Come, let vs take our fill of love vntill the
morning: let vs take our pleasure in dalliance.
19 For mine husband is not at home: hee is
gone a journey farre off:
20 Hee hath taken with him a bag of siluer,
and will come home at the day appointed.
21 Thus with her great craft shee caued him to
yeeld, and with her flattering lips shee enticed him.
22 And hee followed her straightwayes, as an
oxe that goeth to the slaughter, and as a foole
to the stocks for correction,
23 Till a dart strike thorow his liuer, as a
bird hasteth to the snare, or knowing that hee is
in danger.
24 ¶ Heare we now therefore, O children, and
hearken to the words of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her pathes.
26 For shee hath caued many to fall downe
wounded, and shee hath slaine many by her.
27 Her house is the way vnto the graue which
goeth downe to the chambers of death.

shall be chastised. Febr. 12 is for his life. i Neither will our strength
thine that fall into the hands of the harlot. Chap. 7. 18.

CHAP. VIII.

Wisdoms declaration her excellencie, 11 riches, 15 power, 22
eternitie. 32 Shee hath called all to leaue and follow her.

Doth not wisdom cry? and vnderstanding
utter his voyce?
2 She standeth in the top of the high places by
the way in the place of the paths.
3 She crieth besides the gates before the city
at the entry of the doores,
4 O men, I call vnto you, and utter my voice
to the children of men.
5 Where the people did moell reuoyce,
which was the place of iustice,

a By this diu
fiy of wind, he
meaneeth that no
thing is sought to
be deate vnto a,
as the word of
God, nor that we
looke on any thing
more, nor mende a
ny thing so much,
b Solutiōn yeth
this parable to de
scribe tholy, that
the flatterer is ob
liged to be stud
ied by harlots.
c He sheweth that
there was almost
none so impudent,
nor they were a
fraid to be seene
& also their owne
consciēces did
accuse them which
cauled them to
seeke the night to
fetter their lib
tinesse.
d Argentum.
Or, iud.
e He describeth
certaine conditions,
which are pecu
liar to harlots,
f Ebr. the strength
of her face.
g Because that in
peace offerings a
portion returned
to them that offer
ed, she sheweth
him that the hath
meat at home to
make good cheer
with, or else she
would vnto some
clocke of house
till she had gotten
him in her snare,
h Which declar
eth that harlots
onwardly will
seeme holy and
religious: both
because they may
be the better deceiue
others, and also
thinking by obser
uance of ceremonies
and offerings to
make satisfaction
for their sinnes.
i Or, cawed worke.
f Ebr. su hu band.
k Which thing
the pasture goeth
willingly to his owne
destruction,
l Which goeth
cheerfully, not
knowing that he
strength ead deliues

Chap. 1. 20.
a Salomon declar
eth that man is
cause of his owne
perdition, and that
he cannot pretend
no ignorance, for as
much as God call
eth to all men by
his word and by
his workes to fol
low, and
did moell reuoyce, and

5 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.

6 Giue care, for I will speake of excellent things, and the opening of my lippes shall teach things that be right.

7 For my mouth shall speake the truth, and my lips abhorre wickednesse.

8 All the wordes of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all e plain to him that will vnderstand, and all straight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate euill, as pride, and arrogancy, and the euill way: and a mouth that speaketh lewd things I doe hate.

14 I haue counsell and wisdom: I am vnderstanding and I haue strength.

15 By mee kings reigne, and princes decree iustice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke mee early, shall finde mee.

18 Riches and honour are with me: hence durables riches and righteousness.

19 My fruit is better then gold, *than* then fine gold, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousness and in the mids of the paths of iudgement.

21 That I may cause them that loue mee, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: I was *his* before his workes of old.

23 I was let vp from euilasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hills was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was there, when he set the compass vpon the depe:

28 When hee established the cloudes above: when he confirmed the fountaines of the depe:

29 When he gaue his decree to the sea, that the waters should not passe his commandment, when he appointed the foundations of the earth,

30 Then was I with him as a noui her, and I was daily his delight, reioicing alway before him,

31 And tooke my place in the compass of his earth: and my delight as with the children of men,

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse

folcand paining whereof is his respoko.

it not blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the postes of my doore.

34 For he that findeth me, findeth life, & shall obtaine fauour of the Lord.

35 But he that sinneth against mee hurteth his owne soule: and all that hate me, loue death.

C H A P. IX.

2 Wisdom calleth all to her. 7 The scorner will not be corrected, so The feare of God. 13 The conditions of the barke.

Wisdom hath built her house, and hath

set her b seven pillars,

2 Shee hath killed her vicuals, drawn her wine, and prepared her table.

3 Shee hath set forth her maidens, and crieth vpon the highest places of the citie, saying,

4 Who is it simple, let him come hither, and to him that is destitute of wisdom, the sayth,

5 Come, and eate of my meate, and drinke of the wine that I haue drawn.

6 Forake your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.

7 Hee that reproveth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked getteth himselfe a blot.

8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and he will loue thee.

9 Giue admision to the wife, and hee will be the wiser: teach a righteous man, and hee will increase in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding.

11 For thy daies shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman is troublefome: she is ignorant and knoweth nothing.

14 But she sitteth at the doore of her house on a seat, in the high places of the city,

15 To call them that passe by the way, that go right on their way, saying,

16 Who fo is simple let him come hither, and to him that is destitute of wisdom, shee saith al so,

17 Spollen waters are sweeter, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there: and that her gheists, are in the depth of hell.

19 Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things, k Thou shalt haue the chief profit and commodity thereof. 1 For the foolish woman, some vnderstand the wicked preachers, who counte it the word of God: as appeareth verie. 16 which were the wordes of the true preachers. as verie 4 but their doctrine is but as spollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselves boast thereof.

C H A P. X.

In this Chapter, and all that followe, vnto the thirtieth, the wise man vberth by diuers sentences, which hee calleth Parables, to followe verie, and seee vice: and also sheweth what profitable counsels of wisdom, and what kinde of proceedes of soe sheweth.

THE PARABLES OF SALOMON.

A wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness deliuereth from death.

c Meaning, that the word of God is easie vnto it, and which are not blinded by the price of this world.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent, nor good counsellor.

e So that he that doeth not here, will feareth not God.

f Whereby hee declareth that honours, dignitie, or riches come not of mans wisdom, or of industry, but by the prouidence of God.

g That is, study the word of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k Hee declareth hereby the diuinitie and eternitie of this wisdom,

which be magnified, and praised throughout this booke: meaning thereby the eternal Son of God Iesus Christ our Saviour, whom Saint Iohn calleth the word that was in the beginning, Iohn 1.

l Hee declareth the eternitie of the Sonne of God, which is meant by this word, Wisdom, who was before all time, and was perfect with the Father.

m Some reade a chief worker: signifying, that this Wisdom, even Christ Iesus, was consil with Gods his Father, & created creature, & fill worketh with him, as Iohn 1. 17.

n Whereby is declared, that the workes of the creation was no paine, but a solace vnto the wisdom of God.

o By which hee meaneth man, which is the worke of God, in whom wisdom tooke pleasure: inasmuch as for mans sake the diuine wisdom tooke mans nature and dwelt among vs, & filled vs with vnspokeable treasures: and this is the solace and pastime whereof is his respoko.

a Christ hath prepared him a Church,

b That is, many chief stayes and principall parts of his Church, were the Patriarkes, Prophets, Apostles, Pastors and Doctors.

c Hee commeth with wisdom with great graces that keepe open house for all that come d Meaning, true preachers, which are soe instructed with mans wisdom.

e Hee that knoweth his owne ignorance, and is voyde of malice.

f By the meat and drinke is meant the word of God, and the ministrations of the Sacrament, whereby God nourisheth his seruants in his house which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning, them that are incorrigible, which Christ calleth dogs and swine, or helpsaeth this in comparison, nor that the wicked should not be rebuked, but hee sheweth their malice and the small hope of profite.

i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things, k Thou shalt haue the chief profit and commodity thereof. 1 For the foolish woman, some vnderstand the wicked preachers, who counte it the word of God: as appeareth verie. 16 which were the wordes of the true preachers. as verie 4 but their doctrine is but as spollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselves boast thereof.

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z Meaning, true preachers, which are soe instructed with mans wisdom.

b Though he suffer for the iust to want for a time, yet he will feed him comfort in due season. *1 Petr. 1. 6.*

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A // slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall bee blessed: but the name of the wicked shall rot.

8 The wife in heart will receive commandements: but the foolish in tongue shall be beaten.

9 He that walketh uprightly, walketh boldly: but he that peruerteth his wayes, shall bee knowne.

10 Hee that winketh with the eye, worketh sorrow, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.

14 Wife men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strength: but the feare of the Lord is the strength of the poorty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as a fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde to no sorrowes with it.

23 It is as a pasture to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an euerslasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall not be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous knowe what is

acceptable: but the mouth of the wicked speaketh froward things.

C H A P. X I.

FALSE balances are an abomination vnto the Lord: but a perfit weight pleaseeth him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the trowardnesse of the transgressors shall destroy them.

4 Riches auale not in the day of wrath: but rightoufnesse deliuereth from death.

5 The rightoufnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The rightoufnesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vnjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurtheth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie rejoiceth: and when the wicked perish, there is ioy.

11 By the blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 Hee that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall bee sore vexed, that is fiery for a slanderer, and he that hateth his friend, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne selfe, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth rightoufnesse, shall reape a sure reward.

19 As rightoufnesse leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand vsyne in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 As a iewel of gold in a swines snout: so is a faire woman which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but hee that spareth more, then is right, surely cometh to poorty.

25 The liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 He that withholdeth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth honour: but he that seeketh euill, it shall come to him.

a Vnder this word hee couereth all false weights, measures and deceit.

b When man forgetteth himselfe, and thinketh to be exalted above his vocaſion, then God bringeth him to confusion.

c The yoke of the Lord is light: but the burden of men is grievous.

d The righteous shall be as a tree, that bringeth forth his fruit in due season.

e The righteous shall be as a tree, that bringeth forth his fruit in due season.

f The righteous shall be as a tree, that bringeth forth his fruit in due season.

g The righteous shall be as a tree, that bringeth forth his fruit in due season.

h The righteous shall be as a tree, that bringeth forth his fruit in due season.

i The righteous shall be as a tree, that bringeth forth his fruit in due season.

k The righteous shall be as a tree, that bringeth forth his fruit in due season.

l The righteous shall be as a tree, that bringeth forth his fruit in due season.

m The righteous shall be as a tree, that bringeth forth his fruit in due season.

n The righteous shall be as a tree, that bringeth forth his fruit in due season.

o The righteous shall be as a tree, that bringeth forth his fruit in due season.

p The righteous shall be as a tree, that bringeth forth his fruit in due season.

q The righteous shall be as a tree, that bringeth forth his fruit in due season.

r The righteous shall be as a tree, that bringeth forth his fruit in due season.

s The righteous shall be as a tree, that bringeth forth his fruit in due season.

t The righteous shall be as a tree, that bringeth forth his fruit in due season.

u The righteous shall be as a tree, that bringeth forth his fruit in due season.

v The righteous shall be as a tree, that bringeth forth his fruit in due season.

w The righteous shall be as a tree, that bringeth forth his fruit in due season.

x The righteous shall be as a tree, that bringeth forth his fruit in due season.

y The righteous shall be as a tree, that bringeth forth his fruit in due season.

z The righteous shall be as a tree, that bringeth forth his fruit in due season.

aa The righteous shall be as a tree, that bringeth forth his fruit in due season.

ab The righteous shall be as a tree, that bringeth forth his fruit in due season.

ac The righteous shall be as a tree, that bringeth forth his fruit in due season.

ad The righteous shall be as a tree, that bringeth forth his fruit in due season.

ae The righteous shall be as a tree, that bringeth forth his fruit in due season.

af The righteous shall be as a tree, that bringeth forth his fruit in due season.

ag The righteous shall be as a tree, that bringeth forth his fruit in due season.

ah The righteous shall be as a tree, that bringeth forth his fruit in due season.

c When their wickednesse shall be discovered, they shall be as dumble, and not knowe what to say.

d Shall be wike and abhorred both of God and man, contrary to their owne expectation which thinke to make their name immortal.

e When their wickednesse shall be discovered, they shall be as dumble, and not knowe what to say.

f Shall be wike and abhorred both of God and man, contrary to their owne expectation which thinke to make their name immortal.

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ah When their wickednesse shall be discovered, they shall be as dumble, and not knowe what to say.

* 17/14. 5. 13.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a prync enemy.

e The country is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.

f Will not make light report of others.

g Where God giveth store of grace, and wisdom, and counsel.

h Whose conversation is to knowe the Lord.

i He that doeth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 10.

k It is both good to himselfe, and to others.

l Though they make neuer for many friends, or thinke themselves neuer so sure, yet they shall not escape.

m It is of uncomely behaviour.

n They can looke for nothing but Gods vengeance.

o Meaning them that give liberally whom God bleſſeth.

p That is, the niggard.

q The fruit of blessing shall be made full.

r That provideth for the life of them that are in need.

s That is, the niggard.

t The fruit of blessing shall be made full.

u That provideth for the life of them that are in need.

v That is, the niggard.

w The fruit of blessing shall be made full.

x That provideth for the life of them that are in need.

y That is, the niggard.

z The fruit of blessing shall be made full.

aa That provideth for the life of them that are in need.

ab That is, the niggard.

q The enuious men that spare their riches to the hinderance of their families, shall be deuiued thereof miserably.
 r For though the wicked be rich, yet are they out of state in the godly, which are the possessors of the gifts of God. f That is, bringeth them to the knowledge of God. t Shall be punished as we deserue, 1. Pct. 4. 18.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leate.
 29 He that troubleth his owne house, shall inherit the winds, and the foole shall be a seruant to the wife in heart.
 30 The fruit of the righteous is as a tree of life, and he that is winneth soules, is wise.
 31 Behold the righteous shall be recompensed in the earth: how much more the wicked and the sinner.

CHAP. XII.

H E that loueth instruction, loueth knowledge: but he that hateth correction, is a foole.
 2 A good man getteth fauour of the Lord, but the man of wicked imaginatiōs will he cōdemne.
 3 A man cannot bee established by wickednesse: but the roote of the righteous shall not be mooued.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.
 5 The thoughts of the iust are righteous: but the counsels of the wicked are deceitfull.
 6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will be deliuer them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.
 8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, and is his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.
 11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth fruit.
 13 The euil man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a mans hand shall Giue him vnto him.
 15 The way of a foole is right in his owne eyes: but he that heareth counsel, is wise.

16 A foole in a day shall be known by his anger: but he that couereth shame, is wise.
 17 He that speaketh truth, will shew righteousness: but a false witness will deceite.

18 * There is that speaketh wordes like the prickings of a sword: but the tongue of wise men is health.
 19 The lip of truth shall be stable for euer: but a lying tongue is vanity incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be toy.
 21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delite.
 23 A wife may concealeth knowledge: but the heart of the fooles publisheth foolishnesse.
 24 * The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Housing in the heart of man doth bring

it downe: but a good word reioyceth it.
 26 The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them.
 27 The deceitfull man roseth not that hee mooke in hunting: but the riches of the diligent man are precious.
 28 Life is in the way of righteousnesse, and without path way there is no death.

get much by volaw will meanes yet will he not spend it vpon himselfe
 CHAP. XIII.

A Wife sonne will obey the instruction of his father: but a fcorner will heare no rebuke.
 2 A man shall eat good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard is lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked catcheth flander and shame.

6 Righteousnesse preserveth the vpright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man shall giue his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Only by pride doeth man make contention: but with the well aduised is wisdom.

11 The riches of vanity shall diminish: but hee that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wife man is as the well-spring of life, to turne away from the snares of death.

14 Good vnderstanding maketh acceptable: but the way of the diobedent is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth into euill: but a faithfull ambafadour is preservation.

18 Prouerbie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to foolles to depart from euill.

20 He that walketh with the wife shall be wise: but a companion of foolles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children and the riches of the sinner is layd vp for the iust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 * He that spareth his rod hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous careth to the contention of his mind: but the belly of the wicked shall want

k That is, words of comfort, or a cheerful minde, which is declared by his words, reioyceth a man, as a courteous minde killeth him
 l That is more libell in giuing.
 m Although hee selfe.

a If hee vseth his tongue to Gods glory, & the profic of his neighbour, God shall bleesse him.

b He euer desireth, but taketh no paines to get any thing.

f Cor. xij. 1

c For his power, he is not able to escape y^e threatenings, which the cruell oppresses vset against him.
 d When as euery man contenteth to haue the preeminence, and will not giue place to another.

e That is goods euill gotten.

f That is, with his owne labour, whereby hee is admonished of his duty.

* Chap. 25. 19. h Bringeth many inconueniences vnto himselfe and to others.

i As he is partaker of their wickednes, and beareth with their vices, so shall hee be punished alike as they are.

k Read Iob 27. 16. 17.

l God blesteth the labour of the poore, and comforteth their goods, which are obliging because they thinke they haue enough.

* Chap. 13. 12. ecci. 10. 2.

a They are so gathered in the fauour of God, that their roote shall prosper continually.
 † For strong, or gine, uel.

b As their conscience is right, lo shall they be able to speake for themselves against their accusers.

c The poore man in that is commended and yet lieth of his owne transgression, is mercifull, euento the very beast that doeth him seruice.
 * Chap. 28. 19. ecci. 20. 27.
 † Or, defence.

e Continually imagineth meanes how to doe harme to others.

f Meaning, their heart which is upright and doeth good to all.

g He standeth in his owne conceit, and commeth all others in respect of himselfe.

h Which breedeth his afflictions.

* Chap. 14. 5. i Which seeke nothing more then to provoke others to anger.

* Chap. 10. 4.

a That is, take paine to prohibe the bruce meaning, without labour, there is no profit. c For the maintenance of his own ambition, and not for Gods glory, as Simon Magus. f Doth not know the grieuoufnesse thereof, nor Gods iudgements against the same. g At a mans conscience is witness of his owne guile, so soothe cannot feele the ioy and comfort, which a man himselfe in himselfe.

A Wise woman buildeth her house: but the foolish destroyed it with her owne hands. 2 He that walketh in his righteoufnesse, feareth the Lord: but he that is lewd in his waies, despiseth him. 3 In the mouth of the foolish is the rodde of pride: but the lips of the wise preferre them.

4 Where none ^a oxe are, there the cribbe is empty: but much increase ^b commeth by the strength of the oxe. 5 A faithfull witness will not lie: but a false record will speake lies. 6 A corner seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge. 8 The wisdom of the prudent, is to vnderstand his way: but the foolishnes of the fool is in deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour. 10 The heart knoweth the bitterness of his ioy, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish. 12 There is a way that seemeth right to a man: but the issues thereof are the waies of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse. 14 The heart that declineth, shall be satiate with his owne waies: but a good man shall depart from him.

15 The foolish shall beleue every thing: but the prudent will consider his steps. 16 A wise man feareth, and departeth from euill: but a foole rageth, and is careless.

17 He that is hastic to anger, committeth folly, and a fustie bodie is hated. 18 The foolish do inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, and the wicked ^a at the gates of the righteous. 20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The finner despiseth his neighbour: but he that hath mercie on the poore, is blessed. 22 Do not they erre that imagine euill? but to them that thinke on good things, shall be mercie and truth.

23 In all labour their is abundance: but the talke of the lips bringeth only want. 24 The crowne of the wise is their riches, and the follie of the fool is foolishnesse.

25 A faithfull witness delineth soules: but a deceiver speaketh lies. 26 In the feare of Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoide the snares of death. 28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of a hastic minde, exalteth folly. 30 A sound heart is the life of the flesh: but enuie is the rotting of the bones.

31 He that oppresseth the poore, reprooeth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked shall be cast away for his malices: but the righteous hath hope in his death.

33 Wisdometh retheth in the knowe of him that hath vnderstanding, and is knowen in the mids of fooles.

34 Iustice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a king is in a wife seruant: but his wrath shall be toward him that is lewd.

C H A P. X V.

A Soft answer putteth away wrath: but grievous words stirre up anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooler babbleth out foolishnesse.

3 The eyes of the Lord in every place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the strowardnesse thereof is the breaking of the mind.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is a trouble.

7 The lips of the wife do spread abroad knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteoufnesse.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A scorne loueth not him that rebuketh him, neither will he go vnto the wise.

13 A ioyfull hart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is a little with the feare of the Lord, then great treasure, and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 An angry man stirreth up strife: but he that is slow to wrath, appeaseth strife.

19 The way of a flookish man is as a hedge of thornes: but the way of righteous is plaine.

20 A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but in the multitude of counsellers there is steadfastnesse.

23 A ioy commeth to a man by the answere of his mouth: & how good is a word in due season?

24 The way of life is on high to the prudent, to auoide from hell beneath.

25 The Lord will destroy the house of the proude men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure becom pleasant words, ble to the heart.

m Forasmuch as they are comid thereby and put to silence.

n Or, and the mercy of the people is a sacrifice for sinne.

* Chap. 25. 25.

* Verse 18.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c He that vnderstandeth from the word of God, cannot abide to be admonished, if there is nothing to be learned. d These things can be hid from the eyes of God, much lesse from the thoughts of men.

* Chap. 17. 22.

† Ebr bears.

† Psal. 37. 16.

* Chap. 29. 22.

e That is, hee ceedeth some leuor flay, and dare not goe forward.

* Chap. 10. 2.

f I reade Chap. 11. 14.

g If we will that our talke be comfortable, we must waite for a time and season.

h That is, when some and profitable to the heart.

l That is, the strength of a king standeth in many people.

o Or, body.

* Chap. 27. 5.

27 He that is greedy of game, troubleth his owne house: but he that hateth gifts, shall live.
 28 The heart of the righteous studieth to answer: but the wicked mans mouth bableth euil things.
 29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.
 30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.
 31 The eare that hearkeneth to the correction of life, shall lodge among the wise.
 32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.
 33 The feare of the Lord is the instruction of wisdom: and before honour *goeth* humility.

CHAP. XVI.

The preparations of the hart are in man: but the answer of the tongue is of the Lord.
 2 All the waies of a man are cleane in his owne eyes: but the Lord pondereth the spirits.
 3 Commit thy works vnto the Lord, and thy thoughts shall be directed.
 4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.
 5 All that are proud in heart, are an abomination to the Lord: though * hand is in hand, he shall not be vnpunished.
 6 By * mercy and truth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.
 7 When the wayes of a man please the Lorde, he will make all his enemies at peace with him.
 8 Better is a little with righteousness, then great revenues without equity.
 9 The heart of a man * purposeth his way: but the Lord doth direct his steps.
 10 A diuineement shall be in the lips of the king: his mouth shall not transgresse in iudgment.
 11 * A true waight and ballance are of the Lord: all the waights of the bag are his * worke.
 12 It is an abomination to kings to commit wickednesse: for the throne is established * by iustice.
 13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.
 14 The wrath of a king is as his messengers of death: but a wise man will pacifie it.
 15 In the light of the kings countenance is life: and his fauour is as a cloud of the latter raine.
 16 * How much better is it to get wisdome then gold: and to get vnderstanding, is more to be desired then siluer.
 17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.
 18 Pride *goeth* before destruction, and an high minde before the fall.
 19 Better it is to be of humble minde with the lowly, then to diuide the spoiles with the proud.
 20 He that is wise in his busines, shall find goue: and * he that trusteth in the Lord he is blessed.
 21 The wise in heart shall be called prudent: and the sweetnesse of the lips shall increase doctrine.
 22 Vnderstanding is a well-spring of life vnto the that haue it, and the instruction of fooles is folly.
 23 The heart of the wise guideth his mouth, and addeth doctrine to his lips.

24 Faire words are as an hony combe, sweetnesse to the soule, and health to the bones.
 25 * There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.
 26 The person that trauaileth, trauaileth for himselfe: for his mouth * craueth it of him.
 27 A wicked man diggeth vp euill, and in his lips is like * burning fire.
 28 A froward person foweth strife: and a tale-teller maketh diuision among princes.
 29 A wicked man deceiueh his neighbour, and leadeth him into the way that is not good.
 30 * He fluteth his eyes to deus wickednes: he moueth his lips, and bringeth euill to passe.
 31 Age is a crowne of glory, when it is found in the way of righteousness.
 32 Hee that is slow vnto anger, is better then the mighty man: and hee that ruleth his owne minde, is better then he that winneth a citie.
 33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morfell, if peace be with it, then Banhouse full of sacrifices with strife.
 2 A discreet seruant shall haue rule ouer a lewd sonne, and hee shall diuide the heritage among the brethren.
 3 As is the sining pot for siluer, and the furnace for gold, so the Lord tryeth the hearts.
 4 The wicked giueth heed to false lips, and a liar hearkneth to the naughty tongue.
 5 * Hee that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.
 6 Children children are the crowne of the elders: and the glory of the children are their fathers.
 7 High talke becommeth not a foole, much lesse a lying talke a prince.
 8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither loeuer it cometh.
 9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the ad prince.
 10 A reproofe entrench more into him that hath vnderstanding, then an hundred stripes into a foole.
 11 A feditious person seeketh onely euill, and a cruell messenger shall be faint against him.
 12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.
 13 * Hee that rewardeth euill for good, euill shall not depart from his house.
 14 The beginning of strife is as one that openeth the waters: therefore the contention becomedded with, leaue off.
 15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.
 16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?
 17 A friend loueth at all times: and a brother is borne for aduersitie.
 18 A man destitute of vnderstanding, toucheth the hand, and becommeth surety for his neighbour.
 19 He loueth transgression that loueth strife, and he that exalteth his gate, seeketh destruction.
 20 The froward heart findeth no good: and hee

That suffereh himselfe to be admondished by Gods word, which bringeth life: and io amendeth.
 k Meaning, that God exalteth none but them that are truly bumbled.

a He derideth the presumption of man, who dare attribute to himselfe anything, as to prepare his heart or such like, seeing that he is notable to speake a word, except God giue it him.
 b He thewas he: eby that he can sinetereh himselfe in his doings: calling that vertue, which God trecteth vice.
 † *Ebr. role.*
 c So that the iustice of God shall appeare in his glory: euen in the destruction of the wicked.

* *Chap. 11. 31.*
 d Two things might and opening life shall be taken that their finnes are forgiven, * *Chap. 15. 16.*
 † *Chap. 17. 16.*
 e He leueth the folly of a m, which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

* *Chap. 11. 7.*
 f If they betwae and iust, they are Gods work, and hee delighteth therein: but otherwise if they be false, they are the worke of the deuil, & to their condemnation that vic them.
 g They are appointed by God to rule according to equity and iustice.
 h That is, he findeth out many means to execute his wrath.

Which is most comfutable to the dry ground.
 † *Chap. 11. 10.*
 * *Chap. 8. 10.*
 † *Chap. 11. 10.*
 k Either that which the wicked teach others, or else it is fully to teach them that are malitious.

* *Chap. 14. 13.*
 † *Ebr. in web upon him.*
 m For he continueth himselfe and others.
 n With his whole industrie he laboureth to bring his wickednesse to passe.
 o That is, when it is ioined with vertue: or els the edict that the wicked are the more they are to be abhorred.
 p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.
 q For whereas were many sacrifices, there were many petitions giuento the people, wherewith they feasted.
 * *Eccles. 10. 26.*
 b That is, hal be made gouernour ouer the children.
 † *Chap. 14. 31.*

† *Ebr. she lips of an euill minde.*

c The reward hath great loue to gaine the hearts of men.
 d He that admoniseth the Prince of his fault, maketh him his enemy.
 e By the messenger is meant such means as God weth to punish the rebels.
 f Wherby he meaneth the wicked in his rage, who hath no feare of God.

* *Rom. 12. 17.*
 † *1 shuff. 5. 15.*
 † *1. pet. 3. 9.*
 † *1. sa. 3. 23.*

g What soiseth it the wicked to be rich, seeing he seetheth not his mind to wisdom?
 h So that he is more th a friend, euen a brother that helpeth in time of aduersitie.
 † *1. Read Chap. 6. 10.*
 i Lifteth vp himselfe about his degree.

that

that hath a naughty tongue, shall fall into euill.

21 He that begetheth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

22 * A ioyfull heart catcheth good health: but a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the l' bo-
some to wrest the wayes of iudgement.

24 * Wiselome is in the face of him that hath
vnderstanding: but the eyes of a foole are in the
corners of his foole.

25 A foolish sonne is a griefe vnto his father,
and a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust,
nor that the princes should smite such a for e-
quieite.

27 He that hath knowledge, spareth his words,
and a man of vnderstanding is of an excellent
spirit.

28 Euen a foole, (when he holdeth his peace)
is counted wise, and hee that stoppeth his lips,
prudent.

C H A P. X V I I I.

F O R the desire thereof hee will separate him-
selfe to seeke it, and occupie himselfe in all
wiselome.

2 A foole hath no delight in vnderstanding:
but that his heart may be discovered.

3 When the wicked cometh, then cometh
e contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe
d waters, and the welspring of wiselome is like a
flowing riuier.

5 It is not good to accept the person of the
wicked, to cause the righteous to fall in iudgment.

6 A fooles lips come with strife, & his mouth
calleth for stripes.

7 A fooles mouth is his owne destruction, and
his lips are a snare for his soule.

8 The words of a tale-bearer are as flatter-
ings, and they goe downe into the bowels of
the belly.

9 Hee also that is slouthfull in his worke, is
enioy the brother of him that is a great waster.

10 The Name of the Lord is a strong tower:
the righteous runneth vnto it, and is exalted.

11 * The rich mans riches are his strong citie:
and as an high wall in his imagination.

12 * Before destruction the heart of a man is
hautie, and before glory getteth lowlinesse.

13 * Hee that answereth a matter before hee
heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infir-
mitie: but he wounded spirit, who can beare it?

15 A wife heart getteth knowledge, and the
care of the wife seeketh learning.

16 A mans gift enlargeth him, and leadeth
him before great men.

17 * He that is first in his owne cause, is iust:
then cometh his neighbour and maketh en-
quire of him.

18 The lot causeth contentions to cease, and
maketh a partition among the mightie.

19 A brother offended is harder to winne then
a strong citie, and their contentions are like the
barre of a palace.

20 With the fruit of a mans mouth shall his
belly be satisfied, and with the increase of his lips
shall he be filled.

21 Death and life are in the power of the
tongue, and they that loue it, shall eat the fruit
thereof.

22 Hee that findeth a wife, findeth a good
thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the
rich answereth roughly.

24 A man that hath friends ought to shew him-
selfe friendly: for a friend is neerer a brother.

25 That is, oft times such are found as more
sure, then he that is more bound by duetie.

C H A P. X I X.

B E T T E R is the poore that walketh in his vp-
rightness, then hee that abuseth his lips, and
is a foole.

2 For without knowledge the minde is not
good, and hee that hasteth with his feet, sinneth.

3 The foolishnesse of a man peruerteth his
way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore
is separated from his neighbour.

5 * A false witness shall not be unpunished:
and he that speaketh lies, shall not escape.

6 Many reuerence the face of the Prince, and
every man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him:
how much more will his friends depart farre from
him? though he be instant with words, yet they
will not.

8 Hee that possesseth vnderstanding, loueth his
owne soule, and giueth wisdom to find goodnesse.

9 A false witness shall not be unpunished:
and hee that speaketh lies, shall perish.

10 Pleasure is not comely for a foole, much
lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his an-
ger: and his glory is to passe by an offence.

12 * The Kings wrath is like the roaring of a
lion: but his favour is like the dew vpon the grasse.

13 * A foolish sonne is the calamitie of his fa-
ther, * and the contentions of a wife are like a
continuall dropping.

14 House and riches are the inheritance of the
fathers: but a prudent wife cometh of the Lord.

15 Slothfulness catcheth to fall asleepe, and a
deceitfull person shall be afflicted.

16 Hee that keepeth the commandement, keep-
eth his owne soule: but hee that despiseth his
wayes, shall die.

17 Hee that hath mercy vpon the poore, lend-
eth vnto the Lord: and the Lord will recompen-
se him that which he hath giuen.

18 Chasten thy sonne while there is hope, and
let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punish-
ment, and though thou deliuer him, yet will his
anger come againe.

20 Heare counsell and receiue instruction, that
thou mayest be wise in thy latter end.

21 Many deuices are in a mans heart: but the
counsell of the Lord shall stand.

22 That that is to be desired of a man, is his
goodnesse, and a poore man is better then a lye.

23 The feare of the Lord leadeth to life: and
hee that is filled therewith, shall continue, and shall
not be visited with euill.

24 * The slouthfull hideth his hand in his bo-
some, and will not put it to his mouth againe.

25 * Smite a corner, and the foolish will be-
ware: and reprove the prudent, and he will vnder-
stand knowledge.

26 Hee that deftroyeth his father, or chafeth
away

o By the vngod of
the congue well
or euill, cometh
the fruit thereof
either good or bad,
p Hee that is ioy-
ned with a vertu-
ous woman to ma-
riage, is blessed of
the Lord, as Chap
ready to doe plea.

* Chap. 22. 6.

* Deut. 19. 19.
deu. 13. 69.

a To haue conso-
fort of them,
b Hee that is vp-
right in iudge-
ment, findeth fa-
uour of God.

c The free vse of
things are not to
be permitted to
him that cannot
vie them aright.

d That is, to couer
it by charitie, and
to doe therein as
may most serue to
Gods glory.

* Chap. 30. 9.

* Chap. 17. 21.

* Chap. 22. 3.

e As saie that
droppeth and ro-
teth the house,
* Chap. 18. 22.

f Though for a
time hee giue place
to counsell, yet
sooner after will hee
giue place to his
raging affections.

g Mans deuice that
not haue free will,
except God go-
uerne it, whose
purpose is un-
changeable.

h That is, that he
be honest: for the
poore man that is
honest, is to be
esteemed aboue
the rich which is
not vertuous.

* Chap. 22. 15.

* Chap. 21. 1.

i That is, the sim-
ple and ignorant
men learne, when
they see the wick-
ed punished.

* Chap. 15. 17.

h That is, secretly
and out of the bo-
some of the rich.
* Eccles. 8. 14.
and 8. 1.

i That is, wandre
to and fro, and
seeke not after
wiselome.
* Chap. 10. 11.
a For the well
doinge.

a Hee that loueth
wiselome, will se-
parate himselfe
from all impedim-
ents, and giue
himselfe wholly
to seeke it.
b That is, that he
may talke licenti-
ously of what so-
euer cometh to
mind.

c Meaning, such
one as contenteth
all others.

d Which can-
not be drawen
ouer, but bring
euer profit.

e That is, to fa-
uour him, and sup-
port him.

f They are soues
belieued, and en-
ter most deeply.
g Hee theweh
what is the refuge
of the godly a-
gainst all troubles.

* Chap. 10. 15.

* Chap. 16. 18.

* Eccles. 11. 8.

h The mind can
well beare the in-
finitie of the bo-
dy, but when the
spirit is wounded,
it is a thing most
hard to sustaine.

i Getteth him li-
berty to speake,
and fauor of them
that are most in
estimation.

k Hee that speaketh
first, is best heard
of the wicked
iudge, but when
his adversary en-
quireth out the
matter, it turneth
to his shame.

l If a controuersie
cannot otherwise
be decided, it is
best to cast lots to
know whose the
thing shall be.

m Appealeth
controuersie, which
are so stout that
cannot otherwise
bee pacified. n Which
for the strength
thereof will not
bow nor yield.

away his mother, is a lewd and shameful childe.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked wiewelle mocketh at iudgement, and the mouth of the wicked is swallowed vp iniquitie.

29 But iudgements are prepared for the scorner, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging; and whosoever is deceiued thereby, is not wise.

2 The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, is sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be meddling.

4 The slothfull will not plow, because of winter: therefore shall hee begge in summer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters, but a man that hath vnderstanding, will draw it out.

6 Many men will boast euery one of his owne goodnesse: but who can find a faithfull man?

7 He that walketh in his integritie, is iust, and blessed shall his children be after him.

8 A king that sitteth in the throne of iudgement, dethalet away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both thee, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouer-ty: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, It is naught, saith the buyer: but when he is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 Take his garment that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward, his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slanderer, discouereth secrets: therefore meddle not with him that flattereth with his lips.

20 Hee that curseth his father or his mother, his light shall be put in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, I will recompense euill: but wait vpon the Lord, and hee shall save thee.

23 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 The steps of a man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to denoure that which is sanctified, and after the vowes, to enquire.

26 A wife King scattereth the wicked, and causeth the wheele to turne ouer them.

27 The light of the Lord is the breath of

man, and searcheth all the bowels of the belly.

28 Mercy and truth preferre the King: for his throne shall be established with mercy.

29 The beauty of yong men is their strength, and the glory of the aged is the gray head.

30 The bluenesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XX.

The Kings heart is in the hand of the Lord, as the ringes of waters: he turneth it whiche- soeuer it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is haitie, cometh surely to pouertie.

6 The gathering of treasures by a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robbery of the wicked shall defoy them: for they haue refused to execute iudgement.

8 The way of some is peruerred and strange: but of the pure man, his worke is right.

9 It is better to dwell in a corner of the house top, then with a contentious woman in a house.

10 The soule of the wicked witheth euill: and his neighbour hath no fauour in his eyes.

11 When the corner is punished, the foolish is wise, and when one instructeth the wife, hee will receive knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, hee shall also crye and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bofome, great wrath.

15 It is ioy to the iust to doe iudgement: but definition shall to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, shall bee a poore man: and he that loueth wine and oyle, shall not be rich.

18 The wicked shall be a ransom for the iust, and the transfereour for the righteous.

19 It is better to dwell in the wildernesse, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and oyle: but a foolish man denouret it.

21 Hee that followeth after righteousness and mercy, shall finde life, righteousness and glory.

22 A wife man goeth vp into the cite of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hautie, and scornfull is his name, that worketh in his arrogance wrath.

25 The desire of the slothfull layeth him: for his hands refuse to worke.

26 Hee conuetteth euermore greedily: but the righteous gieth and spareth not.

A Take a pleasure and delight therein, as glutton and drunkards in delicate meats and drinckes.

2 By wine here is meant him that is glutton to wine, and so by strong drinke.

d When righteous iudgement is executed, there sion ceaseth, and vice dare not appeare.

1 Teach him wit, that here call not him selfe rashly into danger.

Though Kings seeme to haue all things at commandment, yet are they not able to bring their owne purposes to passe, any otherwise then God hath appointed: much like the intentionable.

1 Or, plowing. b That is, the thing whereby he is guided, or which hee bringeth forth as the fruit of his worke.

c Me that goeth rashly about his business, and without counsell

d Hee meaneth this chiefely of Judges and Princes, which leaue this vocation whereunto God hath called them, and pouerth their subiects to maintain their liues.

1 Or, as a great foolish.

2 Or, as a great foolish.

3 Or, as a great foolish.

4 Or, as a great foolish.

5 Or, as a great foolish.

6 Or, as a great foolish.

7 Or, as a great foolish.

8 Or, as a great foolish.

9 Or, as a great foolish.

10 Or, as a great foolish.

Chap. 13. 8.
1/4. 1. 3.
ecclesi. 34. 21.

Chap. 19. 5.
 In he may boldly
 testifie the truth
 that he hath
 heard.

27 The * sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witness shall perish: but he that heareth, * speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdom, neither vnderstanding nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and * louing fauour is aboue siluer and aboue gold.

2 * The rich and poore * meete together: the Lord is the maker of them all.

3 * A prudent man seeth the plague, and hideth himselfe: but the foolish goe on till, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the forward: but he that regardeth his soule, will depart farre from them.

6 Teach a child in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrowe is seruant to the man that lendeth.

8 Hee that rovdeth iniquitie, shall receaue affliction, and the seed of his anger shall faile.

9 * He that hath a good eye, he shall be blessed for hee getheth of his bread to the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loneth purenesse of heart for the grace of his lips, the King shall be his friend.

12 The eyes of the Lord preserue vs knowledge: but hee ouerthroweth the words of the transgressour.

13 The slouthfull man saith, I a Lyon is without, I shall be slaine in the street.

14 The mouth of strange women is as a deepe pithe with whom the Lord is angry, * shall fall therein.

15 Foolishnesse is bound in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 Encline thine care, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they bee directed together in thy lips.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee three times in counsels and knowledg,

21 That I might shewe thee the assurance of the words of truth, to answer the words of truth to them that fend to thee?

22 Robbe not the poore because hee is poore, neither oppresse the afflicted in iudgement.

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

24 Make no friendship with an angry man, neither goe with the furious man,

25 Left thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why * confess thou that hee should take thy bedde from vnder thee?

28 Thou shalt not * remouee the ancient boundes which thy fathers haue made.

29 Thou seest that a diligent man in his business standeth before kings, and standeth not before the base for.

CHAP. XXIIII.

When thou sittest to eate with a ruler, * consider diligently what is before thee,

2 And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: for it is a deceitfull meate.

4 Trauaile not too much to be rich: but cease from thy * wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches takeh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart: so will he fay vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt loose thy sweete words.

9 Speake not in the eares of a foole: for hee will despise the wisdom of thy words.

10 * Remoueth not the ancient boundes, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt imite him with the rodde, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall bee poore, and the sleeper shall bee clothed with rages.

22 Obey thy father that hath begotten thee, and despise not thy mother when he is old.

23 Buy the truth, but sell it not: likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and hee that begetteth a wife child, shall haue joy of him.

25 Thy father and thy mother shall bee glad, and he that bare thee shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes delight in my wayes.

27 * For a whorene is as a deepe ditch, and a

Which rashly put themselves in dang: for others, as Chap. 6.

Dist. 27. 17.
chap. 2. 10.

a Eate with fr. beuice
b Bruide thine
 petice: as it were by force and violence.
c For oft times the rich when they hid their interior to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Beloveth not the gifts that God hath giuen thee, to get worldly riches.
e That is conuotous, as contrary a good eye is taken for liberall, as Chap. 22. 9.
f He will not cease till hee hath done these some harmes, and his bittering words shall come to no vlie.
g Dist. 27. 17. chap. 22. 28.
h Chap. 22. 23.
i Chap. 13. 24. and 19. 18. ecclesi. 39. 21.

g That is, from destruction.

h The profperity of the wicked shall not continue.

i In the obseruation of Gods commandments.
 † Ebr. wine drinkers.
 † Ebr. diuorcers of husbands.

k Spee no cost for truths sake, neither depart from it for any gain.

l Clar thy selfe wholly to wisdom, Chap. 22. 12.

a Eccle. 7. 3.
 a Which cometh by welding.

b Chap. 29. 12.
 b Lie together, and haue need the one of the other.

c Chap. 19. 12.
 c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

d Bring him vt wearily, and he shall so continue.

e His authoritie, whereby he did oppresse others, shall be taken from him.

f Eccle. 31. 23.
 f Hee that is mercifull and liberall.

g He sheweth his princes should vie their familiarity, whose confidence is good, and their talke wise and godly.

h Faouour them that loue knowledge.

i He derideth them that inuent vaine excuses, because they would not doe their duty.

k So God punisheth one sioner by another, when he seetheth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.

n That is, sandy times.

† Ebr. in the gate.
 † Chap. 23. 11.
 o Haue not to doe with him that is not able to rule his affections: for he would hurt thee by his enill conversation.

* Chap. 7. 13
m She redcech many and cautieth them to offend God.

n Which by Arte made wine fteonger and more pleafant.

o That is dron broes fhall bring thee to auocadon.

p To foach great danger fhall thou be

q Though dron. heuene fhall make thon name infimile turn health, yet can thy not retaine.

* Pal. 37. 11
169 23. 17.

* Chap. 10. 18.

a In the place where wife dome fhould be iudged.

b Man hath no trull of his ftrength till he is in troubles.

c None can be ex cused if he helpe not the innocat when he is in danger.

d As hony is fweet and pleafant to the tafte, fo wife dome is to the foule.

e He is fubieft to many perils, but God deli uereth him.

f To be enuaged on cher

ftange woman is as a narrow pit.
28 * Alfo the lieth in wait as for a pray, m and the increafeth the tranfgreffours among men,
29 To whom is woe? to whom is sorrow? to whom is ftne? to who is murmuring? to whom are wounds without caufe? and to whom is the redrefle of the eyes?

30 *Euen* to them that tary long at the wine, to them that goe, n and feeke mixt wine.
31 Looke not thou vpon the wine, when it is red, m when it is fweh, th his colour in the cup, or goeth downe pleafantlv.

32 In the end thereof it will bite like a ferpent, and hurt like a cockatrice.

33 Thine eyes fh. llooke vpon ftange women, and thin. heart fh. l fpeake lewd thngs.

34 And thou fhalt bee as one that fleepeth in the mid. of the fea, and as he that fleepeth in the top of the mall.

35 They haue ftroken mee, fhals thou fay, but I was not ficke: they haue beate n mee, but I knew not, when I awoke: therefore will I q feeke it yet ftill.

CHAP. XXXIII.

B E not thou enuou againt euil men, neither defire to be with them.

2 For their heart imagineth deftruftion, and their lips peake n. chafe.

3 Through wife dome is an hou'e builded, and with wife dome it is eftablifhed.

4 And by knowledge fhall the chambers bee filled with all precious and pleafant riches.

5 A wife man is ftiong: for a man of vnderftanding increafeth his ftrength.

6 * For with counsell thou fhalt enterprife thy warre, and in the multitude of them that can giue counsell, o health.

7 Wife dome is high to a foole: therefore hee cannot open his mouth in the a gate.

8 Hee that imagineth to doe euill, men fhall call him an authour of wickedneffe.

9 The wicked thought of a foole is funne, and the former is an abomination vnto men.

10 I thou bee b faint in the day of aduerfitie, thy ftrength is small.

11 Deliber thou that are drawn e to death, and wilt thou not preferue them that are led to be ftaine?

12 If thou fay, Behold, we knew not of it: he that pond. with the hearts, doeth not hee vnderftand it? and he that keepeth thy foule, knoweth he it not? wul not be al. recompenfe euery man according to his wo. ks?

13 My fonn., eate d hony, for it is good. and the hony combe, r. r. is fweet vnto thy mouth.

14 So fhall the knowledge of wife dome bee vnto thy foule if thou find it, and there fhall be an ftend, and thine hope fhall not be cut off.

15 Lay no waite, O w cked man, againt the hon e of the righteous, and fpoile not his refting place.

16 For a iuft man e falleth feuen times, and rifeth againe: but the wicked fall into mifchiefe.

17 Bee thou not g ad when thine enemy falleth, and let not thine heart rejoice when hee ftumbleth.

18 Lft the Lord fee it: and it difpleafeth him, and he turne his wrath f from him.

19 * Pret not thy lye: be. caufe o the malicious, neither be enuious at the wicked. l.

20 For there fhall be none ende of plagues to

the euil man: * the light of the wicked fhall be put out.

21 My fonne, feare the Lord, and the King, and meddle not with them that are leditious.

22 For their deftruftion fhall rife fuddenly, and who knoweth the ruine of them g both?

23 ALSO THESE THINGS PERTENE TO THE WISE, It is not good j to haue refpect of any perfon in iudgement.

24 Hee that faith to the wicked, * Thou art righteous, him fhall the people curfe, and the multitude fh. l. abhorre him.

25 But to them that rebuke him fhall be pleafure, and vpon them fhall come the bliffing of goodneffe.

26 They fhall kiffe the lips of him that anfwereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, h and after, build thine houfe.

28 Bee not a witneffe againt thy neighbour without caufe: for wult thou deceiue with thy lips?

29 * Say not, I will doe to him as he hath done to mee, I will recompense euery man according to his worke.

30 I was paffed by the field of the ftouthfull, and by the vineyard of the man deftitute of vnderftanding.

31 And lo, it was all growen ouer with thorns, and nettles had covered the face thereof, and the ftone wall thereof was broken downe.

32 Then I beheld, and I confidered it well: I looked vpon it, and receiued k inftruftion.

33 Yet a little fleepe, l a little flumber, a little folding of the hands to fleepe.

34 So thy pouertie commeth as one that trauelleth by the way, and thy neceffitie like an armed man.

CHAP. XXXV.

I THESE ARE ALSO PARABLES OF Salomon, which the a men of Hezekiah king of Iudah b copied out.

T He glory of God is to c conceal a thing fe cret: but the d kings honour is to fearech out a thing.

2 The heauens in height, & the earth in deepeffe: & the c kings heart can no man fearech out.

3 Take the f drefle from the filuer, and there fhall proceede a veifell for the finer.

4 Take e away the wicked from the king, and his throne fhall be eftablifhed in righteouffines.

5 Boaft not thy felfe before the king, & ftand not in the place of great men.

6 * For it is better that it bee faid vnto thee, Come vp hither, then thou to be put lower in the prence of the prince who thine eyes haue feene.

7 Goe not forth haftily to ftrife, left thou know not what to doe in the end the eof, when thy neighbour hath put thee to fhame.

8 Debate thy matter with thy neighbour, and difcouer not the feeret to another.

9 Left hee that heareth it, put thee to fhame, and thine infamy doe not h ceafe.

10 A word poken in his place, is like apples of gold with pictures of filuer.

11 He that croueth the wife and the obedient care, is as a golden eareing, and an ornament of fine gold.

12 He that croueth the wife and the obedient care, is as a golden eareing, and an ornament of fine gold.

there that bee corrupted. * Luke 14. 10. I left whereto thou think'ft by thine queftion to haue an end of the matter, I put thee to the next trouble.

* Chap. 13. 9.

g Meaning either of the wicked and leditious, auerle 19 and 21. or of them that feare not God nor obey their King.

h Ebr. lo loom the face.

* Chap. 17. 15.

h Refure of the manes how o compite if before thou take any enterprise in hand.

* Chap. 20. 22. i He thought what is the vnto of the wicked to refureg wrong for wrong.

k That I might learn by another mans fault. I Rede Chap. 6. 10.

a Whom Hezekiah appointed for this purpose. b That is, gathered out of diuers books of Salomon c God doth not reueale the caufe of his iudgements to man.

d Before the King, which by the reuealed wo. dof God, the caufe of his doing must appeare, and therefore mult dif. gence trying out of caufes.

e He fweeth that it is too hard for a man to attaine to the reafon of all the feeret doings of f King, euen when he is upright and doeth his dutie. f When vice is removed from a King, he is a neede vnto the world for the Kings vice.

g It is not enough that hee be pure himfelfe: but that hee p. way o.

1 A threed wife of great heat, which men desire cold.

13 As the cold of the snow in the time of harvest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 As the doore turneth vpon his hinges, so doeth the slothfull man vpon his bed.

k Which hee so account appea- rance, and are no- thing within.

14 A man that boasteth of false liberalitie, is like clouds and wind without raine.

15 The slothfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

Chap. 19. 14.

l By no mishi- sting occasion to provoke him farther.

15 A Prince is pacified by staying of I anger, and a soft tongue breaketh the w^o bones.

16 The sluggard is wiser in his owne conceit, then seven men that can render a reason.

Chap. 19. 14.

m That is, the heart that is bent to anger, as Chap. 15.

16 I know hee found honey, eat that is sufficient for thee, lest thou be ouer full, and vomit it.

17 Hee that passeth by and meddeth with the sturke that belongeth not vnto him, is as one that taketh a dog by the eares.

Chap. 19. 14.

n Vnto moderately the pleasures of this world.

17 Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

18 As hee that smeth himselfe mad, casteth firebrands, arrows, and mortarall things.

Which disem- bleth himselfe to be that he is not.

o Which mel- tech it and con- sumeth it

18 A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 So dooth the deceitfull man with his friend, and faith, Am not I in sport?

Eccles. 28. 10.

p Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth & a sliding foot.

20 Without wood the fire is quenched, and without a tale-bearer the sturke ceaseth.

Chap. 18. 8.

q Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

20 Hee that taketh away the garment in the cold season, shalke vinger powder vpon all nitre, or like him that singeth songs to an heauie heart.

21 As the coole maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.

k They will not break out and utter themselves.

r Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

21 As hee that hateth thee, hee hungry, giue him bread to eat, and if he be thirsty, giue him water to drinke.

22 As silver drosse overlaid vpon a postcard, so are burning lips, and an euill heart.

Meaning, many heuie the num- ber certaintie, for the vncertaine.

s Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

22 For thou shalt lay thy coales vpon his head, and the Lord shall recompense thee.

23 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

m In the assembly of the godly.

t Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

23 As the North wind driueth away the raine, so doeth an angry countenance the flattering tongue.

24 Hee that diggeth a pit shall fall therein, and hee that collecteth a stone, it shall returne vnto him.

n In the assembly of the godly.

u Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

24 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 Though hee speake fauourably, beleue him not: for there are 15euen abominations in his heart.

o The malice thereof shall bee discovered in the congregation.

v Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

25 As are the cold waters to a weary soule, so is good newes from a farr country.

26 Heated may be covered by deceit: but the malice thereof shall bee discovered in the congregation.

p Delay not to see time, but take oc- casion when it is offered.

w Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

26 A righteous man falling downe before the wicked, is like a troubled well, & a corrupt spring.

27 Hee that diggeth a pit shall fall therein, and hee that collecteth a stone, it shall returne vnto him.

q Eccles. 22. 26.

x Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

27 It is not good to eate much hony: so to searce their owne glory, is not glory.

28 A false tongue hateth the afflicted, and a flattering mouth cauteh ruine.

r For the enuious are obdinate, and cannot be recou- ered.

y Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

28 A man that refraineth not his appetite, is like a citie which is broken downe and without walles.

29 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

s They are flatter- ing, and seeme friendfull.

z Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

29 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

30 As oymment and perfume reioyce the heart, so doeth the sweetness of a mans friend by heartie counsel.

t Trust not to thy worldly helpe in the day of thy trouble.

a Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

30 As the crowning vp of a precious stone in a heape of stones, so is hee that giueth glory to a foole.

31 My sonne, be wise, and reioyce mine heart, that I may answer him that reprocheth me.

u Reade Chap. 22. 3.

b Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

31 As a thorne standing vpon in the hand of a drunkard, so is a parable in the mouth of fooles.

32 As a prudent man seeth the plague, and hideth himselfe: so doeth the foolishe goe on full, and are punished.

v Take his garment that is surtie for a stranger, and a pledge of him for the stranger.

c Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

32 As the crowning vp of a precious stone in a heape of stones, so is hee that giueth glory to a foole.

33 Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

w A continual dropping in the day of aine.

d Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

33 As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

34 Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

x Take his garment that is surtie for a stranger, and a pledge of him for the stranger.

e Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

34 Seekest thou a man wren in his owne conceit? more hope of a foole then of him.

35 A continual dropping in the day of aine.

y Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

f Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

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58 A continual dropping in the day of aine.

v Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

c Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

58 A continual dropping in the day of aine.

59 A continual dropping in the day of aine.

w Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

d Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

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e Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

60 A continual dropping in the day of aine.

61 A continual dropping in the day of aine.

y Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

f Thou shalt asit were by force, o- uercome him, in so much that his owne confidence shall moue him to acknowledge thy heauiness and his heart shall be in- flamed.

61 A continual dropping in the day of aine.

62 A continual dropping in the day of aine.

z Hee that is patient with his friend with a loud voyce, rising early in the morning, it shall be counted to him as a euill.

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65 A continual dropping in the day of

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and shee as the oyle in his right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eat the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

21 As is the lining pot for silver, and the furnace for gold, so is euery man according to his dignitie.

22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestill, yett will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grass appeareth, and the herbes of the mountaines are gathered.

26 The kumbe are for thy clothing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustentance of thy maids.

CHAP. XXVIII.

The wicked flee, when none pursueth: but the righteous are bold as a lyon.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.

3 A poore man, if hee oppresseth the poore, is like a raging raine that leaueh no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, let themselves against them.

5 Wicked men vnderstand not iudgment: but they that seeke the Lord, vnderstand all things.

6 Better is the poore that walketh in his vprightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a child of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.

10 He that catcheth the righteous to goe astray by an euil way, shall fall into his own pit, and the vpright, shall inherite good things.

11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie c him.

12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is t tried.

13 Hee that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man that feareth alway: but hee that hardeneth his heart, shall fall into euill.

15 As a roaring lyon, and an hungry beare, so is a wicked ruler ouer the poore people.

16 A Prince destitute of vnderstanding, is also a great oppiessor: but hee that hateth couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 Hee that walketh vprightly shall bee srued: but hee that is forward in his wayes, shall once fall.

19 Hee that tilleth his land, shall be satisfied with bread, but hee that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to bee rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of bread.

22 A man with a wicked eye hath to riches, and knoweth not that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then hee that flattereth with his tongue.

24 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shall bee safe.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curies.

28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increafe.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly bee destroyed, and cannot be cured.

2 When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but hee that feedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his shame: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole pouereth out all his minde: but a wife man keepeth it in till afterward.

12 Of a Prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meete together, and the Lord lightheth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but

g Onechally man promoteth another to auger.

h There is no difference betweene man and man by nature, but only the grace of God maketh the difference.

i That is, he is either known to be ambitious & glorious, or humble and modest.

k This declareth the great goodness of God towards man, and the diligence that hee requireth of him for the preferment of his gifts.

l Because their owne conceit enuieeth them.

m The state of the common weale is oftentimes changed.

n Chap. 19. 1.

o For God will take away the wicked sinner, & giue his goods to him that shall follow them well.

p Because it is not of flesh which is grounded of Gods word or Law, which the wicked contemne.

q And in iudgement he is not wise.

r Chap. 29. 2.

s He is known by his doings to be wicked.

t Which standeth out in awe of God and is afraid to offend him.

u For he can neuer be satisfied, but euery opposeth and opposeth.

i None shall be able to deliuer him.

* Chap. 12. 11. eccles. 10. 27.

* Chap. 13. 11. and 20. 31.

k Hee will be abused for nothing.

l Meaning him that is couetous.

m Shall haue all things in abundance.

* Chap. 29. 3.

* Chap. 18. 12. 28. 107. are increased.

* Luke 15. 13.

n Hee that giueth ease to the flatterer, is in danger as the bird is before the snare.

o He is euer ready to fall into the snare that he layeth for others.

* Chap. 23. 3.

* Chap. 10. 28.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Corrupt thy soule, and he will give thee rest, and will give pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A servant will not be chastised wth words: though he stand fast, yet he will not stand awere.

20 Seest thou a man hastie in his matters there is more hope of a foole, then of him.

21 Hee that delicately bringeth vp his servant from youth, at length he will be euen as his sonnie.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him lowe: but the humble in spirit shall enjoy glory.

24 He that is partner with a chiefe, hateth his own soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but every mans iudgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

To humble our lues in consideration of Gods workes. 5 The word of God is pure. 11 Of the wicked and hypocrites. 15 Of things that are neuer faulter. 18 Of others that are wonderfull.

THE WORDS OF A GOVE THE SONNE OF IAKEN.

THE prophesie which the man spake vnto Ithiel, and to Ucal.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in mee.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Every word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his wordes, lest hee reprove thee, and thou be found a liar.

7 Two things haue I required of thee: denie me them not before I die.

8 Remoue farre from mee vanity and lyes: giue me not powertie, nor riches: feede mee with foodc conuenient for me,

9 Let I be full and denie thee, and say, Who is the Lord? or let I be poore and steale, and take the name of God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee when thou hast offended.

11 There is a generation that curseth their father, and doth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hauty, and there eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horseleech hath two daughters which shee giue, giue. There be three things that will not be punished: yea, foure that say nor, It is enough.

16 The graue, & the barren wombe, the earth, that cannot be satisfied with water, and the shee that saith nor, It is enough.

17 The eye that mocketh his father, & despiseth the destruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate,

23 For hateful woman, when she is married, & for a handmaid that is heiress to her mistress.

24 These be foure small things in the earth, yet they are a wife, and full of wisdom.

25 The pigmies a people not strong, yet prepare they their meate in summer.

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold vpon her hands, and is in kings places.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A luffy grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thine mouth.

33 When one churneth milke, hee bringeth forth butter, and he that wringeth his nose, causeth blood to come out, so he that foreth wrath, bringeth forth strife.

CHAP. XXXI.

Herbert is he that is in the midst of the sea, and he is the condition of a wife and a worthy woman.

THE WORDS OF KING O HEMUEL.

The prophesie which his mother taught him

What my sonnie & what the sonne of my wombe & what, O sonne of my desires!

3 Giue not thy strength vnto women, nor thy wayes, which lead to destroy kings.

4 It is not for kings, O hemuel, it is not for kings to drinke wine, nor for princes strong drinke.

5 Let hee drinke and forget the decree, and change the iudgement of all the children of affliction.

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

7 Let him drinke, that hee may forget his powertie, and remember his miserye no more.

8 Open thy mouth for the dumbe in the

The leach hath two lores in her tongue, which hee calleth her two daughters, whereby shee sucketh the blood, and is neuer satiate: ienou are the vicious extortioners insatiable, i which haue in the valley for caions.

Shee hath her desire, and alter counteriteeth as though she were an honest woman. i These commonly abuse the state whereunto they are called. m Which is married to her master after the death of her mistress. n They containe great doctrine and wisdom.

If man be not able to correpse these common things by his wisdom, we cannot attribute wisdom to man, but folly.

Make a stay, and continue not in doing euill.

That is, of Salomon who was called i. melch, that is, of God, because God had ordeined him to be king ouer Israel.

The doctrine which his mother Bath sheba taught him.

By this often repetition of one thing, she declareth her motherly affection.

Meaning, that women are the destruction of kings if they haunt them. e That is, the King must not giue himselfe to

ment f For wine doth comfort the heart, as Psal. 104. 15. g Defend their cause that are not able to helpe themselves. cause

Where there are not faithfull ministers of the word of God, e. He that is of a feruile, and rebellious nature, f. Or regard.

6 Chap. 15. 18. 7 Job 22. 29.]

He that feareth him more then God, falleth into a snare, and is destroyed. g Hee needeth not to feare the ruler: for what God hath appointed, that shall come to pass.

Who was an excellent man in vertue and knowledge in the time of Salomon. b Which were Agors chollera or scindere. c Heren hee declareth his great humilitie who would not attribute any wisdom to himselfe, but all vnto God. d Meaning, to know the secrets of God, as though he would say, None. e Psal. 19. 8. f Deut. 4. 2. and 12. 32. g He maketh this request to God.

Meaning, that they that purchase truth in their riches, forget God, and that by too much wealth, men haue no occasion to the same. g I accusing him without cause.

wantonne, and neglect his office, which is to execute iudgement f For wine doth comfort the heart, as Psal. 104. 15. g Defend their cause that are not able to helpe themselves. cause

caule of all the children of destruction.
 9 Open thy mouth, iudge righteously, and iudge the afflicted and the poore.
 10 ¶ Who shall find a vertuous woman? for her price is more above the price of siluer.
 11 The heart of her husband trusteth in her, and she shall have no need of help.
 12 Shee will doe him good, and not cuill all the dayes of her life.
 13 Shee seeketh wooll and flaxe, and Labourerth cheerfully with her hands.
 14 Shee is like the ships of merchants: shee bringeth her foode from afarre.
 15 And she is as a fish, which is yet night: and giveth her portion to her housholde; and the ordina y to her maides.
 16 She considereth a field, and k getteth it: and with the fruit of her handes shee planteth a vineyard.
 17 Shee girdeth her loynes with strength, and strengtheneth her armes.
 18 Shee seeth that her merchandise is good: her candle is not put out by night.
 19 Shee putteth her hands to the wheele, and her hands handle the spindle.

¶ He shall not beed to see y howe tall maner to gate his lang.

for more as al.

¶ Shee prepareth their meat betime, & shee purchaseth it with the price of her travail.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.
 21 Shee seareth not the snowe for her familie: for all her family is clothed with skarlet.
 22 Shee maketh herselfe carpets: fine linnen and purple is her garment.
 23 Her husband is known in the gates, when he sitteth with the elders of the land.
 24 She maketh h sheets, and selleth them, and giveth girdles vnto the merchant.
 25 Her strength and honour is her clothing, and in the latter day she shall ioyce.
 26 She openeth her mouth with wisdom, and the law of grace is in her tongue.
 27 Shee overleeth the wayes of her houshold, and eateth not the bread of idleness.
 28 Her child, on the vpp, and call her blessed. her husband also shall praye her, saying,
 29 Many daughters haue done vertuously: but thou surmountest them all.
 30 Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord shee shall be praysed.
 31 Giue her of the fruit of her handes, and let her owne workes praye her in the gates.

for wish double. 1. In the assemblies and places of iudgement. 2. In linnen cloth. 3. After shee had spoken the apparel of her body, he now declarereth the apparel of the spirit. 4. Her tongue is as a booke where by one might learne many good things: for the delight to talke of the word of God. 5. That is, doe her reverence. 6. Confesse her diligent labours, and condempne her therefore. 7. Forasmuch as the most honour is: at clad in the apparel of the maide.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deeuertie of vanities of this world: that man should not be addicted to the desire of the worldly life: they are he contenteth them pleasures, or in dispute and riches, showing that man shall not be able to seeke out his felicity in any of these things, but that he is to be contented with God, and that he is to be contented with God, and that he is to be contented with God, and that he is to be contented with God.

CHAP. I.

All things in this world are full of vanity, and of none indurancie. All mannes wisdom is as vanity and as a shadow.



¶ He wordes of the Preacher, the sonne of Dauid king in Ierusalem.
 2 Vanitie of vanities, sayeth the Preacher: vanitie of vanities, all is vanitie.

3 What comaeth vnto man in all his trauell, which he suffereth vnder the sunne?
 4 One generation passeth, & another generation succeedeth: but the earth remaineth for ever.
 5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.
 6 The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuit.
 7 All the riuers goe into the sea, yet the sea is not full: so the riuers goe vnto the place whence they returne, and goe.
 8 All things are full of labour: man cannot venter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
 9 What is it that hath bin? what that shall be: & what is it that hath bin done? that which shall be done: & there is no new thing vnder the sunne.
 10 One man dieth after another, and the earth remaineth long: and cometh to corruption. 11 By the sunne wind, and cometh to corruption. 12 By the sunne wind, and cometh to corruption. 13 By the sunne wind, and cometh to corruption. 14 By the sunne wind, and cometh to corruption. 15 By the sunne wind, and cometh to corruption. 16 By the sunne wind, and cometh to corruption. 17 By the sunne wind, and cometh to corruption. 18 By the sunne wind, and cometh to corruption. 19 By the sunne wind, and cometh to corruption. 20 By the sunne wind, and cometh to corruption. 21 By the sunne wind, and cometh to corruption. 22 By the sunne wind, and cometh to corruption. 23 By the sunne wind, and cometh to corruption. 24 By the sunne wind, and cometh to corruption. 25 By the sunne wind, and cometh to corruption. 26 By the sunne wind, and cometh to corruption. 27 By the sunne wind, and cometh to corruption. 28 By the sunne wind, and cometh to corruption. 29 By the sunne wind, and cometh to corruption. 30 By the sunne wind, and cometh to corruption. 31 By the sunne wind, and cometh to corruption. 32 By the sunne wind, and cometh to corruption. 33 By the sunne wind, and cometh to corruption. 34 By the sunne wind, and cometh to corruption. 35 By the sunne wind, and cometh to corruption. 36 By the sunne wind, and cometh to corruption. 37 By the sunne wind, and cometh to corruption. 38 By the sunne wind, and cometh to corruption. 39 By the sunne wind, and cometh to corruption. 40 By the sunne wind, and cometh to corruption. 41 By the sunne wind, and cometh to corruption. 42 By the sunne wind, and cometh to corruption. 43 By the sunne wind, and cometh to corruption. 44 By the sunne wind, and cometh to corruption. 45 By the sunne wind, and cometh to corruption. 46 By the sunne wind, and cometh to corruption. 47 By the sunne wind, and cometh to corruption. 48 By the sunne wind, and cometh to corruption. 49 By the sunne wind, and cometh to corruption. 50 By the sunne wind, and cometh to corruption. 51 By the sunne wind, and cometh to corruption. 52 By the sunne wind, and cometh to corruption. 53 By the sunne wind, and cometh to corruption. 54 By the sunne wind, and cometh to corruption. 55 By the sunne wind, and cometh to corruption. 56 By the sunne wind, and cometh to corruption. 57 By the sunne wind, and cometh to corruption. 58 By the sunne wind, and cometh to corruption. 59 By the sunne wind, and cometh to corruption. 60 By the sunne wind, and cometh to corruption. 61 By the sunne wind, and cometh to corruption. 62 By the sunne wind, and cometh to corruption. 63 By the sunne wind, and cometh to corruption. 64 By the sunne wind, and cometh to corruption. 65 By the sunne wind, and cometh to corruption. 66 By the sunne wind, and cometh to corruption. 67 By the sunne wind, and cometh to corruption. 68 By the sunne wind, and cometh to corruption. 69 By the sunne wind, and cometh to corruption. 70 By the sunne wind, and cometh to corruption. 71 By the sunne wind, and cometh to corruption. 72 By the sunne wind, and cometh to corruption. 73 By the sunne wind, and cometh to corruption. 74 By the sunne wind, and cometh to corruption. 75 By the sunne wind, and cometh to corruption. 76 By the sunne wind, and cometh to corruption. 77 By the sunne wind, and cometh to corruption. 78 By the sunne wind, and cometh to corruption. 79 By the sunne wind, and cometh to corruption. 80 By the sunne wind, and cometh to corruption. 81 By the sunne wind, and cometh to corruption. 82 By the sunne wind, and cometh to corruption. 83 By the sunne wind, and cometh to corruption. 84 By the sunne wind, and cometh to corruption. 85 By the sunne wind, and cometh to corruption. 86 By the sunne wind, and cometh to corruption. 87 By the sunne wind, and cometh to corruption. 88 By the sunne wind, and cometh to corruption. 89 By the sunne wind, and cometh to corruption. 90 By the sunne wind, and cometh to corruption. 91 By the sunne wind, and cometh to corruption. 92 By the sunne wind, and cometh to corruption. 93 By the sunne wind, and cometh to corruption. 94 By the sunne wind, and cometh to corruption. 95 By the sunne wind, and cometh to corruption. 96 By the sunne wind, and cometh to corruption. 97 By the sunne wind, and cometh to corruption. 98 By the sunne wind, and cometh to corruption. 99 By the sunne wind, and cometh to corruption. 100 By the sunne wind, and cometh to corruption.

a Salomon is here called a preacher, because that assembled the people, because he teacheth the true knowledge of God, and how men may hit to passe their life in this transitory world. b He condemneth the opinions of all men, after he hath written any thing, but in God alone, seeing that in this world all things are as vanities and nothing. c Salomon doeth not condemne mans labour, and his sweat, because there is no fall contentment in any thing vnder the heauen nor in any creature, forasmuch as all things are transitory. d One man dieth after another, and the earth remaineth long, and cometh to corruption. e By the sunne wind, and cometh to corruption. f There is which cometh to corruption. g There is which cometh to corruption. h There is which cometh to corruption. i There is which cometh to corruption. k There is which cometh to corruption. l There is which cometh to corruption. m There is which cometh to corruption. n There is which cometh to corruption. o There is which cometh to corruption. p There is which cometh to corruption. q There is which cometh to corruption. r There is which cometh to corruption. s There is which cometh to corruption. t There is which cometh to corruption. u There is which cometh to corruption. v There is which cometh to corruption. w There is which cometh to corruption. x There is which cometh to corruption. y There is which cometh to corruption. z There is which cometh to corruption.

10 Is there any thing, where of one may say, Behold this, it is new? or hath bin already in the old time that was before it.
 11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.
 12 ¶ I the Preacher haue been king ouer Israel in Ierusalem.
 13 And I haue giuen mine heart to search and find out wi doe by all things that are done vnder the heauen: (this I ore altteth hath God giuen to the sonnes of men,) to humble them thereby.)
 14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.
 15 That which is crooked, can none make straight: and that which faileth, cannot be numbered.
 16 I thought in mine heart, and said, Behold, I am become great, & excell in wisdom all them that haue been before me in Ierusalem: and mine heart hath seene much wisdom and knowledge.
 17 And I gaue mine heart to know wisdom, and knowledge, I made it, and for liness: I knew all o that this is a vexation of the spirit.
 18 For in the multitude of wisdom, much griefe: and he that increaseth knowledge, increaseth sorrow.
 19 For these are committed much to be remedied. I know all o that this is a vexation of the spirit. 20 For in the multitude of wisdom, much griefe: and he that increaseth knowledge, increaseth sorrow. 21 For these are committed much to be remedied. I know all o that this is a vexation of the spirit. 22 For in the multitude of wisdom, much griefe: and he that increaseth knowledge, increaseth sorrow. 23 For these are committed much to be remedied. I know all o that this is a vexation of the spirit. 24 For in the multitude of wisdom, much griefe: and he that increaseth knowledge, increaseth sorrow. 25 For these are committed much to be remedied. I know all o that this is a vexation of the spirit. 26 For in the multitude of wisdom, much griefe: and he that increaseth knowledge, increaseth sorrow. 27 For these are committed much to be remedied. 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h He prometh that if any could haue attained to the eternitie in this world by labour and studie, hee should haue obtained it, because hee had giuen a bowe altho all other. i Man of nature hath a desire to know, and yet is unable to come to the perfection of knowledge, which is the possession of wisdome, to humble man, and to teach him to depend onely vpon God. k Man is notable by his diligence to cause things to goe otherwise then they doe: neither can he number them, as vanities, which are and trouble of his, and with great paine of body and minde for when a man hath attained to the wisest, yet is his wisdome, yet is his wisdome.

CHAP. VIII.

a To obay princes and magistrates, by The worke of God passe mans meeleige.

Who is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his face shine: and the strength of his face shall be changed.

2 *1* Advertiseth to take heed to the mouth of the king, and to the word of the oath of God.

3 *2* Have not to go forth of his sight: stand not in an euill thing: for he will doe whatsoever pleaseth him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, because the misery of man is great vpon him.

7 For he knoweth not that which shall be: for who can tell him when it shalbe?

8 Man is not lord ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy k place, were yet forgotten in the cite where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner do euill an hundred times, and God prolongeth his dayes, yet I know that it shalbe well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall hee prolong his dayes: hee shall be like a shadow, because he feareth not before God,

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh accord^g to the worke of the wicked: and there be wicked men to whom it cometh according to the worke of the iust. I thought also that this is vanitie.

15 And I praied ioy: for there is no goodnes to man vnder the sunne, saue to eat and to drink and to reioyce: for this is adioyned to his labour the dayes of his life that God hath giuen him vnder the sunne,

16 When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man think to know it, he cannot finde it.

CHAP. IX.

8 To outward thing which can man knowe whom God loueth or hate, 11 No man knoweth his ende, 16 Wisdom exceedeth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and

their works are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as is the good so is the finner, he that sweareth, as he that teacheth an oath.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the finnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 All their loue and their hatred, and their enuy is nowe perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eat thy bread with ioy, and drink thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trouaile wherein thou labourest vnder the sunne.

10 All that thine hand shall find to doe, doe it with all thy power: for therein neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doeth man know his time, as the Fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little cite and few men in it, and a great King came against it, and compassed it about, and builded forts against it,

15 And there was found therein a poore and wic^d man, and he deliuered the city by his wisdom, but none remembered this poore man.

16 Then said I, Better is wisdom than strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The wordes of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisdom than weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisdom, 11 A slanderer is like a speere that can not be harmed, 16 Foolish kings and drunken priests, 17 And of good kings and princes.

a That is, doeth
g him fauour
and profiteth
h Whereat before
he was proud and
arrogant, he shall
become humble
and mecke.
c That is, that thou
okey the king and
keep the oath that
thou hast made for
the same cause.
d With draw out
thy selfe lightly
from y^e obedience
of thy Prince
e That is when
time is to obey,
and how farre he
should obey.
f Man of himselfe
is miserable and
therefore ought to
discussing to in-
crease the same,
but to worke all
things by wisdom
and counsell.
g Min hath no
power to saue his
owne life, and there-
fore must not rashly
cast himselfe into
danger.
h As commeth of
time to tyrants
and wicked rulers.
i That is, othelras
wicked as they.
k They that feare
God and worship
ped him according
as he had appointed.
l Where iustice
is delayed, there
is meere griefe.

m Which are pu-
nished as though
they were wicked,
as Chap. 7. 17.

n Read Chap. 9.

et.

a Meaning, whose
things he ought
to chule or refuse?
or man knoweth
not by the fore-
ward things, that
is, by prosperitie
or aduertyty whom
God doeth fauour
or hate: for he fea-
deth them as well
to the wicked as
to the goodly.
b In outward
things, as riches,
and poetrie, sick-
nesse and health,
there is no differ-
ence betwene
the goodly and the
wicked: but the
difference is, that
the goodly are as-
sured by faith of
Gods fauour and
assistance.
c He mocketh the
Epicures & carnal
men which made
their belly their
god, and had no
pleasure but in
his life, withing
eacker to be an ab-
iect and vile per-
son in this life:
then a man of au-
thoritie, and so to
die, which is meant
by the dog & lion.
d They flatter
themselves to be
in Gods fauour,
because they haue
all things in abun-
dance.
e Reioyce, be me-
ry, and spare for no
cost, thus speake
the wicked bellipods,
f Elr regardeth
his life.
g Chap. 11. 8.

h That the world-
lings say to prove
that all things are
lawfull for them,
and attribute that
to chance and for-
tune, which is done
by the providence
of God.
i That is, he doeth
not foresee what
shall come.

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lings say to prove
that all things are
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and attribute that
to chance and for-
tune, which is done
by the providence
of God.
i That is, he doeth
not foresee what
shall come.

Dead flies cause to stinke, and putrifie the oymnt of the apothecary: so doeth a little folly him that is in estimation for wisdome, and for glory.

2 The heart of a wife man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that hee is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leave not thy place: for gentleness pacieth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breaketh y^e hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, when hee is not charmed; no better is a babler.

12 The words of them out of a wife man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wickednesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him: for he knoweth not to goe into the g^ottie.

16 Wee to thee, O land, when thy King is a childe, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength, and not for drunkenesse.

18 By slothfulnesse the roofof the house goeth to decay, and by the idleness of the hands the house droppeth throw.

19 They prepare bread for laughter, and wine comforteth the lying, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall cary the voice, and that which hath wings shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. **4** No to dole of Gods prouidence.

8 All worldly prosperitie is but vanity. **9** God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon thee earth.

3 If the clouds be full, they will poure forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sowe, and he that regardeth the clouds, shall not reape.

5 As thou knowest not what is the way of the spirit, nor how the bones doe grow in the wombe

of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the Sunne.

8 Though a man liue many yeres, and in them all hee reioyce, yet he shall remember the dayes of his darkenesse, because they are many, all that cometh a vanity.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the light of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 These store take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on Gods yong, and not to asserre till age. **7** The younger man is to God. **11** W^hose is the gift of God, and confesse his fearing him and keeping his commandment.

Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeres approach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the bafe sound of the grinding, and hee shall rise vp at the voyce of the bird, and all the daughters of singing shall be abased.

5 Also they shall be afraid of the biting thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the stretes.

6 Whiles the siluer cord is not lengthened, nor the golden p^uer broken, nor the pitcher broken at the well, nor the wheele broken at the cistene.

7 And dust returne to the as earth it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caued them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, euen the words of truth.

11 The words of the wife are like goades and like nailes: s^o fastened by the masters of the assemblies, which are given by one: pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

a So that he doth all things well and busily, when the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angry with thee, be thou discrete, and not moored.

d Meaning that it is an euill thing when they that are in authority, faile and doe not their duty.

e They that are rich in wisdome and vertue.

f Psal. 116. p^{ro}u. 36. 27. eccles. 27. 26.

f Without wisdome a man taketh in hand, to doo that which hee is not able to doo.

g The ignorance and heartlesse of the wicked in such, that they know not common things, and yet will they asseue high waters.

h That is, without wilddom and counsell.

i Are giuen to their lusts and pleasures.

k Meaning, when hee is noble for vertue and wisdome and with the gifts of God. **l** That cannot worke euill secretly, but it shall be knowne.

a That is, be liberal to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

b As the cloudes that are full, poure out raine for the rich that haue abundance, must distribute it liberally.

c He exhorted to be liberal while we liue: for after these is no power.

d Hee that teacheth inconueniencies, when necessary requirers shall neuer see his duty.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble.

h He decideth them that see these delices in worldly pleasures, as though he would tell them to an account.

i To wit, anger, and enue.

k Meaning, carnal lusts which enuie to youth is giuen.

a Before thou come to continue all miserie: for when the cloudes remaine after the raine, man's griefe is increased.

b The hands, which keepe the bodie.

c The legs.

d The teeth.

e Theyes.

f The lips, or mouth.

g When the iawes shall cease to open, and not be able to chew any more.

h He shall not be able to sleepe.

i That is, the wind pipes or the reeds shall be deafe and not able to heare singing.

k To climb he because of their weaknesse, or theye soupe downe as though they were afraid lest any thing should hit them.

l They shall tremble as they goe, as though they were afraid.

m Their head shall be as white as the blossomes of an almond tree.

n They shall be able to heare nothing.

o Meaning the marrow of the backe bone and the sinewes.

p The little finger.

q That is, the veines.

r Meaning the haire. **f** Which is the head. **t** That is, beate, out of the which the head draweth the powers of life. **u** The soule incontinently goeth either to ioy or torment, and ceapeth not as the wicked imagine. **x** Which are well applied by the ministers, whom he calleth masters. **y** That is, by God.

These things cannot be comprehended in bookes or learned by studie but God must lift up thine heart that thou mayst only know that wisdom in the true felicity and the way therunto is to love God.

many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all : feare God and keepe his commandements ; for this is the whole

duetie of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and paraboles describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste and without reprobation. So that here is declared the singular loue of the bridegome toward the bride, and his great and excellent benefits wherewith hee doeth enrich her of his pure beauty and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirit small loue betweene Iesus Christ and his Church, 5 The domestical conceits that pertaine to the Church.

Et him kisse mee with the kisses of his mouth : for thy loue is better then wine.

2 Because of the b fauour of thy good oynments, thy name is as an oynment powred out : therefore the virgins loue thee.

3 Draw me : we will run after thee : the King hath brought mee into his chambers : wee will reioyce and be glad in thee : we will remember thy loue more then wine : the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the b curtaines of Salomon.

5 Regard vnto mee not because I am blacke : for the King hath looked vpon me, The fountes of my mother were angry against me : they made me the keeper of the vines : but I kept not mine owne vine.

6 Shew mee, O thou whom my soule loueth, where thou feedest, where thou liest at noone : for why should I be as the thar turneth aside to the flockes of thy companions ?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kids by the tents of the shepherds.

8 I haue compared thee, O my loue, to the troupe of horses in the charretts of Pharaoh.

9 Thy cheekes are comely with rows of fiones, and thy necke with chaires.

10 We will make thee borders of gold with studs of filuer.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me : he shall lie betweene my breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire : behold, thou art faire : thine eyes are like the doves.

15 My welbeloued behold thou art faire, and pleasant : also our bed is Greene.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ, 8 She heareth his voyce, 14 She is compared to the dove, 15 And the cunietie to the foxes.

I Am the rose of the fiedle, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters,

3 Like the apple tree among the trees of the forest fo is my welbeloued among the sonnes of men : vnder his shadow had I deliue, and safe downe : and his fruit was sweete vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples : for I am sick of loue.

6 His left hand vnder mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill he please.

8 If it be the voyce of my welbeloued : behold, he commeth leaping by the mountaines, and kipping by the hills.

9 My welbeloued is like a roe, or a yong hart : loe, he standeth behind our wall, looking forth of the windowes, shewing himselfe through the grat es.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past : the raine is changed, and is gone away.

12 The flowers appeare in the earth : the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs : and the vines with their small grapes haue cast a fauour : arise my loue, my faire one, and come away.

14 My doue, that art in the holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce : for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines : for our vines haue small grapes.

16 My welbeloued is mine, and I am his : hee feedeth among the lillies,

17 Vntill the day break, and the shadowes flee away : returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

The Church desireth Christ to be most ready to helpe her

CHAP.

12 Or a song of songs, so called because it is the chiefest of the songs, which Salomon made as in mention, 1 King 4 32.

This is spoken in the person of the Church or of the faithfull soule iustified with the desire of Christ, whom hee cleareth. b The feeling of thy great benefits, c They that are pure in heart and conuersion, d The faithfull confession that they cannot come to Christ except they be diuine, e Meaning, the fecerity that is not knowne to the world, f The Church conuerteth her spots and sinnes, but hath confidence in the fauour of Christ, g Cedar was the materiall of whome the Arabians that dwelt in tents, h Which which were all set with precious stones and iewels, i Consider not the Church by the outward appearance,

k The corruption of nature through fauce and affliction, l Mine owne beauty, which should haue moe fauour, m She conuerteth her owne negligence, n The spouse feeling her fault, shee, o To her husband only for succour, o Whom shee had called to the dignity of pastors, and they set forth their owne dreames in stead of thy doctrine, p Christ speaketh to his Church, bidding them that are ignorant to goe to the pastors to learne, q For thy spiritual beauty and excellencie there was no worldly treasure to be compared vnto thee, r The Church is ioyced that is admitted to the company of Christ, f Hee shall be moe deare vnto me, e Christ accepteth his Church, and commendeth her beauty, d That is, the heart of the faithfull, wherin Christ dwelleth by his Spirit,

14 Thus Christ perceiveth his Church about all other things, b The spouse testifieth her great desire toward her husband, but hee strenghteneth her and therefore shee desireth to be comforted, and felt, c Christ chargeth them which haue not doe to the Church, as it were by a solemn oath that they trouble not the quietnes thereof, d This is spoken of Christ, whoooke vpon him our nature to come to helpe his Church, e Forasmuch as his diuinity was hid vnder the cloke of our flesh, f So that we cannot haue full knowledge of him in this life, g That is, sinne and error is driven backe by the coming of Christ which is testified by the springtime, when all things flourish, h Thou that art ashamed of thy finnes come and shew thy selfe vnto me, i Suppress the hereticall whiles they are yong, that is, while they begin to show their malice, & destroy the vine of the Lord, in all dangers.

CHAP. III.

1 The Church desireth to be ioynd to Christ her husband & her deliuerance from the wylde nesse.

a The Church by might, that is in troubles seeketh to Christ, but is not incontinently heard.

1 My bed by night I sought him that my soule loued: I sought him, but I found him not.

b Shewing that although we be not heard at the first yet we must still continue in prayer, till we feele comfort.

2 I will rise therefore now, and goe about in the cite, by the streetes, and by the open places, & will seeke him that my soule loueth: I sought him, but I found him not.

c Which declareth that we must seeke vnto all of whom we hope to haue any succour. d Reade Chap. 1. 7.

3 The watchmen that went about the cite, found mee: & w^{om} I sayd, Hauē you seene him whom my soule loueth?

4 When I had past a litle from the, then I found him whom my soule loued: I tooke holde on him, and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

e This is referred to the Church of Israel, which was led by the wylde nesse for the ieremie vices. f For powder. g By the bed is meant the Temple which Salomon made.

5 O charge you, O daughters of Ierusalem, by the roses and by the hinds of the field, that yee stirre not vp, nor waken my loue vntill the please.

h All ye, that are of the number of the faithfull.

6 Who is hee that commeth vp our of the wylde nesse like pillars of smoke perfumed with myrre and incense, and with all the spices of the merchant?

i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

7 Behold his bed, which is Salomons: three score strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, euerie one hath his sword vpon his thigh for the feare s by night.

k He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

l Because Christ delighteth in his Church he commended all that is in her. m Chap. 6. 4.

11 Come forth, ye b daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

n He hath respect to the multitude of the faithfull, which are many in number.

CHAP. IIII.

1 The prayer of the Church. 2 She without blemish in his sight 3 The loue of Christ to merdher.

o Wherein are knowledge and zeale two precious iewels.

Behold, thou art faire, my loue: behold, thou art faire thine eyes are like the doves: among thy lockes * thine haire is like the b flocke of goates, which looke downe from the mountaines of Gilead.

p Christ prometh his Church to call his faithfull from all the corners of the world.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euerie one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threed of scarlet, and thy talke is comely. thy temples are within thy lockes as a peece of a pomegranate.

4 Thy neckes as the tower of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two e breastes are as two young roes that are twinnes feede among the lilies.

6 Vntill the day breake, and the shadowes flie away, I will goe into the mountaine of myrre and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 d Come with me from Lebanon, my spouse, run with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shener, and Hermon, from the denes of the Lyons, and from the mountaines of the leopards,

10 My sifter, my spouse, how faire is thy lone? how much better is thy loue then wine? and the fauour of thine oymntes then all spices?

11 Thy g lippes, my spouse, droppe as hony combs: hony and milke are vnder thy tongue, and the fauour of thy garments w as the fauour of Lebanon.

12 My sifter my spouse is as a garden inclosed, as a spring shut vp, and a fountain sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 Euen spikenard, and latiron: calamus, and cynamon with all the trees of incense, myrre and aloes, with all the chiefe spices.

15 O fountain of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blowe on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasaunt fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 She consules her husband, to she praiesh Christ her husband.

I am come into my garden my sifter, my spouse: I gathered my myrre with my spice: I ate mine honycombe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

2 b I sleepe but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sifter, my loue, my doud, my vndeified: for mine head is full of dewe, and my lockes with the drops of the night.

3 I haue put off my d coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrre, and my fingers pure myrre vpon the handles of the barre.

6 I opened to my welbeloued but my welbeloued was gone & past: mine heart was gone wher he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they smote me and wounded mee: the watchmen of the wals tooke away my vaile from mee.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 b O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doves vpon the riuers of waters, which are washt with milke, and remaine by the full vsfells.

13 His cheekes are as a bed of spices, and as sweete

c Christ calleth his Church sifter in respect that he had taken the flesh of man. f In that the made his Church beautiful and rich, he loued his gytia her. g Breaste of thy confession and thanksgiving. h The Church confesse that all her glory & beautie cometh of Christ, who is the true fountain of all grace. i Shee desireth Christ to comfort her, and to pouce the graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

a The garden signifieth the kingdom of Christ, where he prepareth the banquet for his elect.

b The spouse saith that she is troubled with the care of worldly things, which is meant by sleeping.

c Declaring the long patience of the Lord towards sinners.

d The spouse confesse her nakednesse, & that of herselfe she hath nothing, or feeling she is once made cleane, the promise not to defile her selfe againe.

e Shee moues in a rishim

f The spouse which should be a nother of Christ shall not finde him if she thinke to amount him with her good workes.

g Shee are the false teachers, which wound the conscience with their traditions.

h Shee alkeith of them which are godly (forasmuch as the law & saluati) should come out of Zion and Ierusalem that they would direct her to Christ.

i Shee desireth Christ to be comforted with his Spirit.

k Shee desireth Christ to be comforted with his Spirit.

sweete flowres, and his lippes like lillies dropping downe pure myrrhe.

14 His handes are rings of golde see with the chrysolite, his belly like white yuorie covered with Sapphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 O the fairest among women, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church searcheth her selfe of the loue of Christ. 2 The praises of the Church. 3 She is lone and enshelid.

My welbeloued is gone downe into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautiful, my loue, as b Tizrah, comely as Ierusalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they overcome me: mine hair is like a flocke of goats, which looke downefrom Gilead.

5 Thy teeth are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinned, and none is barren among them.

6 Thy temples are within thy lockes as a piece of a pomegranate.

7 There are d threescore Queenes, and fourscore concubins, & of the damself without number.

8 But my dower is alone and my vndefiled is she the only daughter of her mother, and she is deare to her that bare her, the daughters haue seene her, and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

9 Who is she that looketh forth as the morning faire, faire as the moone pure as the sunne, terrible as an armie with banners?

10 I went downe to the garden of nuttes, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my soule set me as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may behold thee: What shal you see in the Shulamite, but as the company of an army?

CHAP. VII.

1 The brante of the Church in all her voyces. 2 She is offered of Christ lone towards her.

1 Ow beautiful are thy goings with shoes, O princes daughter! the ioints of thy thighs are like iewels: the worke of the hand of a cunning workeman.

2 Thy naxill is as a round cup that wanteth not liquor, thy belly is as an heape of wheat compassed about with lilies.

3 Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a towre of yuorie: thine eyes are like the fish poyles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee as a skarler, and the tush of thine head like purple: the king is tied in the raffers.

6 How faire are thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will goe vp into the palme tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the fauour of thy nose like apples,

9 And the rooffe of thy mouth like good wine, which goeth streight to my welbeloued, and caught the lips of the ancient to speake,

10 I am my welbeloued, and his desire is toward me.

11 Come my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the smal grape: or whether the pomegranates flourish: there will I give thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 2 Shee is uphelden by him. 6 The vehement loue where with Christ loueth her. 11 She is the vine that bringeth forth fruit, so the spiritual Salomon, which is Iesus Christ.

O He that thou werest as my brother that sucked the breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I will lead thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you stir not vp, nor waken my loue, vntill she sleepe.

5 Who is this that cometh vp out of the wilderness, leaning vpon her welbeloued? I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 Set mee as a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: ielouise is cruel as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

8 Wee haue a little sifter, and free hath no breasts: what shall we doe for our sister, when she shall be spoken for?

9 If she be a wall, wee will build vpon her a siluer Palace: and if she be a doore, we will keepe her in with boards of cedar.

10 If I am a wall, and my breasts are as towres: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof, a thousand pieces of siluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon appertineth a thousand pieces of siluer, and two hundredeth in that thou keep the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, keepe away, and be like vnto the roe or to the yong hart vpon the mountaynes of spices.

467. 7. 10. 11.

h Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is constant here in carit among meo.

b Which was a faire and strong citie. King 14 17. c This declarith the exceeding loue of Christ toward his Church. * Chap 4 d Meaning, that the gifts are in me which Christ giueth to his Church: so that his fauourfull are many in number. e He heareth that e beginning of the Church was small but that it grew vnto a great multitude. f He went downe into the Synagogue to see what fruits came of the Iewe and of the Prophets. g I found nothing but rebellioe. h I ran as swift as the nobles of my people in their chariots. i O ye people of Ierusalem: for Ierusalem was called Shalem, which significth peace.

a He describeth the comely beauty of the Church in euery part which is to be made clead spiritually.

f Reade Chap. 45

e He desireth to come vnto thee, and to be in thy company. f Or galilee.

d This the spous speaketh.

e If the people that are called to Christ, bring forth any fruit.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. 107. me.

b Reade Chap. 2. 6

c Reade Chap. 3. 5

d The spouse desireth Christ to be spiced in her presence. e All loue with him.

e The Iewell Church speaketh this of the Church of the Gentiles. f If she be true and fait, she is meet for the husband to dwell in.

g The Church promitteth fidelity and constancie. h This is the vineyard of the Lord hired out, Mathe. 21. 33.

i Christ dwelleth in his Church, whose voyce the faithful heare. k The Church desireth Christ, that if he depart from them, yet that hee would liue to helpe them in their troubles.

I S A I A H.

THE ARGUMENT.

GOD, according to his promise, Deuteron. 18. 15. that he would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare unto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vilitie and profane of the people, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two Tables: secondly, to the promises and threatenings of the Lawe: and thirdly, to the Covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the Lawe. Wherunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely uttered it then Moses, and set forth more luckily Iesus Christ, in whom this Covenant of reconciliation was made. In all these things Iesiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee sawe that the disease of the people required. Hee declareth also many notable propheties which he had received of God, as touching the promise of the Messiah, his office and his kingdomes. Also of the favour of God toward his Church, & the vocation of the Gentiles, and their union with the Lawes. Which are as most principall points contained in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stood upon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priests tooke it down, and referred it among their Registers: and so by Gods providence these booke were preserved as a monument to the Church for ever. As touching his person and time, hee was of the Kings Booke (for Amoz, his father was brother to Azariah King of Iudah, as the best Writers doe agree) and prophesied more then 64. yeeres, from the time of Uzziab, unto the reigne of Manasseh whose father in law hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof: and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophets.

CHAP. I.

Iesiah prophesied the Times of their ingratitude and stubbornness, that neither for Lempiers nor punishment would amend, 1. Hee sheweth why their sacrifices are rejected, and wherein Gods true service standeth, 2. Hee prophesied of the destruction of Ierusalem, 25. and of the restitution thereof.



A Vision of Iesiah, the sonne of Amoz, which hee saw concerning Iudah and Ierusalem, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah.

Hearke O heavens, and hearken, O earth: for the Lord hath sayd, I have nourished and brought vp e children, but they haue rebelled against mee.

The fowle knoweth his owner, and the asse his masters crib: but Ierul hath not knownen: my people hath not understood.

Ah, sinfull nation, a people laden with iniquitie: as seeds of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the Holy one of Ierusalem to anger: they are gone backward.

Wherfore should ye be smitten any more?

Reade a King from Chap. 14. vnto Chap. 31. and 3. Chron. from Chap. 25. vnto Chap. 33. d Because men were obstinate and insensible, he calleth to the dumb creatures, which were more prompt to obey Gods worde, as Deut. 10. 1. e Hee declareth his great mercie toward the Iewes forasmuch as hee choose them above all other nations to be his people and children, as Deuteron. 10. 15. f The most brutish and dumb beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, o whom they haue receiued benefites without comprision. g They were not onely wicked as were their fathers, but witerly corrupt, and by their euill example incited others. h That is, him that standeth in Ierusalem. i What example is to seeke to amend you by punishment, seeing the more I care for you, the more ye rebel?

for ye fall away more and more: the whole is heauie, and the whole heart is sicke, and the whole heart is heauie.

From the sole of the foote vnto the head, there is nothing whole therein: but wounds and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp nor mollified with oyle.

Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow of a strangers.

And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

Except the Lord of hostes had reserved vnto vs euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

Heare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, & of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambes, nor of goates.

When ye come to appeare before mee, who

That is, all destroyed. e Ye that for your vices deserved all to be destroyed, as they of Sodom. f saith that God of his mercie reserved a little number. lamentations. 2. 12. g Although God commaunded these sacrifices for a time, as 25. dayes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme. 50. 13. Ieremiah 6. 20. Amos 5. 12. Micah 6. 7.

By naming the chief parts of the body, he figuriseth that there was no part of the whole body of the Iewes free from his rods.

Every part of the body is well the least as the chiefest, was plagued. m Their plagues were so grievous, that they were incurable, and yet they would not repent.

Meaning of them that dwell farre off, which because they looke for no advantage of that which remaineth, desirous all become them. o That is, Ierusalem.

p Because that he will cure haue a Church to call vpon his Name.

e Without faith
and repentance.
o Your facrifices
offered in the new
moones and feasts:
howe condemners
here by hypocrites
which thinke to
please God with
ceremonies, and
they therefore
are void of faith
and mercie.
x He that
where in the gi-
uents anaric, de-
ceit, cruelty, and
extortion which
is meant by blood,
there God will
show his anger, and
not except them,
though they seeme
reue in ſoholy as
Chap 19 3
y By this outward
washing he mea-
neth the ſpiritual:
exhorting the
Iewes to repent
and amend their
lives.
z This kind of
reasoning by the
ſcriptures ſeem
in many places
againſt the hypo-
crites, who pre-
tend much holie-
ty and religion in
word, but when
their charity and
loue toward their
brethren ſhould
appear, they de-
clare that they
haue neither faith
nor religion.
a To know if I
doe not care for
you without care,
b Left ſinners
ſhould pretend
any righteous
on Gods part, he
only willeth them to
be pure heart, and
he will ſorgue all
their ſinners were
they neuer ſo ma-
ny or great.
c He that
witheth at
his brether aduer-
ſity may endure
it, might be at-
tributed to his
owne ineredi-
ty and diabolical-
ty. d That is Ierusa-
lem, which had
promiſed fidelity
to me, and
e Given to conſtitute
and extortion, which
he ſignified before
by blood, ver. 15.
f What ſurety was
pure inate before, in
nowe zealous, though
they have an en-
tredly of man, which
thing they maintain
the wicked and the
extortioners: and
not ſurely do not
punish them, but
are at their ſide. h
When God will
reue him-
ſelfe to his Church,
he calleth himſelfe
The Holy one of
Iracl: but when
he hath reue with
his enemies, he is
called Mighty, as
againſt whom no
power is able to
reſiſt. i I will take
vengeance vpon
mine aduerſaries the
Iewes, and foſi-
ſh my Ieſus by
punishing them.
Which thing yet
he doeth with a
griefe, becauſe
of his Couenant.
k Left the faith-
full among the
Iewes ſhould be
offended with his
punishing, he ad-
deth their ſolomonia-
tion. l It is only
the worke of God
to puriſhe the
ſanctiſation of his
Church. m By
inſurre in ſeame
Gods faithfull
promiſe, which
ſaith he will de-
ſtroye the ſancti-
fication of his
Church. n The
wicked ſhall
norbe parta-
kers of Gods
promiſe. Plal. 93. o
That is the
treasurd place
where
ye commit
idolary which
was forbidden,
Deut. 16. 22.

required this of your hands to tread in my courts?
13 Bring no mo oblations: I in vaine: incenſe
is an abomination vnto me: I cannot ſuffer your
new moones, nor Sabbaths, nor ſolemne dayes (as it
is iniquitie) no ſolemne aſſemblies.
14 My ſoule hateth your new moones and
your appointed feaſtes: they are a burden vnto
me: I am weary to beare them.
15 And when you ſhall ſtretch out your hands,
I will hide mine eyes from you: and though ye
make many prayers, I will not heare: for your
hands are full of blood.
16 Y ſay you, I will, you keep cleane: take away
the cull of your workes from before mine eyes:
ceafe to doe euill.
17 Learne to doe well: ſeek iudgement, re-
lieue the oppreſſed: iudge the fatherleſſe and de-
ſend the widow.
18 Come now, and let vs reaſon together,
ſaith the Lord: though your finnes were as crim-
ſen, they ſhall be made white as ſnow, though
they were red like ſcarlet, they ſhall be as wool.
19 If ye content and obey, ye ſhall eate the
good thing of the land.
20 But if ye reſuſe and be rebellious, ye ſhall be
deſtroyed with the ſword: for the mouth of the
Lord hath ſpoken it.
21 How is the faithfull city become an har-
lot? it was full of iudgement, and iuſtice lodged
therein, but now they are murderers.
22 Thy filuer is become droſſe: thy wine is
mixt with water,
23 Thy princes are rebellious, and compani-
ons of thethees: euery one loatheth gifts, and fol-
loweth after rewards: they iudge not the father-
leſſe, neither doeth the widowes cauſe come be-
fore them.
24 Therefore ſaith the Lorde God of hoſtes
the Mighty one of Iſraell, Ah, I will leaue me of
mine aduerſaries, and auenge mee of mine ene-
mies.
25 Then I will turne mine hand vpon thee
and burne out thy droſſe, till it be pure, and take
away all thy thine.
26 And I will reſtore thy iudges as at the firſt,
and thy counſellers as at the beginning: after-
ward ſhalt thou be called a cite of righteouſnes,
and a faithfull cite.
27 Zion ſhall be redeemed in iudgment. and
they that returne in her, in iuſtice.
28 And the deſtroyer of the tranſgreſſours
and of the ſinners ſhall be together: and they that
forſake the Lord ſhall be conſumed.
29 For they ſhall be confounded for the okes
which ye haue deſired, and ye ſhall be aſhamed of
the gardens that ye haue choſen.
30 For ye ſhall be as an oke, whoſe leaſe ſadeth:
and as a garden that hath no water.

31 And the ſtrong ſhall bee as p row, and the
maker thereof, as a ſparke: and they ſhall both
burne together, and none ſhall quench them.

C H A P. II.

The Church ſhall be reſtored by Chriſt, and the Gentiles called.
The puniſhment of the rebellious and obſtinate.

The word that Iſaiah the ſonne of Amoz ſaw
vpon Iudah and Ierusalem.
2 * It ſhall be in the laſt dayes, that the moun-
taine of the Houſe of the Lord ſhall be prepared
in the top of the mountaines, and ſhall be exal-
ted above the hilles, and all nations ſhall flow
vnto it,
3 And many people ſhall go, and ſay, Come,
and let vs go vnto the mountaine of the Lord,
to the houſe of the God of Iaakob, and hee will
teach vs his waies and we will walke in his paths
for the Law ſhall goe fourth of Zion, and the
word of the Lord from Ierusalem,
4 And hee ſhall iudge among the nations,
and rebuke many people: they ſhall i
breake
their ſwords alſo into mattocks, and their ſpears
into ſiſhes: nation ſhall not lit vp a word a-
gainſt nation, neither ſhall they learne to fight
any more.
5 O houſe of Iaakob, come yee, and let vs
walke in the Light of the Lord.
6 Surely thou haſt forſaken thy people, the
houſe of Iaakob, becauſe they are full of the Eaſt
maner, and are forcerers as the Philiftims, o
and
abound with ſtrange children.
7 Their land alſo was full of filuer and gold,
and there was none end of their treasures: y
and
their land was full of horſes, and their char-
tes were infinite:
8 Their land alſo was full of idoles: they wor-
ſhipped the worke of their owne hands, which
their owne fingers haue made.
9 And a man bowed himſelfe, and a man
humbled himſelfe: therefore ſpare them not.
10 Enter into the rocke, and hide thee in the
duſt from before the feare of the Lord, and from
the glory of his Maieſtie.
11 The high looke of man ſhall be humbled,
and the loftineſſe of men ſhall be abayed, and the
Lord only ſhall be exalted in that day.
12 For the day of the Lord of hoſtes is vpon
all the proud and hautie, and vpon all that is ex-
alted: and it ſhall be made low:
13 Euen vpon all the cedars of Lebanon, that
are hie and exalted, and vpon all the okes of Ba-
ſhan,
14 And vpon all the hie mountains, and vpon
all the hils that are lifted vp,
15 And vpon euery hie tower, and vpon euery
ſtrong wall,
16 And vpon all the ſhips of Tarſhiſh, and

The falſe god,
wherein ye put
your confidence,
ſhall be conſumed
as eaſily as a piece
of tow.
* Micb. 4. 1.
a The decree and
ordnance of God,
touching the re-
ſtauration of the
Church, which is
chiefly meant of
the time of Chriſt,
b In an exalted
place to be ſcene
and diſcerned.
c When the king-
dome of Chriſt
ſhall be enlarged
by the preaching
of the doctrine.
Here alſo is declar-
ed the zeale of
God, vvhether they
are called.
d Allowing to
mount Zion, where
the viſible
Church then was.
* Micb. 4. 2.
e Meaning the
whole doctrine of
ſaluacion.
f This waſe ac-
complished, when
the Goſpel was
firſt preached in
Ierusalem, and
from thence went
thorow all the
world.
g The Lord which
is Chriſt, ſhall haue
all power giuen
him.
h That they may
acknowledge
their finnes, and
returne to him.
i He ſheweth the
fruit of the peace
which the Goſpel
ſhall bring: to wit
that men
ſhall doe good
one to another,
whereas before
they were ene-
mies.
k He ſpeaketh not
againſt the vſe of
weapons and law-
full warre, but
ſheweth how the
heartes of the god-
ly ſhall be affected
one toward ano-
ther: which peace
and loue doeth
begin and growe in
this life, but ſhall
bee perfected when
we are ioined with
our Head Chriſt Ieſus.
l Seeing the Gentils
will be ready, make
you haſte, and ſhew
them the way to wor-
ſhip God. m The
Prophet ſeeing the
fall here, he ſaith
that the Iewes would
convert, complaineth
to God, as though he
had vnto them for-
ſaken them for their
finnes. n Full of
the corruptions that
reigned chiefly in
the Eaſt parts. o
The Prophet ſiſt
condemned their ſuper-
ſtition and idolatry:
next, their coue-
tiſneſſe, and thirdly,
their vſe of worldly
meanes. q Henoteh
the nature of the
idolaters, which
were neuer ſatiſfied
in their ſuperſtitious.
r Thus the
Prophet ſpake being
inſtamed with the
zeale of Gods glory,
and that hee might
learne their iudgement.
t By high trees and
mountaines are
meant them, which
are proud and
hoſtice, and thinke
themſelues moſt
ſtrong in this world.
u He condemneh
their vaine confidence
which they had in
ſtrong holdes, & in
their rich merchand-
iſe, which
brought in vaine
pleaſures, where
with meanes
became ſerminate.

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abated, and the Lord shall onely be exalted in that day.

18 And the idoles will be utterly destroy.

19 Then they shall go^a into the holes of the rocks, & into the caves of the earth, from before the feare of the Lord, and from the glory of his maiestie when he shall arise to destroy the earth.

20 At that day shall man cast away his filer idols, and his golden images (which they had made themselves to worship them) ^a into the moultes, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rocks from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose v breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

^a For the sin of the people God will take away the wife men and give them fourth prizes. ^b The custome of the six generation. ^c The pride of the women.

FOR loe, the Lord God of hosts will take away from Ierusalem and from Iudah: the stay^a and the strength: ^a even all the stay of bread, and all the stay o' water,

2 The strong man, and the man of war, ^b the iudge and the Prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and ^c the eloquent man.

4 And I will appoint ^d children to be their princes, and babes shall rule over them.

5 The people shall be ^e oppressed one of another, and every one by his neighbor: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast clothing, thou shalt be our prince, and let this hand be vnder thine hand.

7 In that day he shall ^f swear, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes are against the Lord, to prouoke the eyes of his glory.

9 The r tyall of their countenance testifieth against them, yea, they declare their finnes, as Sodom they hide them nor. Wo be vnto their soules: for they have rewarded euill vnto themselves.

10 I say ye, Surely it shall be wcl with the iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill wth him: for the reward of his hands shall be giue him.

12 Children are extortioners of my people, and women haue ruled over them: O my people, and they that lead thee, cause thee to erre & destroy the way of thy pathes.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the l' Ancients of his people & the princes thereof.

for ye haue eaten vp the vineyard: the spoile of the poore is in your houses.

5 What haue ye to doe, that ye beate my people to pieces, and grinde the faces of the poore, saith the Lord, ^a even the Lord o' hosts?

6 The Lord also saith, Because the daughters of Zion are haughty, and walke with^e stretched out neckes, and with^e wandring eyes, walking and a minning as they go, & making a rinking with their feete,

17 Therefore shall the Lord make the heades of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the headbands, and the tablets, and the earetings,

21 The rings, and the muffers,

22 The costly apparel and the vales, and the wimples, and the criping pinnes,

23 And the glasses and the fine linnen, and the hoods and the plaunes.

24 And in stead of sweet saour, there shall be stink, and in stead of a girdle, a rent, & in stead of a stomacher, a girding of sackcloth, and burning in stead of beaue.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and the being defiled, shall sit vpon the ground, ^a and also the common-weale, which hath not remedied it.

CHAP. IIII.

^a The small remnant of men after the destruction of Ierusalem. ^b The grace of God vpon them that remaine.

AND in that day shall the euill women take hold of one man, saying, We will eate our owne bread, and we will wear our owne garments: onely let vs be called by thy name, and take away our reproch.

2 In that day shall the bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and hee that shall remaine in Ierualem, shall be called holy, and every one shall be written among the liuing in Ierusalem.

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierualem out of the midds thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, an l vpon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the l glorie shall be a defence.

6 And a covering shall be for a shadow in the day for the heat, and a place of refuge and a co-uer for the storme and for the raine

of the Lord meane Christ. e Hee alludeth to the booke of life, whereof reade Exod 31. 24. meaninge of Gods secret, conuall, wherein his elect are predestinate to liue euertlasting. f This is, the enemy, extortion, auarice, and all wickednesse. g What things shall be redressed that were amiss. h Hee alludeth to the pillar of the cloud. Exod 13. 21. meaninge at Gods favour and protection should appeare in every place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promitteth to brethe defence of his church against all troubles and dangers.

^a He sae. b. lude 23. 10. Psal. 6. 16. and 9. 6. x They shall cast them into moat vile and filthy places, when they perceive that they are not able to helpe them. y Call off your vaine confidence of man, whose life is vaine fraile, that tis his life to be stopped, he is dead, and consider that you haue to doe with God.

a Because they trusted in their abundance and prosperity, he showeth that they should be taken from them. b The temporall gouernour and the minister. c By these he meaneth that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves. d Not onely in age, but in wit, manners, knowledge and strength. e For lacke of good iudgement and order. f He sheweth that this plague shall be so horrible, that contrary to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour. g Feare shall raise them to forewarke himselfe then to take such a dangerous way vpon him. h When God had extirped their deeds whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead. i He that is a godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addid to their princes, then to the commandments of God, he bewreth that hee would giue them such princes, by whom they should haue no helpe, but that they should be manifest tokens of his wrath, because they should be foolish as well as senseless. l Meaning that the rulers and gouernours had destroyed his Church, and not preferred it, according to their duty.

m That is, ye shew all enuie against them. n Hee menaceth the people, because of the antogony and pride of their women, which gaue themselves all wantonnesse and dissolution. o Which declared their pride. p As a figure, they were not chaste. q Which shewed their wantonnesse. r They delighted then in slippers that did creeke, or had little places sowed vpon them, which tinkled as they went.

r Inbreaching all the things particularly he sheweth the lightnesse and vanity of such as cannot be content with comely apparel according to their degree. s Meaning, that God will not only punish the women, but their husbands, which haue suffered this dissolution.

a When God shall create his vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shall creeke vnto men, & offer themselves to any condition. b Hee sheweth vpon his head, and let vs be called by thy name. c For as they thought it to be without an head and husband. d Hee comforteth the church in this defolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth. a Chap. 45. 8. Some freade

C H A P. V.

Vnder the fruitfulneſſe of the vine, he deſcribeth the ſtate of the people. 8 Of their auarice, 11 Their ſinners miſſe. 13 Of their captiuitie.

¶ The Prophecy by this ſong hath ſet before the people eyes their inuentione, and Gods mercie.

¶ That is to God. *1 Cor. 2. 10. 11.*

¶ Meaning, that he had planted his Church to a place moſt fruitful

and ſublim. ¶ He ſhewed no diſſidence nor coſt.

¶ In the ſenſe he be deſtroyeth what they were.

¶ He maketh them iudges in their owne caule, for as much as it was evident that they were the cauſe of their owne ruine.

¶ I will take no more care for it; meaning that he would take from them his word

and miſſion, and all other comforts,

and ſend them contrary plagues.

¶ Iudgements and righteous ſeaſe are true tokens of the ſeaſe of God, and therefore in the cruel oppreſſion there is no religion.

¶ Of them that are oppreſſed.

¶ To wit, for the poore to dwell in, I haue heard the complaint and cry of the poore.

¶ Which containeth about ten pottes: foꝝ every one ſhould be yet in one potte.

¶ Which containeth an hundred pottes.

¶ An Ephah containeth ten pottes, and is in dry things as much as bath is in licour.

¶ That ſpare no paine nor diſſidence to follow their luſts.

¶ Which are neuer weary of their reuoying and exceſſive pleaſures but ve all intreatio prouoke to the ſame.

¶ They regard not the ſeueritie of Goddome them, nor what end he hath contriued.

¶ That is ſhall certainly goe: for ſo the Prophets vie to ſpeake as though they ſhould die.

¶ Meaning the graue ſhall ſwallow them: that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall neuer be ſatiſfied.

¶ God conſidereth the poore Limbes of his Church which had bene ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places againe, where they had bene depriued by the avarice and tyrants.

Now will I ſing to my beloved a ſong of my beloved to his vineyard, ^b My beloved had a vineyard in a very fruitful hill.

2 And he hedged it, and gathered out the ſtones of it, and he planted it with the beſt plants, and hee built a towne in the mids thereof, and made a wine preſſe therein: then hee looked that it ſhould bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ieruſalem and men of Iudah, Iudge I pray you, betwene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it ſhall be eaten vp: I will breake the wall thereof, and it ſhall be troden downe:

6 And I will lay it waſte: it ſhall not be cur, nor digged, but briars, and thornes ſhall grow vp. I will alſo command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hoſtes is the houſe of Iſrael, and the men of Iudah are his pleaſant plant, and hee looked for iudgement, but beheld oppreſſion: for righteousneſſe, but beheld a crying.

8 Woe vnto them that ioyne houſe to houſe, and lay field to field, till there be no place, that they may be placed by your ſlues in the mids of the earth.

9 *This is in mine eares, ſaith the Lord of hoſts.* Surely many houſes ſhall be deſolate, euen great and faire without inhabitant.

10 For ten acres of vines ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Woe vnto them that riſe vp earelie to follow drunkenneſſe, and to them that continue vntill night, till the wine do in flame them.

12 And the harpe and viole, timbrel and pipe, and wine are in their feaſts: but they regard not the worke of the Lord, neither conſider the worke of his hands.

13 Therefore my people is gone into captiuitie, becauſe they had no knowledge, and the glory thereof are men famiſhed, and the multitude thereof is dyed vp with thirſt.

14 Therefore he hath enlarged it ſelfe, and their glory, and their multitude, and their pomp; and hee that reioyceth among them, ſhall deſcend into it.

15 And man ſhall be brought downe, & man ſhall be humbled, euen the eies of the proud ſhall be humbled.

16 And the Lord of hoſts ſhall be exalted in iudgement, and the holy God ſhall be ſanctified in juſtice.

17 Then ſhall the lambes feede after their manner, and the ſtrangers ſhall eate the deſolate places of the fat.

18 ¶ Woe vnto them, that draw iniquity with yords of vanity, and ſinne, as with cart-ropes:

19 Which lay, Let him make ſpede: let him haſten his worke, that we may ſee it: and let the counſell of the holy one of Iſrael draw neere and come, that we may know it.

20 Woe vnto them that ſpeake good of euill, and euill of good, which put darknes for light, and light for darkneſſe, that put bitter for ſweet, and ſweete for ſoure.

21 Woe vnto them, that are b wiſe in their owne eyes, and prudent in their owne ſight.

22 Woe vnto them, that are e mighty to drinke wine, and vnto them that are ſtrong to powe in ſtrong drinke.

23 Which iuſtifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, & as the chaffe is conſumed of the flame: ſo their root ſhalbe as rottenneſſe, and their bud ſhall riſe vp like duſt, becauſe they haue caſt off the Law of the Lord of hoſts, and contemned the word of the holy one of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and hee hath ſtretched out his hand vpon them, & hath ſmiten them that the mountaines did tremble: and their carkets were torne in the middes of the ſtreets, and for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And he will liſt vp a ſigne vnto the nations a farre, and will hiſſe vnto them from the end of the earth: and behold, they ſhall come haſtily with ſpede.

27 None ſhall g faint nor fall among them: none ſhall ſlumber nor ſleepe, neither ſhall the girdle of his loynes be looſed, nor the latchet of his ſhoes be broken:

28 Whoſe arrows ſhall be ſharpe, and all his bowes bent: his horſe hooves ſhalbe thought like ſint, and his wheelles like a whirle wind.

29 His roaring ſhall be like a lion, and hee ſhall roare like lions whelpes: they ſhall roare, and lay hold of they pray: they ſhall take it away, and none ſhall deliuer it.

30 And in that day they ſhall roare vpon them as the roaring of the ſea: and ſee they looke vnto the earth, behold darkeneſſe and ſorrow, and the light ſhalbe darkened in their ſkie.

C H A P. VI.

1 Iſaiah ſiteth by the viſion of the diuine maiſtie. 2 He ſiteth by the ſide of the people. 11 The deſtruction of he land. 13 The remnant reuered.

In the year of the death of king Vzziah, I ſaw alſo the Lord ſitting vpon a high throne, & lifted vp, and the lower parts thereof filled the Temple.

2 The 4 Seraphims ſtood vpon it: euerie one had ſix wings: with twaine hee couered his face, and with twaine hee couered his feete, and with twaine hee did g ſie.

done. h As a iudgement to giue ſentence. e Of his garment, or of his throne. d They were Angels, called becauſe they were of a ſerice colour. c Signifying that they were not able to endure the brightneſſe of Gods glorie. f Whereby was declared that man was not able to reſiſt the brightneſſe of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

y Which ve all aduortments, offences, and crucities to haſten their confidence in ſin. z He ſleweth what are 5 words of the wicked, which they are commended with Gods iudgement. Pet. 3. 4.

a Which are not ſluffed of ſinne, nor care for honeſty, but are grown to a deſperate impietie.

b Which are commenders of all vaine and adoration.

c Which are neuer weary but their ſtrength and bragge in gluttony and drunkenneſſe.

d Both they and their paſſions, ſo that nothing ſhall beſeeit.

e Hee ſleweth that God had loſt ſerpeniſhed this people, that the dumbe creatures, if they had bene lo plighted, would haue bin more ſenſible and therefore his plagues muſt continue till they begin to ſeele. f He will marke the Babylonians to come againſt them at his becke, and to fight vnder his ſtandard.

g They ſhall be prompt and luſty to execute Gods vengeance.

h The enemy ſhall haue none impediment.

i Whereby is declared the cruelty of the eamie.

k The Iewes ſhall find no ſuccour. l In the land of Iudah.

l In the land of Iudah.

l In the land of Iudah.

l In the land of Iudah.

l In the land of Iudah.

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l In the land of Iudah.

l In the land of Iudah.

l In the land of Iudah.

l In the land of Iudah.

h This oft repetition signifieth that the holy Angels cannot iustifie themselves in praising God, to teach vs that in all our lines we should giue our praises to the continual praise of God.

i His glory doth not onely appeare in the heauen, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voice of man, and by the smoke was signified the blindness that shd come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature, & therefore had more need to glorifie God then the Angels, did it not; and the other, because the more secret that man asprocheth to God, the more doth he know his owne finne and corruption.

m Of the burnt offering, where the fire neuer went out.

n This declareth, that man cannot render true obedience to God, till hee hath purged vs. o Whereby is declared, that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and bee freed: hereby hee exhorteth the Ministers to doe their duty, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Matth. 13. 14. Act. 18. c. rom. 11. 8. p As he was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q Meaning, the tenth part; or as some write, it was recucaled to Ishaiah for the confirmation of his prophetic that ten tribes should come before their captiuitie, as were from Vzziah to Zedekiah. r For the heluwell they shall seeme to be eaten vp: yet they shall after flouri h. as a tree which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

CHAP. VII.

1 Ierusalem besieged. q. Usab comforteth the King. 14 Christ is promised.

2 Or, Syria.

3 To wit, the second time: for in the first battell Ahaz was ouercome.

4 Meaning, the Kings house.

5 That is, Israel, because that tribe was the greatest. Gen. 48. 19.

6 For feare.

7 That is to say, the tall reed, because that Ishaiah gaue his prophesie, to signifie that the rest of the people should returne out of their captiuitie.

3 And one cried to another, and said, h Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.

4 And the lintels of the doore-cheekes k moued at the voyce of him that cried, and the house was filled with the smoke.

5 Then I said, l Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King, and Lord of hostes.

6 Then few one of the Seraphims vnto mee with a hote cole in his hand, which hee had taken from the altar with the tongs:

7 And hee touched my mouth, and said, Loc, chis hath touched thy lips, and thine iniquity shall be taken away, and thy mⁿ sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And hee said, Goe, and say vnto this people, o Ye shall heare indeed, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, y and vnderstand with their hearts and conuert, and hee heale them.

11 Then said I, Lord, p how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there be a great defolation in the mids of the land.

13 But yet in it shall bee a tenth, and shall returne, and shall be eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seed shall be the substance thereof.

feare not, neither bee faint hearted for the two tailes of these smoking f firebrands: for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waiken them vp, and make a breach therein for vs, and set a King in the mids thereof, euen the sonne of s Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within siue and threescore yeere Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it either in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then hee said, Heare you now, O house of David, is it a small thing for you to giue i men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe, Behold, the virgin shall conceive and beare a sonne, and shee shall call his name j Immanuel.

15 Butter and hony shall hee eat, till hee haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to eschew the euill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that v Ephraim departed from Iudah) euen the King of q Ashur.

18 And in that day shall the Lord hiffe for the rific that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Ashur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks and vpon all thornie places, and vpon all bushie f places.

20 In that day shall the Lord shaue with a razor that is hired, euen by them beyond the Riuer, by the king of Ashur, the head and the haire of the feet, and it shall consume the beard.

21 And in the same day shall a man n nourish a yong kow and two sheepe.

22 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

the kings of Samaria and Syria shall be destroyed. p Since the time that the twelve tribes rebelled vnder Rehobam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hot and moist, it is full of sties, as Adria is full of Bees. s Signifying, that no place shall be c That is, that which is from the belly downward: meaning that hee would destroy both great and small. x He that before had a great number of cattell, shall m be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

f Which haue but a little flocke, and shall goe chy be quenched.

g Which was an Israelite, and as seemeth, I dwell to the bouce of David.

h Counting from the sixe and twentieth yeere of the reigne of Vzziah, at what time Amos propheted this thing, and now Ishaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe vnto the twenty yeere after that Ishaiah did this mesage.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou pre. uerued. k Not to beleeue Gods word without a signe, into tempt: Gods: but to receive a signe when God offereth it for the ayde and helpe of our infirmities, iuxta rebell against him.

l You thinke you haue to doe with men, when ye ecommence Gods messengers: but it is God against whom you braue your selves.

m For as much as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles shall be recucaled.

n Or, Ged with vs, which name can euenly come out from the mouth of an Israelite.

o Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men vntill the age of encreasion.

p Not meaning Christ, but any child: for before a child can come to the yeeres of discretion.

q Meaning, that the twelve tribes shall be destroyed by the King of Ashur.

r Meaning, that the twelve tribes shall be destroyed by the King of Ashur.

s Meaning, that the twelve tribes shall be destroyed by the King of Ashur.

x Meaning, that the twelve tribes shall be destroyed by the King of Ashur.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of silver: so it shall be for the briars and for the thornes.

24 With arrows and with y bowe shall one come thither: because all the land shall be briars and thornes.

25 But on all the mountaines, which shall be digged with the matooke, there shall not come either the feare of briars and thornes: but they shall bee for the sending out of bullocks, and for the treading o. sheepe.

CHAP. VIII.

1 The captivitee of Iſrael and Iudah by the Affyrians. 6 The wildnesse of the land. 9 The deliversion of the Affyrians. 14 Corſe the ſtumbling ſtone to the wicked. 19 The word of God ſhall be engraven in ſte.

Moreover the Lord said vnto me, Take thee a great roll, and write in it with a mans pen, Make speed to the spoile: haſte to the pray.

2 Then I tooke vnto me faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the Prophetesse, which conceiued and bare a sonne. Then said the Lord to me, Call his name, || Maher-shalhash-baz.

4 For before the childe shall haue knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoile of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Benadiah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of the Riuier mighty and great, euen the king of Asshur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vnto the necke, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together on heapes, O ye I people: and ye shall be broken in pieces, and hearken all ye of faire countreys: gird your selues, and you shall be broken in pieces: giue your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking me of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A confederacie, to all them to whom this people hath a confederacie, neither feare you their leare, nor be afraid of them.

13 P Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a Sanctuary: for as a

stumbling stone, and as a rocke to fall vpon, to both the houſes of Iſrael, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall fumble, and shall fall and shall be broken and shall be snared, and shall be taken.

16 Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iakob, and I will looke for him.

18 Beholde, I and the children whom the Lord hath giuen me, as signes and as wonders in Iſrael, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the Soothsayers, which whi per and murmure, shall not a people enquire at their God? from the liuing to the dead?

20 To the y Law, and to the Testimony, if they speake not according to this word: is it because there is no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when he shall be hungry, he shall euen feed himselfe, and curſe his king, and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and dar kenesse, vexation, and anguish, and he is driuen to dar kenesse.

ye Seeke remedie in the word of God, where his will is declared. x They have no knowledge, but are blinde leaders of the blinde. x That is, Iudah, where they should haue had light, if they had not thus preſumptuously offend of God. b In whom alone they put their trust. c They shall thinke that heauen and earth and all creature are be- against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ Ieſus. 14 The depth of the treasures for their piety and contempt of God.

Yet the darkenesse shall not be according to the affliction, but that it had when at the first hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward when hee was more grievous by the way of the sea beyond Iordan in Galilee of the Gentiles.

2 The people that walked in dar kenesse, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, and as men reioyce when they diuide a poile.

4 For the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressor hast thou broken, as in the day of Midian.

5 Surely every battell of the warrior is with noise, & with tumbling of garments in blood: but they shall be with burning and denouncing of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the government is vpon

r Though all forsake me, yet ye that are mine, keep my word faste sealed in your hearts. f Meaning, them that are willing to hear and obey the word of God, whom the world hateth, as though they were mockers and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord. n Answer the wicked thus, Should not Gods people seeke Iustice onely at him? x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and secke helpe at the dead, which is the illusion of Satan?

x They have no knowledge, but are blinde leaders of the blinde. x That is, Iudah, where they should haue had light, if they had not thus preſumptuously offend of God. b In whom alone they put their trust. c They shall thinke that heauen and earth and all creature are be- against them to trouble them.

a Hoe comforteth the Church againe after the great threatenings, promising to restore them to great glory in Messiah.

b Where with Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Salmaneſer, who carried the Iewes away captiues.

c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomone gaue to Hiram.

d Which were captiue in Baby-

lon and the Prophet speaketh of that thing which should come to passe there: or speeres after, as though it were now done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell. Math. 4. 15, 16. g Their number was greater when they went into captiuitie, then when they returned, but their iuy was greater at their returne. Hag. 2. 10. h Then gentils, their perſer iuy, by deliueing them, and by destroying the tyrants that had kept them in bondage: as thou didst deliue them by Gideon from the Midianites. Iudg. 7. 25. i He speaketh of the deliuerance of his Church, which hee hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom hee propheseth in the next verse.

y As they that goe to seeke wild beaſts among the bushes. z The mountaine contrary to their word, shall be filled with fish: as shall see them for Iudgour.

a That thou maist write in great letters, to the intent it may be more easily read. b Meaning after the common fashion, because all men might read it. c Because the thing was of great importance, Ie tooketh these two witnesses, which were of credit with the people, when hee set this vp vpon the doore of the Temple, albeit Uriah was a flattering hypocrite. i. King. 16. 11 d Meaning to his wife, and this was done in a vision. || Or make speed to his spoile: hasten to the pray.

e Before any child be able to speake. f That is, the arme of Affyria. g Which was a fountaine at the foot of mount Zion, out of the which ran a small riuier throu the wast, meaning that they of Iudah, distressed by their own power, which was small, desired such good and riches as they saw in Syria and Iſrael.

h That is, the Affyrians, which dwell beyond Euphrates. i It shall be ready to dewe them. k He speaketh thus to Messiah, or Christ, in whom alone the faithfull were comforted, and who would suffer his Church to be destroyed vnto they, yet that are enemies to the Church, as the Affyrians, Egiptians, Syrians, &c. m To encourage me, that I should not thinke for the infidelitie of this people, and neglect my office. n Consent not ye that are godly, to the league and friendship that this people make with strange & idolaters. o Meaning, that they should not leave the thing that they feared, which haue an hope in God. q In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and caring to do any thing contrary to his will. r He will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall. Luk. 1. 34. rom. 9. 33. i. pet. 2. 7, 8.

l To walk in the way of this people, saying, 12 Say ye not, A confederacie, to all them to whom this people hath a confederacie, neither feare you their leare, nor be afraid of them. 13 P Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread, 14 And he shall be as a Sanctuary: for as a

h The authour of eternitie and by whom the Church and euery member thereof shalbe preferred for euer, and haue immortal life.

l His singular loue and care for his elect.

m This is another prophetic against them of Samaria, which were mockers and contempters of Gods promises & mercies. n We were but wretche when the enemy ouer came vs but we will make our selues so strong, that we will neither care for our enemies nor feare Gods threatenings.

o Reioicing of Syria, who was in league with Israel, was flaine by the Assyrians, after whose death Aram that is, the Syrians were againe Israel, which on the other side were assailed by the Philistines.

his shoulder, and he shall call his name Wonderful Counsellor, The mighty God, The euerlasting Father, The Prince of peace.

7 The increase of his gouernment and peace shall haue none end: hee shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to establish it with iudgment, & with iustice, from henceforth, *euem* for euer. 1 The zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaaqob, and it hath lightened vpon = Israel.

9 And all the people shall know, *euem* Ephraim, & the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The bricks are fallen, but we will build it with hewen stones. the wild figges trees are cut downe, but we will change them into cedars.

11 Neuertheless, the Lord will raise vp the aduersaries of of Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistines behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people caused them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh lolly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as fire: it deuoureth the briars and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes, shall the land be darkened, & the people shall be as the meat of the fire: no man shall spare his brother.

20 And hee shall snatch at the right hand, and be hungry: and hee shall eat on the left hand, and shall not be satisfied: euery one shall eat the flesh of his owne arme.

21 Manasseh Ephraim and Ephraim Manasseh and they both shall bee against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked laws: vs. 5 God will punish his people, the Assyrians and after destroy them. 22 The remnant of Israel shall be saved.

Woe vnto them that decree wicked decrees, and write grieuous things,

2 To keepe backe the poore from iudgment, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoile the fatherlesse.

3 What will ye doe now in the day of visitation, and of desolation, which shall come from the Lord? to whom will ye see for helpe? and where will ye leaue your glory?

4 Without me *euery* one shall fall among them, that are bound, and they shall fall downe among the flaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O Ashur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile and to take the pray, and to tread them vnder feete like the mire in the street.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to deltoy and to cut off not a few nations.

8 For he sayth, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shall not I, as I haue done to Samaria, and to the idols thereof, so do to Ierusalem and to the idols thereof?

12 ¶ But when the Lord hath accomplished all his work vpon mount Zion and Ierusalem, I will visit the fruit of the proud heart of the king of Assur, and his glorious and proud lookes,

13 Because hee layde, By the power of mine owne hand haue I done it, and by my wisdom because I am wise: therefore I haue remoued the borders of the people, & haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whiper.

15 Shall the axe boast it selfe against him that heareth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as if there were no wood.

16 Therefore shall the Lord God of hostes send among his fat men leanness, and vnder his glory he shall kindle a burning like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne and deuoure his thornes & his briars in one day: 18 And shall consume the glory of his forest, and of his fruitfull fields both foules and beasts, and hee shall be as the salting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaaqob stay no more vpon him that smote them, but shall stay vpon the Lord, the holy one of Israel in truth.

21 The remnant shall returne, *euem* the remnant of Iaaqob vnto the mighty God.

22 For though thy people, O Israel, bee as the sand of the sea, yet shall the remnant of them returne. The consumption decreed shall overflow with righteousnesse.

23 For the Lord God of hostes shall make the consumption, *euem* determined, in the mids of all the land.

d Because they be carelesse, they shall be carelesse, and the rest shall be flaine. e God calleth for the aduersaries to be the executioners of his vengeance. f That is, the Assyrians against the Iewes which are but hypocrites: and in the first and seventh verses declared the difference of the worke of God, and of the wicked in our very thing and ad: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustitice vs Gods wicke, but in respect of his owne malice, it is the wicke of the devil.

g Seeing that I haue ouercome sin all onecie as another, so that none could resist, shall I not be able to escape mine hands? h When he hath sufficiently chastised his people, (for he beginneth at his owne house) when will hee beate the rods.

i Meaning, of Sacerdotes. k Here we see that no creature is able to doe any thing but as God appointeth him, and that they all are but his instruments to doe his worke, though the intention be diuers, as werte &c.

l Meaning, that God is a light to comfort his people and a fire to burne his enemies. m That is, the Assyrians. n To wit, body and foules utterly.

o When the battell is lost, and the standard is taken.

p This is the end of Gods plagues toward his people, to forsake all trust in others.

q This final number, which seemed to be consumed, and yet according to Gods decree it saved, shall be sufficient to fill all the world with righteousnesse.

r God will destroy this land as hee hath determined, and after face a small portion.

l Wickednesse as bellows kindleth vs fire of Gods wrath, which consume all his obdurate enemies.

m Though there were no forsaie enemy, yet they shall destroy one another.

n Their greedinesse shall be insatiable, so that one brother shall eat vp another, as though he should eat his owne flesh.

o Which write & pronounce a wicked sentence to oppress the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefes should be first punished. p To wit, from Assyria. q Your riches and authoritie, that they may be safe, and that ye may receive them againe.

24 Therefore thus ſaith the Lord God of hoſts O my people that dwellſt in Zion, be not afraid of Aſhur: he ſhall ſmite thee with a rod, and ſhall lift vp his ſtaff againſt thee after the manner of Egypt.

25 But yet a very litle time, & the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſtes ſhall raiſe vp a ſcourge for him, according to the plague of Midian in the rocke Oreb: and as his ſtaff was upon the ſea, ſo he will lift it vp after the manner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and thy yoke from off thy necke: and the yoke ſhall be deſtroyed becauſe of the anoynting.

28 He is come to Aiath: he is paſſed into Migron: at Michmah ſhall he lay vp his armour.

29 They have gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid. Gibeon of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cauſe Iaiſh to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Geb m haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: he ſhall lift vp his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Behold, the Lord God of hoſts ſhall cut off the bough with feare, and they of high ſtature ſhall be cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhall haue a mighty fall.

CHAP. XI.

Christ borne of the roote of Iſrah: his vertue and kingdom. & The ſtate of the Church. 10 The callinge of the Gentiles.

1 Vt there ſhall come a rodde fourth of the ſtocke of Iſrah, and a graſſe ſhall grow out of his roots.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſdom and vnderſtanding the Spirit of counſel and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reprocute by the hearing of his eares.

4 But with righteousneſſe ſhall hee iudge the poore, and with equitie ſhall hee reprocute for the meeke of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfullneſſe the girdle of his roines.

6 The wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kid, & the calfe, and the lion, and the fat beaſt together, and a litle child ſhall leade them.

7 And the cow and the beare ſhall feed: theyr young ones ſhall lie together: and the lion ſhall eat ſtraw like the bullocke.

8 And the ſucking child ſhall play vpon the hole of the aſpe, and the weaned child ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine Holineſſe: for the earth ſhall be full of the knowledge of the Lord, as the waters

that couer the Sea.

10 And in that day the roote of Iſrah, which ſhall ſtand vp for a ſigne vnto thee people, the nations ſhall ſecke vnto it, and his reſt ſhall be glorious.

11 And in the ſame day ſhall the Lord ſtretch out his hand againe the ſecond time, to poſſeſſe the remnant of the people, (which ſhall be left) of Aſhur, and of Egypt and of Patros, and of Eſhiochia, and of Elam, and of Shinar, and of Hamath and of the yles of the ſea.

12 And hee ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall depart, and the aduerſaries of Iudah ſhall be cut off: Ephraim ſhall not enuy Iudah, neither ſhall Iudah vexe Ephraim.

14 But they ſhall flee vpon the ſhoulders of the Philiftines toward the Weſt: they ſhall ſpoyle them of the Eaſt together: Edom and Moab ſhall be the ſerching out of their hands, and the children of Ammon their obedience.

15 The Lorde alſo ſhall vtterly deſtroy the tongue of the Egyptians ſea, and with his mighty wind ſhall lift vp his hand againe the riuier, and ſhall ſmite him in his ſeuene ſtreames, and cauſe men to walke therein with ſhoes.

16 And there ſhall be a path to the remnant of his people which are left of Aſhur, like as it was vnto Iſrael in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thankſgiving of the church for the murders of God.

1 And thou ſhalt ſay in that day, O Lord, I will praife thee: though thou waſt angry with me, thy wrath is turned away, and thou comforteſt me.

2 Beholde, God ſmy: ſalutation: I will truſt, & will not teare: for the Lord God is my ſtrength and ſong: he alſo is become my ſalutation.

3 Therefore with ioy ſhall ye draw waters out of the wells of ſalutation.

4 And yee ſhall ſay in that day, Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Crie out, and ſhoute, O inhabitant of Zion: for great is the Holy one of Iſrael in the mids of thee.

out of fountaine that is full. * 1. Chron. 16. 8. d. Ye that are of the Church,

CHAP. XIII.

The ſtates and Perſons ſhall all deſpo of Babylon.

1 The burden of Babel, which Iſaiah the ſonne of Amoz did ſee.

2 Lift vp a ſtandart vpon the mountaine: lift vp the voice vnto them: wag the hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue ſanctified and I haue called the mighty to my wrath, and them that reioyce in my glory.

wherewith God would ſmite the ſtrange nations (whom they knew) to declare that God challenſt the Iſraelites as his children, and theſe others ſhall ſeeme: and alſo for as if God ſpare no ſeife that are ignorant, and theye muſt be like ſtrange, if he puniſhed them which haue knowledge of his Law and keepe it not. b. To witte, the Medes and the Perſians. c. That in prepared & appointed to execute my iudgements. d. Which will ſee about the walke whereunto I appoint them, but how the wicked doe this, ſee Chap. 1. 6.

e He propheth of the calling of the Gentiles. f That is, his Church, which he alſo calleth his reſt, Pſal. 132. 14. g. For God firſt deliuered his people out of Egypt, and now promiſeth to deliuer them out of their enemies hands, as from the Parthians, Perſians, Caldeans, & the of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people being diſperſed ſhorow all the world. h. Here he deſcribeth their enemies that ſhall be his Church, and their victory againſt their enemies. i. Meaning, a corner of the earth, which entred into the land, and hath the ſome of a tongue. k. To witte, Nilus, the greater riuier of Egypt, which entred into the ſea with ſeuene ſtreames

a He ſheweth how the Church ſhall praife God when they are deliuered from their captiuitie. b. Our ſalutation ſtandeth onely in God, who iuſtifies vs as an aſſured confidence, conſcience, and occaſion to praife him for the ſame. * Exod. 15. 2. Pſal. 118. 14. c. The graces of God ſhall be abundant, that ye may reioyce them in as great plenty, as water

a That is, the great calamitie which was prophesied to come on Babel, as a moſt pitifull burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plagues

1 As the Egyptian and ſpaniſh tyce. 2. Feare & deſtruction ſhall come vpon Iſrah, and the princes & the people ſhall be led away captiues. 3. Becauſe the captiuitie of Babylon was a figure of the ſpiritual captiuitie vnder ſinne, he ſheweth that our true deliuerance muſt come by Chriſt: for as Dauid came out of Iſrah, a man without dignity, ſo Chriſt ſhould come of a poore carpenter: hee ſhould be ſure of a dead ſtocke Chap. 51. 1. b. All theſe prophecies agree to none, but onely vnto Chriſt, for he is he that conuerteth the hearts of the faithfull, and mortifieth their concupiſcences: and to the wicked he is the ſure out of death, and to them that ſhall periſh: fo that all the world ſhall be ſmited with his rod, which is his word. c. Men breache of their wicked afflictions are named by the names of beaſtes, wherein the like afflictions reigne, but Chriſt by his Spirit ſhall reforme them, and workes in them ſuch mutuall charity, that they ſhall be like lambs, ſeouring and loſing one another, and eaſt of all their cruell afflictions, Chap. 65. 4. It ſhall be as great abundance as the waters in the ſea.

4 The noise of a multitude in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hosts numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: with the Lord with the weapons of his wrath to destroy the whole land.

6 Howle you for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take them, and they shall haue paine, as a woman that trauaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord commeth, cruelly, with wrath and fierce anger: to lay the land waste: and he shall destroy the sinners out of it.

10 For the stars of heauen and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the i world, and their iniquity vpon the wicked, & I will cause the arrogancie of the proud to cease, and I will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And mine shall be as a chafed doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee each one to his owne land.

15 Every one that is found, shall bee stricken through: and whosoever ioyneith himselfe, shall fall by the sword.

16 Their children also shall bee broken in pieces before their eyes: their houses shall be spoiled, and their wines ranshed.

17 Behold, I will stirre vp the Medes against them, which shall not regard silver, nor bee desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of the kingdomes, the beautie and pride of the Caldeans shall bee as the destruction of God in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepheards make their foldes there.

21 But Zion shall lodge there and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall dance there.

22 And Iim shall crye in their palaces, and dragons in their pleasaunt palaces: and the time thereof is ready to come, and the dayes thereof shall not bee prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The desolion of the King of Babylon. 11 The death of the King. 29 The destruction of the Pouthians.

Or the Lord wil haue compassion of Iaaqob, and will yet chuse Israel, and cause them to rest in their owne land and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaaqob.

2 And the people shall receaue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaidens: and they shall take them prisoners whose captiues they were, and haue rule ouer their oppresses.

3 And in that day when the Lord shall giue thee rest from thy sorrows, and from thy care, and from the fore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppression ceased? and the gold thurthe Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted he did it not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Al the fire trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no better came vp against vs.

9 Hell benches is moued for thee to meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crye and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the found of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lots vpon the nations.

13 Yet thou saydest in thine heart, I will ascend into heauen and exalt my throne above beside the starres of God: I will sit also vpon the mouth of the Congregation in the sides of the North.

14 I will ascend above the height of the clouds, and I will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes.

17 Hee made the worlde as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 And the Kings of the nations, euen they all sleepe in glory, eueny one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the raiment of those that are flaine, and thou shalt thorow with a sword, which go downe to the staves of the pit, as a carkeife troden vnder feet.

20 Thou shalt not bee ioyned with them in the ioe claetic, m Thou wast not buried in the sepulchre of thy was fo aborted,

a Heheweth why God will haue to destroy his enemies: to wit, because he will destroy his Church. b Meaning that the Gentiles shall bee ioyned with the Church, and worship God. c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seroice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10. 5.

d That it, hee suffered all violence and iniurie to be done. e Meaning, that when tyranie reignes, there can be no rest nor quietnesse, and also how detestable a thing tyranie is, seeing the miserable causes haue occasion to reioyce at their destruction. f As though they leared, Ielt thou shouldst trouble the dead, as thou diddest the liuing, and hee be detestable the proud tyranny of the wicked, which know not that all creatures with their destruction that they may reioyce, g In stead of thy costly capresses and courtings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezars was compared. i Meaning, Jerusalem, whereof the Temple was on the North side, as Psa. 48. 2. where, by he meane that thy vrayn sight against God, when they persecute his Church, and would see the ierusalem in this place. k In murthering at thee.

l To see them at libertie: noting that, thy tyranie

e The armie of the Medes and the Persians against Babylon. f Ye Babylonians.

g The Babylonians, anger, & griefe shall be so much, that their faces shall burne as fire, h They that are overcome, shall thinke that all the powers of heauen & earth are against them, Ezech. 37. 7. Ioc. 2. 13. Matth. 26. 19.

i He commeth Babylon to the whole world, because they so esteemed themselves by reason of their great empire. k He noteth the principall vice, whereunto they were moued, iue as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemies shall neither see gold, or silver, nor a mans life, as verse 17.

m Meaning the power of Babylon with their hired loudicrs.

n This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

o Gm 19. 24. iere. 50. 40.

p Who vseth to go from country to country to find pasture for their best, but there shall they finde none.

q Which were either wild beasts, or loules, or wicked spirits, where by Satan deluded man, as by the latines, goblines, and such like fantasies.

graue, because thou hast destroyed thine owne land, and slain thy people: the seed of the wicked shall not be renewed for euer.

21 ¶ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with vnder enemies.

22 ¶ For I will rise vp againt them (saith the Lord of hostes) & will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord.

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the beaume of destruction, saith the Lord of hostes

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue conuulted, it shall stand:

25 ¶ That I will breake to pieces Alishur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from p them, and his burden shall bee taken off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannul it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Akaz dyed, was this y burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall bee a fierie flying serpent.

30 For the first borne of the poore shall bee fed and the needy shall lie downe in safetie: and I will kil thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, cry, O citie: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer y the messengers of the Gentiles? that the Lorde hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV. Prophetic againt Moab.

The burden of Moab. Surely B Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe vp to the Temple, & to Dibon to the hie places to weepe: for Nebo and for Madeba shall Moab howle: vpon all their heads shall be baldnesse, and eury beard shauen.

3 In their streets shall they be girded with sackcloth: on the toppes of their houses, and in their streets eury one shall howle, and come downe with weeeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriors of Moab shall shoue: the sunle of eury one shall lament in himselfe.

5 Mine haire shall cry for Moab: his fugitiuus shall flee vnto Zoar, as an heifer of three yeer olde: for they shall goe vp with weeeping by the

mounting vp of Luhith: and by the way of Horonaim they shall raise vp a crye of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what eury man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the crye went round about the borders of Moab and the howling thereof vnto Eglaim, and the (kriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more vpon Dimon, euen lions I vpon him that catcheth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Send ye a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that b flieth, and a nest forsaken: the daughters of Moab shall bee at the fordes of Arnon.

3 Gather a counsell, execute iudgement, make thy shadow as the night in y mid day: hide him, that are chased out, bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couer from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in stedfastnesse in the tabernacle of Dauid, iudging, and seeking iudgement and haufing iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) euen his pride, and his arrogancie, and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle vnto Moab, eury one shall howle: for the foundations of Kirhareth shall yee mourne, yet they shall be g stricken.

8 For the vineyards of Heshbon are cut down, and the vine of Sibmah: the Lords of the heathen haue broken the principall vines thereof: they are come vnto Iazer: they wandered in the wilderness: they goodly branches stretched out themselves, and went ouer the sea.

9 Therefore wil I weepe with the weeping of Iazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest I a fruiting is fallen.

10 And gladnes is taken away, and ioy out of the plentiful field: and in the vineyards shall bee no singing nor shouting for ioy: the treader shall not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kirhareth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken againt Moab since that time.

14 And now the Lord hath spoken, saying, and shout for ioy, when they come: they from the help of their: ioyles and all inuaine: for Chemor their great god shall not be able to helpe them.

h Redece we the miserab d diffipation and flight of the Moabites. i To hide themselves, and their goods there. k Of them that are slain. l Soth by no means they should escape the hand of God: thus will God punish the enemies of his Church.

a That is, offer a sacrifice, whereby he decideth their long delay which would not repeat when the Lord called them, shewing them that it is now too late, for ing the vengeance of God is vpon them. b There is no remedie, but you must flee. c He sheweth what Moab should haue done, when I sae that their neighbour was in affliction, so whom because they would gine so shadow or comfort, they are now left comfortlesse. d The Assyrians shall oppresse the Israelites, but see a while. e Meaning, Christ. f Thoi vaine confidence, and proud brags shall deceiue them, as I see. g For all your mourning, yet the citie shall be destroyed, euen vnto the foundations. h That is, the Assyrians and other enemies. i Meaning that the country of Moab was now destroyed, and all the precious things thereof were caried into the borders, yea into other countries, and ouer the sea. k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141. 5. l The enemies are come vpon thee, as Ierem. 48. 37.

n He calleth the Medes and Persians, and all those that should execute Gods vengeance.

o As I haue begun to scribble the Syrians in Sameth: so will I continue, and destroy them woollly, when I shall deliue you from Babylon.

p From the Iewes. q Read Ch. 13. r. s. He will hit the Pallistims out of reioyce because the Iewes are diminished in their power, for their strength shall be greater then euer it was.

t The Israelites, which were brought to most extreme misery. u To wit, my people.

v That is, from the Iewes, Assyrians because they were both North from Palestina.

x But they shall be all ready, and iyn together. y Which shall come to enquire of the Reate of the Church.

z They shall answer that y Lord doth defend his Church, and them that ioy themselves therein.

a Reede Ch. 13. b The chiefties, whereby the whole country was meant.

c The Moabites shall see their idoles not succure, but it shall be too late.

d Which were cities of Moab. e Firs in the West part: the people used to let their hair grow long, when they mourned, so in the East part they cut it off.

f The Prophet speaketh therein the person of the Moabites was one that felt the great judgement of God that should come vpon them, and a great pleasure, and a great felt sorrow.

o He appointed a certain time to punish the enemies in the p. Who will observe inally the time for the which

o in three yeeres as the yeeres of an hireling, and the glory of Moab shall be contained in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

1 A prophesie of the destruction of Damascus and Ephraim. 7 Calamity cometh to repentance.

a Reale Chap. 13. b The chief city of Syria. c It was a countrey of Syria by the river Arnon. d It teacheth that the Prophet would comfort y Church in declaring the destruction of their two kingdoms of Syria and Irael, when as they had conspired yowr throw of Iudath. e The ten tribes gloried in their multitude and alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also. f Meaning of the ten tribes, which boasted themselves of their nobility, prosperity, strength and multitude. g At the abundance of some doeth not fear the harvest ment that should cut it downe: no more shall the multitude of Irael make the enemies to shrink, whom God shall appoint to destroy them. h Which valley was plentiful and fertile. i Beside God would have his covenant Rable, he promitteth to refuse some of this people, and tabring them to repentance. k He sheweth that Gods corrections euer bring forth some fruit, and causeth to turne from their sinnes, and to humble themselves to him. l As y Canaanites lett their cities, wh God did place the Iraelites there, in the cities of Irael shall no more be able to defend their inhabitants, then bulles when God shall send the enemy to plague them, in which are excellent, and brought out of other countries. n As the Lord therneth the wicked in his lawe, Levit. 26. 15. o The Prophet lamenteth, considering the horrible plague that was prepared against Irael by the Assyrians, which were in hit in number, and gathered of many nations. p He addeth tht for the consolation of the faithfull, which were in Irael, q Hee comparath the enemies the Assyrians to a tempest, which riseth over night, and in the morning is gone.

The burden of Damascus. Behold, Damascus is taken away from being a city, for it shall be a ruinous heape.

2 The cities of e Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be the glory of the children of Irael, saith the Lord of hostes.

4 And in that day the glory of I Jaakob shall be impoverished, and the fatnesse of his flesh shall be made leane.

5 And it shall be as when the harvest man gathereth the corne, and reapeth the eares with his arme, and hee shall be as he that gathereth the eares in the valley of e Rephaim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the ypmost boughes, and foure or five in the hie branches of the fruite thereof, saith the Lord God of Irael.

7 At that day shall a man look to his maker, and his eyes shall looke to the holy One of Irael.

8 And hee shall not looke to the altars, the works of his owne hands, neither shall he looke to those things which his owne fingers have made, as groutes and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which they did forsake, because of the children of Irael, and here shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy feede to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a found like the noise of the sea: for the noise of the people shall make a found like the noise of mighty waters.

13 The people shall make a found like the noise of many waters: but God shall rebnke them, and they shall see fatte off, and shall be chafed as the chaffe of the mountaines before the wind, and as a routing thing before the whirlewind.

14 And loe, in the evening there is y trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

In the cities of Irael shall no more be able to defend their inhabitants, then bulles when God shall send the enemy to plague them, in which are excellent, and brought out of other countries. n As the Lord therneth the wicked in his lawe, Levit. 26. 15. o The Prophet lamenteth, considering the horrible plague that was prepared against Irael by the Assyrians, which were in hit in number, and gathered of many nations. p He addeth tht for the consolation of the faithfull, which were in Irael, q Hee comparath the enemies the Assyrians to a tempest, which riseth over night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the ruination of the Gentiles.

OH, the land shadowing with wings, which is beyond the riuers of Ethiopia, sending ambassadours by the sea, even in vessels of b reedes vpon the waters, saying, e Goe, yee swift messengers, to a nation that is scattered abroad, and spoiled, vnto a terrible people from their beginning, euen hitherto: a nation by little and little euen troden vnder foot, whose land the floods haue spoiled.

3 All yee the inhabitants of the world, and dwellers in the earth, shall see when I he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, yee shall heare.

4 For so the Lord sayde vnto mee, I will g rest and behold in my tabernacle, as the heat drying vp the raine, and as a cloude of dew in the heat of harvest.

5 For afore the harvest, when the floure is finished, and the fruit is riping in the floure, then hee shall cut down the branches with hooks, and shall take away, and cut off the boughes.

6 They shall be left together vnto the fowles of the mountaines, and to the beasts of the earth: for the fowle shall summer vpon it, and eury beaft of the earth shall winter vpon it.

7 At that time shall a prey be brought vnto the Lord of hostes (a people y is scattered abroad, and spoiled, & of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose land the riuers haue spoiled): to the place of the Name of the Lord of hostes, euen the mount Zion.

As the Assyrians, as Chap 8. y. f When the Lord prepareth to fight against the Ethiopians. g I will flye away from punishing the wicked. h Which two fractions are most profitable for the riping of fruits, whereby hee meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but hee will suddenly cut them off. i Not onely men shall comenue them, but the brut beasts. k Meaning, that God will pitie his Church, and reeuice that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

The burden of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shall come into Egypt, and the idols of Egypt shall melt in his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will sit the Egyptians against the Egyptians: so eury one shall fight against his brother, and eury one against his neighbour, city against city, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the Idoles, and at the forceres, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliner the Egyptians into the hand of cruell lords, and a mighty king shall rule over them, saith the Lord God of hostes.

5 Then the waters of the sea shall faile, and the riuier shall be dried vp and wasted.

6 And the riuers shall goe farre away: the riuers of defence shall be emptied and dried vp: the reedes and flagges shall be cut downe.

politic and wise dome. e He sheweth that the fea & Nileth were by they thought the Nileth most free, should not be able to defend them from his anger, but that hee would send the Assyrians among them, that should keep them vnder a bondage. f For Nilus riuier into the sea by seven riuers, as though they were so many riuers.

a Reade Chap. 13. b Because the Egyptians trusted in the defence of their countrey in the multitude of their idoles, & in the valiancies of their men, the Lord sheweth that hee will come over all their munitions in a swift cloude, & riuie their idoles shall tremble at his comming, and that mens hearts shall faile.

As hee caused the Ammonites, Moabites, and Ammonites, and Ammonites, to kill one another, when they came to destroy the Church of Gou, a Chron. 20. 12. chap. 49. 16 d Meaning, that they were so many riuers, wherend them from his anger, but that hee would send the Assyrians among them, that should keep them vnder a bondage. f For Nilus riuier into the sea by seven riuers, as though they were so many riuers.

1 The Ebrewe word is month, westerly they use the speaking ru: of the women the water which is out of a month.

2 The Scripture useth it to describe the dedication of a country by taking away of her sin most is venial, as by wine, fish, h, and such other thing, westerly is an easy to be enriched.

3 Galed also Tanna, I amous city vpon Nilus.

4 He that is called the Ruler of P. as a man who persuaded the king that he was wise, and noble, and that his soul was worth his name, so he is called Ruler of life, I am wife.

5 Or Memphis, theis Alexandria, and now called is Great Caia.

6 The Principall vpholder is the chief cause of their destruction.

7 For the spirit of wisdom he hath made them drunken & glidly with the spirit of error.

8 Neither the great nor the small, the strong nor the weak.

9 Considering that though their opinion of the law was made not God their defence but put their trust in them, and were therefore now punished, they shall leave left like light vpon them.

10 Shall make one confusion of faith with the people of God by the speech of Canaan, meaning, the language wherein God was then served.

11 Shall reassemble their superstitions & profit to serve God right.

12 Meaning of five cities from thence serve God, and the faith remain in their wickedness: and in of the first part there should be but one left.

13 These shall be evident signes and tokens, that Gods religion is there: which make of speech in the Patriarchs, and ancient times when God had not as yet approved the place and manner how he would be worshipped. x This declaration that this prophesie should be accomplished in the time of Christ. x By these ceremonies he comprehended the spiritual service under Christ. y By these nations which were the chief enemies of the church, he showed that the Gentiles and the Jewes should be united together in one faith and religion, and should be all one fold under Christ their shepherd.

7 The grasse in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be drinen away, and be no more.

8 The fishers also shall mourne, and all they that cast angers into the river, shall lament, & they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diuers sorts, shall be confounded, & they that wauce nets.

10 For their nets shall be broken, and all they that make ponds shall be heavy in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say we vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceived, they have deceived Egypt, upon the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they have caused Egypt to erre in euery worke thereof as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may do, nor the tale, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall be afraid and feare, because of the mouing of the hand of the Lord of hostes, which hee shall thowt it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vovs vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them, and shall heale them.

23 In that day shall there be a path from Egypt to Ashur, and Ashur shall come into Egypt, and Egypt into Ashur: so the Egyptians shall worship with Ashur.

24 In that day shall Israel be the third with Egypt and Ashur, euen a blessing in the mids of the land.

25 For the Lord of hostes shall blese it, saying, Blessed be my people Egypt & Ashur, the worke of mine hands, and Israels mine inheritance.

C H A P. XX.

1 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Israhel.

2 In the yeere that a Tartan came to Ashdod, (when Sargon king of Asbur lent him) and had fought against Ashdod, and taken it,

3 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loofe the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked, and barefoot.

4 And the Lord said, Like as my seruant Isaiah hath walked naked and barefoot three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,

5 So shall the king of Asbur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoot, with their buttocks vncovered, to the shame of Egypt.

6 And they shall feare, and bee ashamed of Ethiopia their expectation, and of Egypt their glory.

7 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the king of Ashur, and how shall we be deliuered?

C H A P. XXI.

1 Of the destruction of Babylon by the Persians and Medes, 11

2 The burden of the desert sea. As the whirlwindes in the South vse to passe from the wilderness, so shall it come from the horrible land.

3 A grievous vision was shewed vnto mee, The transgressour against a transgressour, and the destroyer against a destroyer. Go vpon Elam, besiege Media: I haue caused all the mourning thereof to cease.

4 Therefore are my loines filled with sorrow: sorrowes haue taken me as the sorrowes of a woman that trauelleth: I was bowed downe when I heard it, and I was amazed when I saw it.

5 Mine heart failed: fearefulness troubled me: the night of my pleasures hath beene turned into feare vnto me.

6 Prepare thou the table, watch in the watch tower: cate, drinke: arise ye princes, anoint the shield.

7 For thus hath the Lord said vnto me, Goe, let a watchman, to tell what he seeth.

8 And he saw a charret with two horfmen: a charret of an asse, and a charret of a camel: and he hearkened and tooke diligent heed.

9 And he cri'd, A lion: my lord, I stand continually vpon the watch tower in the day, and I am set in my watch euery night:

10 And behold this mans charret cometh with two horfmen, And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath beene broken vnto the ground.

11 O my threshing, & the corn of my floor, That which I haue heard of the Lord of hostes the God of Israhel, haue I shewed vnto you.

12 The burden of O Dumah. He calleth vnto

a Who was a captaine of Sanechib a King 18. 17.

b A cite of the Philistins.

c The Ebrewe writeth: Sanechib was so called.

d Which signifieth that the Prophet did lament the misery that the law prepared before the three yeeres that he went naked and barefooted.

e In whole sayde they trusted.

f Of whom they boasted & gloried.

g Meaning, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea and Cilicia was a wilderness, where by he meoeth Caldea.

b That is, ruine of Babylon by the Medes and Persians.

c The Assyrians & Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yeere before it came to passe.

d By Elam he meane the Persians.

e Because they shall find no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom he meane had assisted.

f This the Prophet speaketh in the person of the Babylonians.

g He prophesied the death of Belshazzar, as Dan. 5. 30. who in 5. yeeres of his pleasures was destroyed.

h Whiles they are eating & drinking they shall be commanded to smite their weapons.

i To wit, in a vision by the spirit of prophesie.

k Meaning, charres of men of war, and others that carried the baggage.

l Meaning Darius, which ouercame Babylon, whom Israhel vsd vs, to lide him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *See. 52. 7. reuel. 14. 8.*

m Meaning Babylon, *1. 6. for. 1. 1.* which was a city of was founded of Dumah, *Gen. 25. 14.*

p A mountaine of the Idumians. q He desireth the voluptuities of the people of Damath, who were night and day in feasting their enemies, and encreas to and fro to enquire newes. r For feare the Arabians shall flee into the woods, and he appointeth what way they shall take. s Signifying, that for feare they shall not eate or drinke. t He appointeth them to eate for one yeere only, & then they should be destroyed. u Reade Chap. 16. 14. x Which was the name of a people of Arabia; and by the horrible destruction of all these nations, he teacheth the lewes that there is no place for refuge, or to escape Gods wrath, but only to remaine in his Church, and to liue in his love.

mec out of p Seir, Watchman, what was in the night? Watchman, what was in the night? 12 The watchman said, The morning cometh, and also the night. If ye will at ke, enquire: returne and come. 13 ¶ The burden against Arabia, In the foreside of Arabia shall ye tary a l'night, *even* in the wayes of Dedanum. 14 O inhabitants of the land of Tema, bring forth water to meet the thirstie, and present him that thirst with his bread. 15 For they flee from the drawn swords, *even* from the drawn sword, and from the bent bow, and from the grieuousness of warre. 16 For thus hath the Lord said vnto me, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall be few: for the Lord God of Israell hath spoken it;

C H A P. XXII.

¶ Hee prophesie the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What bayleth thee now that thou art wholly gone vp vnto the houe tops?

2 Thou that art full of noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not be slaine, and with sword, nor die in battell.

3 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.

4 Therefore, said I, Turne away from mee, I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.

6 ¶ And Elam bare the quier in a mans charret with horsemen, and Kir yncouered the shield.

7 And thy chiefe valleyes were full of charrets, and the horsemen for themselues in aray against the gate.

8 And he discovered the covering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue fence 1 the breaches of the city of Dauid: but they were many, and ye gathered the waters of the lower poole.

10 And ye numbered the houses m of Ierusalem, and the houses haue ye broken downe to forsake the wall.

11 And haue also made a ditch betweene the two walles, for the warrens of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

¶ by returning to God succide that great plague which they should elsse suffer by Nebuchadnezzar. k The leetee place where the armour was to sit in the house of the forest. l King. m. 2. n Ye leaue the numerous places which were neglected in times of peace: meaning the whole Citie and the City of Dauid which was within the compass of the citie. o Either to pull downe such as might hurt, or else to know what men they were able to make. n To provide if need should be of water. o To God that made Ierusalem: that is, they trusted more in their worldly means, then in God.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes, and girding with sackcloth.

13 And behold ioy and gladnes, slaying oxen, and killing the sheepe, eating flesh, & drinking wine, & eating and drinking for to morow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, goe get thee to that treasure, to Shebna, the steward of the houe, and say,

16 What hast thou to do here? and whome hast thou here? that thou shouldst here heve thee out a sepulchre, as he that heueth out his sepulchre in an hie place, or that graue an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will surely cary thee.

18 Hee will surely rolle and turne thee like a ball in a large countrey, there shalt thou die, and there the charres of thy glory shall be the shame of thy Lords houe.

19 And I will drie thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the houe of Iudah.

22 And the key of the houe of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut, and hee shall shut, and no man shall open.

23 And I will fasten him as a ynaile in a sure place, and hee shall be for the throne of glory to his fathers houe.

24 And they shall hang vpon him all the glory of his fathers houe, *even* of the nephews, and posteritie: all small vessels, from the vessels of the cups, *even* to all the instruments of musick.

25 In that day saith the Lord of hostes, shall the nagle that is fastened in the sure place, depart, & shall be broken, and fall, & the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

¶ by the craft of Shebna. x I will commit vnto him the full charge & gouernment of the kings houe. y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9. z Meaning that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer, a little meaneth Shebna, who in mans iudgment should needs haue fallen.

C H A P. XXIII.

¶ A prophesie against Tyrus. 17 A promise that it shall be reuersed.

The burden of Tyrus, Howe ye ships of Tarshish for it is destroyed, so that there is none houe: none shall come from the land of Chittim: it is reuealed vnto them.

2 It is still, yet that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue r'plenshed thee.

3 The seed of Nilus growing by the abundance of waters, and the harvest of the ruer was her reuenue, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for shee hath spoken, *as* the strength of the sea, saying, I haue not trauelled, nor brought forth childre, neither

¶ Meaning, the course of Egypt, which was led by the overflowing of Nilus. h Thus is Tyne, which was the chiefe part of the sea. i I haue no people like mine, and as a barren woman that neuer had child.

p In Reard of repentance, ye were ioyfull and made great cheere, concerning the mourning of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

q Because the E-brew word doth also signifie one that hath noith and chee, they are of the learned that thinke that they which had friendship with the Assyrian & Egyptian to betray the church, and to provide for himselfe against all dangers: in the meane season hee packt craftily, and gate of the best offices to his hand vnder Ezekiah, enuier aspiring to the highest.

r Meaning, that hee was a stranger, and came vp of nothing.

s Whereas he thought to make his name immortal by his famous sepulchre, hee died most miserable among the Assyrians.

t Signifying, that whatsoever dignity the wicked attaine vnto at length it will turne to the shame of those princes, by whom they are preferred.

u To be reuersed againe, out of the which office he had bene put.

x I will commit vnto him the full charge & gouernment of the kings houe. y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9. z Meaning that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer, a little meaneth Shebna, who in mans iudgment should needs haue fallen.

a Reade chap. 13. b Ye of Cilicia that can e this bet: for merchandise.

c Tyrus is destroyed by Nebuchadnezzar.

d By Christum they mean all the yles and countreys Westward from Palestina.

e All men know of this destruction, & haue heard thereof, and euen the dead.

f nourished.

nourished yong men, nor brought vp virgins.

5 When the time cometh to the Egyptians they shall be forry, concerning the rumour of Tyrus.

6 Goe youe ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitye of ancient dayes: her owne teete shall leade her a farre off to be a sojourner.

8 Who hath decreed this against Tyrus (that is crowneth men) whose merchants are princes? whose chapmen are the nobles of the worlde?

9 The Lord of hostis hath decreed this: to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy by the power thereof.

12 And he saide, Thou shalt no more reioyce when thou art oppressed: O virgin daughter of Zidon, rise vp goe ouer vnto Chittim: yete there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: A shur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces thereof, and he brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seventy yeeres (according to the yeeres of one king) at the ende of seventy yeeres shall Tyrus be as an harlot.

16 Take an harpe and go about the city (thou harlot that hast been forgotten) make sweete melody, sing songs that thou mayest be remembered.

17 And at the end of seventy yeeres shall the Lord visit Tyrus, & the soil shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be holy vnto the Lord: it shall not be layd vp nor kept in store: but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

19 long forgotten, seeketh by all means to entertaine her louers y Though she haue been chastised of the Lord, yete she shall returne to her olde wicked practices, and for gaue shall giue her selfe to all mens lust like an harlot z He wretheth that God yete by the preaching of the Gospel will call Tyros to repentance, and turne her heart from auarice and slythy gaue, vnto the true worshiping of God, and liberality toward his Saints.

CHAP. XXIII.

A propheticke of the crosse of God for the sinnes of the people. 13 A remembrance reuerend shall praise the Lord.

1 Beholde the Lord maketh the earth empty, and he maketh it waste: hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like Priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 Because it was a name of dignity, it was also applied to them, which were net of Aarons family, and so signifieth also a man of dignity. 2sa. 8. 18. and 2o 25. 1. Chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hefc. 4. 9.

3 The earth shall be cleane emptied, and vterly spoiled: for the Lord hath broken this word

4 The earth lametheth and faded away, the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth is also deceiued, because of the inhabitantes thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting Couenant.

9 Therefore hath the curse denoued the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are consumed vp, and few men are left.

7 The wine falleth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the mirth of the worlde is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, as the shaking of an oliue tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from it: the sea.

15 Wherefore praise yee the Lord in the valleys, with the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermoost part of the earth wee haue heard prayes, vnto the glorye to the king Iust, and I said, My leanness, my leanness, woe is mee: the transgressors haue offended: yea, the transgressors haue grieuouly offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feat, shall fall into the pit: and hee that commeth vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane dissolved: the earth is mouued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be heavy vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visit the host above that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be visited.

23 Then the moone shall abashed and the sun ashamed, when the Lord of hostis shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

no more then they did at Noahs flood. n There is no power so high or mighty, but God will strike him with his rods. o Not with his rods, as Iustice: but with his compassion. p When God shall restore his Church, the glory thereof shall shine, and his minister (which are called his ancient men) that the sunne and the moone shall be darkened with compassion thereof.

That is, reuerend not her fruit for the sinne of the people, whom the earth desired because they desired because they desired God of his honour.

Written in the Law, as Levitic. 26. 1. deuter. 28. 16. that the Prophet thus vsed to apply particularly the sinences and promises which are general in the Law.

With heere and drought, or elsthey that were consumed with the fire of Gods wrath.

Which as it was without order, so now should it be brought to desolation and confusion: and this was not only meant of Ierusalem, but of all the other wicked cities.

Because they did not ioye Gods benedictions aright, their pleasures should faile, and they fall to mourning.

h Hee that fleeth from the noise of the feat, shall fall into the pit: and hee that commeth vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth doe shake.

From the vttermoost coast of the world, where the Gospel shall be preached, as vic. 16.

krumango God who will publish his Gospel thorow all the world.

I am confounded with care, considering the affliction of the church, both by foren enemies, and domestical.

Some reuerend that it was reuelled to the Prophets, that the good should be preferred, and the wicked destroyed.

Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape.

k Because these two countreys were so near in league together. l Tyrus witheth other merchants to goe to Cilicia, and to come to these there. m Who maketh her merchants like princes. n They thirgh will no more come there: they shal flee to other countreys for succour. o For Tyrus was neuer touched nor afflicted before. p Because Tyrus was built by them of Zidon.

q The Caldeans which dwell in ruins in the wilderness, were gathered by the Assyrians into cities.

r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth that feeling the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.

s That is, Tyrus by whom ye are chastised.

t Tyrus shall be destroyed seventy yeeres which he calleth the reigne of one King, or a mans ye.

u Shall vse craft and subtilty to entice men to gaue vnto her.

v She shall labour by all means to recouer her first credit: as an harlot.

w Though she haue been chastised of the Lord, yete she shall returne to her olde wicked practices, and for gaue shall giue her selfe to all mens lust like an harlot.

x He wretheth that God yete by the preaching of the Gospel will call Tyros to repentance, and turne her heart from auarice and slythy gaue, vnto the true worshiping of God, and liberality toward his Saints.

y This prophesie is a conclusion of that which hath beene threatned to the Iewes & other nations from the 23. chap. and therefore by the earth he meaneth thole lands which were before named.

z Because it was a name of dignity, it was also applied to them, which were net of Aarons family, and so signifieth also a man of dignity. 2sa. 8. 18. and 2o 25. 1. Chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hefc. 4. 9.

CHAP. XXV.

A thanksgiving to God in that he is strength himselfe iudge of the world by punishing the wicked and maintaining the godly.

O Lord, thou art my God, I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth.

2 For thou hast made of a b^c citie an heape, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shall never be built.

3 Therefore shall the d^d mighty people give glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a dry place: hee will bring downe the song of the mighty, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will wipe away the teares, from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as straw is threshed in Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The offence also of the height of thy walls shall he bring downe and lay low, and cast them to the ground, *even* vnto the dust.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall this song be sung in the land of Iudah, We haue a strong citie: b^b saluation shall God see for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured d^d purpose wilt thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for thee: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: c^c the high citie hee will abate: *even* vnto the ground will he cast it downe, & bring it vnto dust.

6 The foot shall tread it downe, *even* the feet of the poore, and the steps of the needy.

changed. There is no power so high that can let God, when hee God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is righteousnesse: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seek thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne b^b righteousnesse.

10 Let mercy be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnesse will he do wickedly, and will not beholde the maiesty of the Lord.

11 O Lord, they will not beholde thine high haud: *but* they shall see it, and bee confounded with the zeale of the people, & the fire of thine enemies shall deuour them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, *other* lords beside thee, haue ruled vs, *but* we will remember thee onely, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased o^o the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they v^v visited thee: they poured out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the traualle, is in sorrow, and cryeth in her paines, so haue we bene in thy sight O Lord.

18 Wee haue conceived, we haue borne in paine, as though we should haue brought fourth a wind: there was no helpe in the earth, neither did the inhabitants of it see the world fall.

19 Thy dead men shall liue: *even* with my body shall they rise. Awake & sing yee that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: xenter thou into thy chambers and shut thy doore after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her flaine, againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they see the dew of Gods grace. x Hee exhorteth the faithful to bee patient in their afflictions, and to waite vpon Gods worke. y The earth shall vomite and call out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie againe of the kingdom of Sata, 2 And of the ioy of the Church for their deliuerance.

IN that day the Lord with his sore and great piercing serpent, *even* Lisathan that crooked serpent, & he shall lay the dragon that is in the sea. **2** In that day shall the vineyard of redd wine.

3 I the Lord doe keepe it: I will water it euery moment: left any aslaile it, I will keep it night and day.

c Meaning of the best wine, that is the vineyard, that is, the Church, libo^o bring forth, as most agreeable to the Lord.

k We haue constantly abid in the afflictions w^hetwixt thou hast afflicted vs. *l* Meaning that, by afflictions men shall learne to feare God. *m* The wicked though God shew them euident signes of his grace, shall be neuer the better.

n Though euill and indignation against thy people The fire and vengeance, whereunto thou dost destroy thine enemies. *o* The Babylonians, which haue not gouerned according to thy word.

p Meaning that, the reprobate, *even* in this life shall haue the beginning of euerlasting death. *q* To wit, the company of the faithfull by the calling of the Gentiles. *r* That is, the faithfull by thy word were moued to pray vnto thee for deliuerance.

s To wit, in extreme sorrow. *t* Our sorowes had none end, neither did we enjoy the comfort that we looked for.

u The wicked and vnbelievers without religion, shall be destroyed.

v He comforteth the faithful in their afflictions, shewing them that *eu*er in death they shall haue life: and y^e shall most certainly rise to glory, the contrary shoulde come to the wicked, as ver^s. 14. *x* As hebes dead in winter, flourish in the dust, shall rise vp to ioy when they see the faithfull to bee patient in their afflictions, and to waite vpon Gods worke. *y* The earth shall vomite and call out the innocent blood, which it hath drunke, that it may cry for

1 Thus the Prophet saith thanks to God because he will bring vnder subiection, these nations, by his corrections, and make the of his Church, which before were his enemies. **2** Notoriously of Ierusalem, but also of the other cities, which haue bene thine enemies. **3** That is, a place where as all vagabonds may liue without danger, and as it were, at ease, as in a palace. **4** The arrogant and ponde, which before would not know thee, shall by thy corrections feare and glorifie thee. **5** The rage of the wicked is furious till God breake the force thereof. **6** Meaning, that as the heate is abated by the raine, so the God bring downe the rage of the wicked. **7** As a cloud shadoweth from the heat of the sunne, so the God afford the reioycing of the wicked against the godly. **8** To wit, in Zion, whereby he meaneth his Church, which should be vnder Christ assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly habite, as Mat. 23. 2. **9** Meaning, that ignorance and blindness, whereby we are kept backe from Christ. **10** He will take away all occasions of sorrow, and fill his with perfect ioy, Reuel. 17. and 21. 4. **11** By Moab are meant all the enemies of his Church. **12** There were two cities of this name: one in Indah, *1. Chron.* 2. 29. and another in the land of Moab, *Ier.* 48. 2. which seemeth to haue bene a principal place of corne, *Chap.* 20. 31.

1 This song was made to comfort the faithful, wherewith they should comfort themselves, when they should see the captiuitie to be ended. **2** Thou shalt be desired to haue thy purpose cannot be fulfilled. **3** He sheweth that the God will returne after the captiuitie to Ierusalem.

d Therefore he will deli-
 berate, the
 wisdom of Sa-
 tan, because he lo-
 uch his Church
 for his owne me-
 sake, and can
 not be angry with
 it, but willeth that
 he may powe his
 anger vpon the
 wicked iudels,
 whom he macth
 by bryers and
 torments.
 E He maraileth
 that Israhell
 come by grie-
 uous, excepts
 God meeke to
 feeble his rodd,
 and fo bring them
 vnto him.
 F Though I flit
 and diminish my
 people for a time,
 yet shall the roo-
 ting againe and
 bring forth in
 great abound-
 ce. G He sweeth
 that God pauerth his
 mercy, and his
 equitie in iustice.
 H That s, thou
 wilt not destroy
 the roote of thy
 church though
 the branches ther-
 of seeme to perish
 by the ye winde
 of affliction.
 I He sweeth that
 there is no more
 penance, nor full
 reconciliation to
 God, till the heart
 be purged from
 all idolatrie, and the monuments thereof destroyed. k Notwithstanding his favour
 that he will thew them aser: yet Ierusalem shall be destroyed, and graue for castel
 shall grow in it. l God shall not haue neede of mighty enemies: for the very wo-
 men shall do it, to their great shame. m Hee shall destroy all from Ephraim to
 Nilus, for soe he had wrought Egypt thinking to haue escaped. n In the time of
 Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vnto
 Cyrus.

4 Anger d is not in mee: who would see the
 briers & thorns againe in batell? I would
 goe through them, I would burne them together,
 5 Or will e I feeble my strength, that he may
 make peace with me, and bee as one with me?
 6 Hereafter Iacob shall take root: I srahel
 shall flourish and grow, and the world shall be fil-
 led w. th fruit.
 7 Hath hee smitten g him, as hee more those
 that smote him? or is he flane according to the
 slaughter of them that were slaine by him?
 8 In b measure in the branches thereof wilt
 thou contend with it, when he bloweth with his
 rough winde in the day of the East winde.
 9 By this therefore shall the iniquitie of Iac-
 ob be purged, and this is all the f fruit, the taking
 away of his sin: when he shall make all the ston-
 es of the altars, as chalke stones broken in pieces,
 that the groues and images may not stand vp.
 10 Yet the d defended citie shall be desolate, and
 the habitation shall be forsaken and left like a wil-
 derness. There shall the calfe feed, and there shall
 he lie and consume the branches thereof.
 11 When the boughes of it are dry, they shall
 bee broken: the l women come and set them on
 fire: for it is a people of none vnderstanding:
 therefore he that made them, shall not haue com-
 passion of them, and hee that formed them, shall
 haue no mercy on them.
 12 And in that day shall the Lord thresh from
 the chanel of the r Ruer vnto the ruer of Egypt,
 and ye shall be gathered, one by one, O children of
 Israhel.
 13 In that day al G shall the great trumpe
 be blown, and they shall come, which perished in
 the land of Asbur, and they that were chased in-
 to the land of Egypt, and they shall worship the
 Lord in the holy Mount at Ierusalem.
 14 Notwithstanding his fauour
 that he will thew them aser: yet Ierusalem shall be destroyed, and graue for castel
 shall grow in it. l God shall not haue neede of mighty enemies: for the very wo-
 men shall do it, to their great shame. m Hee shall destroy all from Ephraim to
 Nilus, for soe he had wrought Egypt thinking to haue escaped. n In the time of
 Cyrus, by whom they should bee deliuered: but this was chiefly accomplished vnto
 Cyrus.

CHAP. XXVIII.

Against the pride and iniquitie of Israhel. 9 The vntow-
 erdnesse of them that shall, leaue the word of God. 24 God doeth
 all things in time and place.

W O to the crowne of pride, the drunkards
 of Ephraim: for his glorious beauty shall
 be a fading flour, which is vpon the head of the
 b valley of them that bee fat, and are overcome
 with wine.
 2 Beholde, the Lord hath a mighty and
 strong hagle like a tempest of haile, and a whirle-
 winde that onerthroweth, like a tempest of mighe-
 ty warres that ouerflow, which throwe to the
 ground mightily.
 3 They shall bee troden vnder foot, euen the
 crowne & the pride of the drunkards of Ephraim.
 4 For his glorious beauty shall bee a fading
 flour, which is vpon the head of the valley of
 them that bee fat, and as d the halfe fruite afore
 Summer, which when hee that looketh vpon it,
 seeth it, while it is in his hand, he eateth it.
 5 In that day shall the Lord of hostes bee for
 a crowne of glory, and for a diademe of beautie
 vnto the residue of his people.
 6 And for a spirit of iudgement to him that

sitteth in iudgement, and for f strength vnto them
 that turne away the battell to the gate.
 7 But g they haue erred because of wine, and
 are out of the way by strong drinke: the Priest
 & the Prophet haue erred by strong drinke: they
 are swallowed vp with wine: they haue gone a-
 stray through strong drinke: they faile in vision:
 they stumble in iudgement.
 8 For all their tables are full of filthie vomit-
 ing: no place is cleane.
 9 Whom shall hee teach knowledge? and
 whom shall hee make to vnderstand the things
 that he heareth them that are weaned from the
 milke, and drawn from the breasts.
 10 For i precept must be vpon precept, precept
 vpon precept, line vnto line, line vnto line, there
 a litle, and there a litle.
 11 For with a flammering k tongue, and with a
 strange language shall hee speake vnto this people.
 12 Vnto whom l hee said, m This is the rest:
 n give rest to him that is weary, and this is the re-
 freshing, but they would not heare.
 13 Therefore shall the worde of the o Lorde
 bee vnto them precept vpon precept, precept vpon
 precept, line vnto line, line vnto line, there a litle
 and there a litle: that they may go, and fall back-
 ward, and be broken, and be snared, and be taken.
 14 Wherefore heare the worde of the Lorde
 ye scornfull men, that rule this people, which is
 at Ierusalem.
 15 Because ye haue said, We haue made a p
 couenant with death, and with hell are we at agree-
 ment: though a scourge runne ouer, and passe
 through it, shall not come at vs: for we haue made
 q fullwood our refuge, and vnder vanitie are wee
 hid.
 16 Therefore thus saith the Lord God, Behold,
 I will lay in Zion a stone, r a tried stone, a preci-
 ous corner stone, a sure foundation. Hee that be-
 leaueth, f shall not make Iay.
 17 Iudgement also will I lay to the rule, and
 r righteousnesse to the balance, and the s haile shall
 sweep away the vaine confidence, and the waters
 shall ouerflow the secret place.
 18 And your couenant with death shall be dis-
 annulled, and your agreement with hell shall not
 stand: when a scourge shall runne ouer and passe
 through them, shall ye be troden downe by it.
 19 When it passeth ouer, it shall take you a-
 way: for it shall passe through euery morning in
 the day, and in the night, and there shall be onely
 yeare, to make you to vnderstand the hearing.
 20 For the bed is s frait, that it cannot suf-
 fice, and the covering narrowe, that one cannot
 wrap himselfe.
 21 For the Lord shall stand as in mount s Perazim:
 hee shall be wroth as in the valley b of Gibon:
 and he may do his worke, his strange worke,
 and bring to passe his acte, his strange acte.
 22 Now therefore bee no mockers, lest your
 bonds increase: for I haue heard of the Lord of
 hostes a consumption, euen determined vpon the
 whole earth.
 23 Hearken ye, and heare my voyce: hearken
 ye, and heare my speech.

F He will give
 counsel to the gou-
 ernour & strength
 to the captive to
 drive the enemy
 to into their owne
 gates.
 G Meaning the hy-
 pocrites which
 were among them,
 and were allego-
 rically corrupt in life
 & doctrine, which
 is here meant by
 drunkennes and
 vomiting.
 H For there was
 more that was able
 to stand any
 good doctrine, but
 were foolish and
 as wretched young
 babes.
 I They must haue
 one thing oftimes
 told.
 K Let one teach
 what he can, yet
 they shall no more
 vnderstand him,
 when I shall speake
 in my strange lan-
 guage.
 L That is, the
 Prophet, whom
 God should feed.
 M This the do-
 ctine, whereupon
 ye ought to stay
 and rest.
 N It shew to them
 that are weary and
 haue neede of rest,
 what is the true
 rest.
 O Because they will
 not receive the
 word of God when
 it is offered, it com-
 meth of their owne
 malice, if after
 their hearts be
 hardened, that they
 care not for it, as
 before, Chap. 9. p.
 P They thought
 they had shifte to
 auoide Gods
 iudgements, and
 that they could
 escape though all
 other perished.
 Q Though the Pro-
 phets condemned
 their idolatrie, and
 vaine trust of fal-
 shood and vanities,
 yet the wicked
 thought in them-
 selues, that they
 would trinit in
 their things.
 R That is, Christ
 by whom all the
 building must be
 tised & vpholdeu.
 S Plal. 118. 22. mat.
 21. 42. act. 4. 11.
 rom. 9. 33. 1 pet.
 2. 6.
 T He shall quiet
 and seeke reue-
 o. His remedies but
 be content with
 justice shall re-
 gress. They shall
 desire their vaine
 confidence that
 make you to lesse
 vnto. 2 Your afflic-
 tion shall be for
 a. When David over-
 came the Philistines
 1 Sam 5. 24. 1 Chr.
 11. 11. b Where

Signifying that the faithfull, which put not their trust in any worldly prosperitie,
 but made God their glory, shall be prised vnto.

24 Doeth the plowman plow all the day, to sow? doeth he open, and breaks the clots of his ground?

25 When he hath made it plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shal not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, & cummin with a ro.l.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doth the wheele of his cart still make a noyse, neither will hee brake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

A propheticke against Ierusalem. 13 The vengeance of God vnto them that follow the traditions of man.

Alter, altar, of the cite that David dwelt in: adde yeere vnto yeere: let them kill lambs.

2 But I will bring the altar into distresse and there shall be heauinesse and sorrow, and it shall be vnto me like an altar.

3 And I will besiege thee as a citie, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, euen suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a devouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like an hungry man dreameth, and behold, hee eateth: and when he awaketh his soule is empty: or like as a thirly man dreameth, and loe hee is drinking, and when he awaketh, behold, hee is faint, and his soule lodgeth: so shall the multitude of all nations be that fight against mount Zion.

9 Stay your selues, and wonder: they are blinde, and make yow blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Sees hath he covered.

11 And the vision of them all is become vnto you, as the words of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can not: for it is sealed.

Meaning, that it is all like, either to reade, or not to reade, except God open the heart to vnderstand.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people come heere vnto mee with their mouth, and honour me with their lips, but haue removed their heart farre from me, and their feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe doe a maruellous worke in this people, euen a maruellous worke, and a wonder: for the wisdom of their wife men shall perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that seeke deepe to hide their counsell from the Lord, for their works are in darknesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of diuersities it not be esteemed as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had noe vnderstanding?

17 Is it not yet but a little while, and I ebanon shall be turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blind shall see out of obscuritie, and out of darknesse.

19 The mecke of the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be confused: and all that hastened to iniquitie, shall be cut off:

21 Which made a man to sinne in the word, andooke him in a snare: which reprobued them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iacob, euen he that redeemed Abraham: Iacob shall not now be confounded, neither now shall his face be pale.

23 But when hee shall see his children, the worke of mine hands, in the midst of him they shall sanctifie my Name, and sanctifie the Holy one of Iacob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

Hee reprooueth the Jews, which thinke themselves to be wise, and say they will be as the Egyptians, to desire to see the prophesie. 16 Therefore his strength, what vocation shall come vnto them, 18 his strength theye to their enemies.

WOe to the rebellious children, saith the Lord, that take counsell, but not of mee, and couer with a coeuering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke sooth to goe downe into Egypt: (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shall be a shamed of the people that cannot profit their, nor help nor doe them good, but shall be a shame and a reproch.

Because they are hypocrites, and doe feare in heart, as Mat. 7. 23.

I That is, their religion was learned by mans doctrine, and not by my word.

Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fools, and without vnderstanding.

Of them, which in heart despise Gods word, and mocked at the admonitions, but outwardly bare a good face.

Thy craft saith the Lord, you cannot be able to escape mine hands, no more then the clay that is in the potters hands hath power to deliuee it selfe.

Shall these one be a change of all things, and Carmel that is a plentiful place in respect of that it shall be, may be taken as a forest in Chap. 22.

It is thus hee speaketh to comfort the faithfull.

That they went about to find fault with the Prophets words, and would not abide admonitions, but would entangle them and bring them into danger.

Signifying, that except God giue vnderstanding and knowledge, man cannot but erre and murmure against him.

Who contrary to their promise, take not mee for their protectour, and contrary to my commandment, seeke helpe at strangers.

They seeke to trust to cleke their doings, and not godly means.

The chief of Iudaea were in Egypt, to seeke helpe, and to abide their enemies.

d That is, a heauy
fentence or proph-
ecie againe the
beasts encaicied
their treasures in-
to Egypt by the
wilderneffe, which
was South
Iudah, figifying
that of the beafts
shouldest be fpa-
red, the men
shuld be punish-
ed much more cri-
uouly.
e To wit, to cru-
elitie.
f And not to come
to and fro to seeke
helpe.
g That is, this
prophecie.
h That it may be
a winnell against
them for all po-
nitie.
i Hee sheweth
what was the
caufe of their de-
struction, and brin-
geth also all mis-
fortune to man to wit,
because they
would not heare
the word of God,
but delighted to
be flattered and
led in error.
k Thereas vs not
by the word of
God, neither be fo-
rigorous nor take
vantage in the
word of the Lord,
as is here. i. 11.
l Meaning in
their Subornitie
against God and
the admonitions
of his Prophete.
m Signifying that
the destruction
of the wicked shalbe
without recovery.
n At times by his
Prophete hee put
you in remembrance
of this that you
shouldest depen-
d on him.
o We will truft
to escape by our
horie.
p Where all the
bees are cut down
faue none: so these
to make mofes.
q Hee commen-
deth the great
mercie of God,
who with patience
waireth to call sin-
ners to repentance.
r Not onely in pu-
nishing made axion
in this time, as Is.
11. 23 and 29. 11.
l. 10. *substantiu*.
f God shall direct
all thy wayes, and
appoint thee how
to goe either hi-
ther or thither.
Ye shall cast away
your idoles, which
you haue made
bold and flicke
laud. o Shewing
that there can be
no true repentance,
except both in heart
and deed we flue our
enemies to idolarie.

6 ¶ The burden of the beasts of the South,
in a land of trouble and anguish, from whence
shall come the yong and old lyon, the viper and
scricie flying serpent against them that shall beare
their riches vpon the shouldlers of the colts, and
their treasures vpon the bunches of the camels,
to a people that cannot profit.
7 For the Egyptians are vanity, and they shal
helpe in vaine. Therefore haue I cryed vnto e her,
Thy strength is vnto to sit full.
8 Now goe, and write it before them in a table,
and note it in a booke, that it may be for the
h last day and for euer and euer:
9 That it is a rebellious people, lying children,
and children that would not heare: the Law of
the Lord.
10 Which say vnto the Seers, See not, and to
the prophets, prophetic not vnto vs right things:
but speak flattering things vnto vs: prophetic e-
rours.
11 Depart out of the way: goe aside out of the
path: cauē the Holy one of Israel to cease from
vs.
12 Therefore thus saith the Holy one of Israel,
Because you haue cast off this word, and truft in
violence, and wickednes, and stay thereupon,
13 Therefore this iniquity shalbe vnto you as
a breach that filleth, or a swelling in a high wall,
whose breaking cometh suddenly in a moment.
14 And the breaking thereof is like the break-
ing of a potters pot, which is broken without
pice, and in the breaking thereof is not found
a sheard to take fire out of the hearth, or to take
water out of the pit.
15 For thus said the Lord God, the Holy one
of Israel, In rest and quietnesse shall ye be saued:
in quietnesse and in confidence shall be your
strength, but ye will not so.
16 For ye haue said, No, but we will flee away
vpon o horses. Therefore shall ye flie. We will ride
vpon the swiftest. Therefore shall your persecuters
be swift.
17 A thousand vs one shall flie at the rebuke
of one: at the rebuke of five shall ye flie, till ye be
left as a ship mast vpon the top of a mountaine,
and as a beaken vpon a hill.
18 Yet therefore wil the Lord waite, that he may
haue q mercie vpon you, and therefore will he be
exalted, that he may haue compassion vpon you:
for the Lord is the God of iudgement. Blessed are
all they that waite for him.
19 Surely a people shall dwell in Zion, and in
Ierusalem: thou shalt weepe no more: he wil cer-
tainly haue mercie vpon thee at the voice of thy
crie: when he heareth thee, he wil answere thee.
20 And when the Lord hath giuen you the
bread of aduertitie, and the water of affliction,
thy raine shall be no more kept backe, but thine
eyes shall see thy raine.
21 And thine eares shall heare a word behind
thee, saying, This is the way, walke ye in it, when
thou turnest to the right hand, and when thou
turnest to the left.
22 And ye shall pollute the covering of the
images of siluer, and the rich ornament of thine
images of gold, and cast them away as a men-
struous cloth, and thou shalt say vnto it, Get
thee hence.

23 Then shall hee giue raine vnto thy feede,
when thou shalt fowle the ground, and bread of
the increase of the earth, and it shall be fat and as
oyle: in that day shall thy cattell be fed in large
pastures.
24 The oxen also and the yong asses, that till
the ground, shall eate cleane prouender, which is
winowed with the shouell and with the fanne.
25 And vpon euery hie x mountaine, and vpon
euery hie hill shall there be riuers and streames of
waters in the day of the great slaughter, when
the towres shall fall.
26 Moreouer, the light of the Moone shall be
as the light of the y Sunne, and the light of the
Sunne shall be seuen fold, and like the light of se-
uen dayes in the day that the Lord shall bind vp
the breach of his people, and heale the stroke of
their wound.
27 Behold, z the Name of the Lord cometh
from farre, his face is burn ng, and the burden
thereof is heauy: his lips are full of indignation
and his tongue is a denouncing fire.
28 And his spirit is as a riuier that ouerfloweth
vp to the necke: it diuideth asunder, to faine the
nations with the fanne of a vanitie, and there
shall be a bridle to caue them to erre in the iawes
of the people.
29 But there shall be a song vnto you as in the
b night, when a fomme fealt is kept: and glad-
nesse of heart, as he that cometh with a pipe to
goe vnto the mount of the Lord, to the Mightie
one of I racl.
30 And the Lord shall cause his glorious voice
to be heard, and shall declare the lighting downe
of his arme with the anger of his countenance,
and flame of a denouncing fire, with scattering
and tempest, and halloftones.
31 For with the voice of the Lord shall Ashtar
be destroyed, which smote with the e rod.
32 And in euery place that the staff shall passe,
it shall cleaue fast which the Lord shall lay vpon
him with e tabrets and harpes, and with battels,
and lifting vp of hands shall hee fight f against it.
33 For S Tophet is prepared of old: it is euen
prepared for the b King: he hath made it deepe
and large: the burning thereof is fire and much
wood: the breath of the Lord, like a riuier of
brimstone, doeth kinde it.
g Here it is taken for hell, where the wicked are tormented.
h So that their estate or degree cannot exempt the wicked.
i These figures are declared the condition of the wicked after this life.

C H A P. XXXI.

1 Hee cauleth them that forsake God, and seeke for the helpe of man.

W Oe vnto them that goe downe into E-
gypt for helpe, and stay vpon horses, and
truft in charrets, because they are many, and in
horsemen, because they be very strong: but they
looke not vnto the Holy one of Israel, nor b seeke
vnto the Lord.
2 But he yet is swift: therefore hee will bring
euill, and not turne backe his word, but hee will a-
rise against the house of the wicked, and against
the helpe of them that worke vanitie.
3 Now the Egyptians are men and not God,
and their horses flesh, and not spirit: and when
the Lord shall stretch out his hand, the d helper
the superstition & idolarie of the Egyptians, and so forsake God,
that they forsake the Lord, that put their trust in worldly
not trust in both. e And knoweth their craftie enterprises,
nought. d Meaning, both the Egyptians and the Israelites.

x By these diuers
manners of speech
he sheweth that
the felicitie of the
Church shalbe so
great, that none
is able sufficiently
to expresse it.
y When the
Church shall be re-
stored, the glory
thereof shall passe
from times the
brightnesse of the
Sunne: for by the
Sunne and moone,
which are two excel-
lent creatures,
he sheweth what
shalbe the glory
of the children of
God in the king-
dome of Christ.
z This threatening
is against the A-
lyrians the chiefe
enemies of the
people of God.
a To driue them
to nothing: and
thus God contin-
ueth the wicked
by that means,
whereby hee clea-
reth his.
b Ye shal destroye
at the destruction
of your enemies,
as they that sing
for joy of the iou-
ment of iust, which
began in the euen-
ing.
c Gods plague.
d It shall destroye.
e With ioy and
assurance of the
victory.
f Against Babe-
lon: meaning the A-
lyrians and Babylo-
nians.
g Rede 2 King. 19. 10.
h By these figuratiue
speeches are declared the condition of the wicked after this life.

shall

a He that loveth the lawe, that they would put their trust in him, is to be able that none can resist his power: and is careful over them, as a bower is carefull which euerly shew about the lawe their defence, which fill the scripture with in diverse places, as Deut. 32. 1. Mat. 23. 7. f. Hee toucheth their confidence that they might earnestly feel their grievous finnes, and so truly repent for as much as now they are almost drowned and past recovery. g. By these fruites your repentance shall be known, as Chap. 5. 18. h. When your repentance appeareth. i. This is a recompensed foone after when Saneheribis armie was discomfited, and he fled to the callic

shall fall, and he that is holpen shall fall, and they shall altogether faile. 4 For thus hath the Lord spoken vnto me, As the Lyon or Lyons whelpes roareth vpon his pray, against whom if a multitude of shepherds be called, he will not be afraid at their voyce, neither will humble himselfe at their noyfe: so shall the Lord of hosts come downe to fight for mount Zion, and for the hill thereof. 5 As birds that flye, so shall the Lord of hosts defend Ierusalem by defending and deliuering by passing through and preferring it. 6 O ye children of Israel, turne againe, in as much as ye are sunken deepe in rebellion. 7 For in this day euery man shall see cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, *euem* a sune. 8 Then shall Ashtar fall by the sword, nor of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his young men shall faile. 9 And he shall goe for feare to his towne, and his princes shall be afraid of the standart, faith the Lord, whose fire is in Zion, and his furnace in Ierualem.

CHAP. XXXII.

The condition of good rulers and officers described by the government of Hezekiah, with a figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, & therefore it might chiefly be retired to him. b By iudgement & iustice is meant an upright government, both in pollicie and religion. c Where men are weary with travelling for lacke of water. d He promiseth to give the true light, which is the pure doctrine of Gods word, and vnderstanding and zeale of the same, contrary to the heretickings against the wicked. Chap. 6. 9. and 19. 10. e Vice shall no more be called vertue, nor vertue effected by power and riches. f He propheseth of such clamour to come, that they will not shew the women, & children, and therefore will let them to take heed, and provide. g Meaning that if affliction should continue long, and many yeeres were past, yet they should not loose their new plagues. h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. i By the testes he meaneth the plentiful fields, whereby men are nourished, as children with the teate, or the moethers for totow, and leanne shall lacke milke.

Behold, a King shall reigne in iustice, and the Princes shall rule in iudgement. 2 And that man shall bee as a hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in a weary land. 3 The eyes of e the seeing shall nor bee shut, and the eares of them that heare, shall hearken. 4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutert shall be ready to speake dinstiny. 5 A niggard shall no more be called liberall, nor the churlerick. 6 But the niggard will speake of niggardnes, and his heart will worke iniquity, and do wickedly, and speake falsely aginst the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile. 7 For the weapons of the churle are wicked: hee deuise wicked counsels to vndoe the poore with lying words: and to speake aginst the poore in iudgement. 8 But the liberall man will deuise of liberall things, and he will continue his liberalitie. 9 Rise vp ye women that are at ease: heare my voyce, ye carelesse daughters hearken to my words 10 Yee women that are carelesse, shall bee in feare 8 aboute a yeere in dayes: h for the vintage shall faile, and the gatherings shall come no more. 11 Yee women, that are at ease, bee altonied; feare, O yee carelesse women: put off the clothes: make bare, and gird sackelose vpon the loynes. 12 Men shall lament for their teates: *euem* for the pleafant fields and for the fruitful vine. 13 Vpon the lande of my people shall growe thornes and briers: yea, vpon all the houses of

ioy in the citie of reioycing, 14 Because the palace shall be forsaken, and the noyfe of the citie shall be left: the towre and fortresse shall be dennes for euer, and the delight of wild asses, and a pasture for Rockes, 15 Vntill the Spirit be powred vpon vs from above, and the wilderness become a fruitful field and the plenteous field be counted as a forest. 16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field. 17 And the worke of iustice shall be peace, *euem* the worke of iustice and quietnesse, and assurance for euer. 18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places. 19 When it haileth, it shall fall on the forest, and the citie shall be left in the low place. 20 Blessed are ye that low vpon all waters, and driue thither the feet of the oxe and the asse, and they that had some beginning of goodlines, shall bring forth fruit in such abundance that their former life shall seeme but as a wilderness, where no fruites were. M They shall not neede to build it in high places for feare of the enemye: for God will defend it, and turne away the stormes for hurting of their commonites. n That is, vpon far ground and well watered, which bringeth forth an abundance, or in places which before were covered with waters, and now made drie for your voyce. o The fields shall be joyntike, that they shall send out their cattell to eate vpon the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of Sion by whom God hath punished his Church.

Woe to thee that a spoylest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee. 2 O Lord haue mercie vpon vs, we haue waited for thee: be thou, which wast e their arme in the morning, our helpe also in time of trouble. 3 At the noyfe of the tumult, the people fled: at thine g exalting the nations were scattered. 4 And your spoyle shall be gathered like the gathering of caterpillers: and hee shall goe against him like the leaping of grasshoppers. 5 The Lord is exalted: for he dwelleth on hie: he hath filled Zion with iudgment & iustice. 6 And there shall be stability of k thy times, strength, aluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure. 7 Behold, their messengers shall cry without, & the ambassadors of peace shall weep bitterly. 8 The paths are waste: the wayfaring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regarded no man. 9 The earth mourneth and fainthez: Lebanon is ashamed and hewen downe: Sharon is like a wilderness, and Basan is shaken and Carmel. 10 Now will I arise, faith the Lord: now will I be exalted, now will I lift vp my selfe. 11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you. 12 And the people shall bee as the burning of the Medes and Persians, g When thou, O Lord, diddest lift vp thine arme to punish thine enemies, h Ye that as caterpillers destroyed which you would, shall haue no strength to resist your enemies, the Chaldeans, but shall be gathered into a heap, and destroyed. i Meaning the Medes and Persians against the Chaldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem desired to increase of peace. n These are the words of the Ambassadors, when they returned from Saneherib. o Which was a plentifull country, meaning that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne, but sheweth that their enterprize shall be in vaine, and that the first which they had kindled for others, should consume them.

Or, multitude. k That is, when the Church shall be restored: that the Prophets haue testified they haue denounced Gods judgement against the wicked, yf to comfort the godly: Iust they should faile. l The field which is now fruitfull, shall be but as a barren wast in comparison of that it shall be then, as Chap. 29. 17. which shall be filled in Christ's time: for then they that were before as the barren wilderness, being regenerate, shall be fruitful, and they that had some beginning of goodlines, shall bring forth fruit in such abundance that their former life shall seeme but as a wilderness, where no fruites were. m They shall not neede to build it in high places for feare of the enemye: for God will defend it, and turne away the stormes for hurting of their commonites. n That is, vpon far ground and well watered, which bringeth forth an abundance, or in places which before were covered with waters, and now made drie for your voyce. o The fields shall be joyntike, that they shall send out their cattell to eate vpon the first crop, which abundance shall be signes of Gods fauour and loue towards them.

a Meaning the enemies of the Church, as were the Chaldeans, and Assyrians: but chiefly of Saneherib but not onely. b When this appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten shall be giuen to others. c. The Chaldeans shall do like to the Assyrians, as the Assyrians did to Israel and the Medes and Persians shall do the same to the Chaldeans. d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray and seeke helpe of God. e Which helpe out our fathers so soon as they called vpon thee. f That is, the Assyrians fled before the army of the Chaldeans, or the Chaldeans for feare to lift vp thine arme to punish thine enemies. g Ye that as caterpillers destroyed which you would, shall haue no strength to resist your enemies, the Chaldeans, but shall be gathered into a heap, and destroyed. i Meaning the Medes and Persians against the Chaldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem desired to increase of peace. n These are the words of the Ambassadors, when they returned from Saneherib. o Which was a plentifull country, meaning that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne, but sheweth that their enterprize shall be in vaine, and that the first which they had kindled for others, should consume them.

His vengeance shall be great

all the world shall be his throne.

Which do not believe the words of the Prophet and the assurance of their deliverance.

Meaning that God will be a sure defence to them that live according to his word.

He shall see Hezekiah delivered from his enemies & returned to honour and glory.

They shall be more than as they were by Saneherib, but go where it pleaseth them.

Before that this Liberty cometh, thou shalt think that thou art in great danger: for the enemy shall so sharply assault you that one shall cry,

Where is thy ark that witheth the names of them that are taxed?

another, Where is the receiver? an other shall cry for him that valneth the rich holies, but God will deliver you from this feare.

Let vs be content with this small mine of Shiloh, and not desire a great Arames and a city where y the enemies may bring in ships and destroy vs.

He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke.

He comforteth the Church, and sheweth that they shall be enriched with all benefites both of body and soule.

time: and as the thornes cut vp shall they be burned in the fire.

13 Heare, ye that are farre off, what I haue done, and ye that are nere know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the decouring fire? who among vs shall dwell wth the euerting burnings?

15 He that walketh in iustice, and speaketh righteous things, refusing gaine of opprellion, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the king in his glory: they shall behold the land & farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a flaming tongue that thou canst not vnderstand.

20 Looke vpon Zion the cite of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be removed: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will be vnto vs, as a place of floodes and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our lawgiuer: the Lord is our King, he will faue vs.

23 Thy cords are loosed: they could not wel strengthen their maiste, neither could they spread the saile: then shall the prey be diuided for a great spoyle: yet the lame shall take away the prey.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie for giuen.

Abysians and enemies of the Church, declaring their destruction as they that perish by shipwracke. He comforteth the Church, and sheweth that they shall be enriched with all benefites both of body and soule.

CHAP. XXXIIII.

3 He stirreth that God punisheth the wicked for his loue that he heareth toward his Church.

Come neere, ye nations and heare, and hearken, ye people: let the earth heare, & all that is therein, the world, & all that proceedeth thereof.

2 For vs indignation of the Lord is vpon all nations, & his wrath vpon all their armies: he hath destroyed them, and deliued them to the slaughter.

3 And their staine shall be cast out, and their stinke shall come vp out of their bodies, and the mountains shall be melted wth their blood.

4 And all the hoste of heauen shall be dissolved, and the heauens shall be folden like a booke: and all their hostes shall fall as the leaue fallth from the vine, and as ic fallth from the figtree.

5 For my sword shall be drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgment.

6 The sword of the Lord is filled with blood: it is made fat with the fat & with the blood of the

word be weary with the dding of blood. T they had an opinion for they as the Patriarke Iahab, but to esse were accused vnto his Church, as the Papiſtes are.

lambes & the goats, with the fat of the kidneys of the rams: for the Lord hath a sacrifice in Bozrah, and a great laughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dult made fat with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompence for the iudgment of Zion.

9 And the riuers thereof shall be turned into pitch, and the dult thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the Pelicane & the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanity, and the stones of empernesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall mee also Zim and Iim, and the Satyre shall crie to his fellow, and the Strich-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, eury one with his make.

16 Seeke in the booke of the Lord, and read: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spiri hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

There is both of yong and old, poore and rich of his enemies. That famous cite shall be consumed as a sacrifice burnt to ashes. The mighty and rich shall be well destroyed as the incursions.

He alludeth to the destruction of Sion & Gomorrah, Gen. 19. 14.

It is vaine that any man goe about to build it againe. Meaning, there shall be neither order nor policy, nor state of common weale.

Heads Chap. 1521. Signifying that Idumaea shall be an horrible desolation and barren wilderness. That is, the Law where such causes are threatened against the wicked.

To wit, Bezels and fowles Idumaea for an inheritance.

C A H P. XXXV.

1 The great joy of them that beleue in Christ. 3 Their office whch preach the Gospel. 8 The fruits that follow thereof.

The desert and the wildernes shall reioyce, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strength then the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be ye strong, feare not: beholde, your God cometh with vengeance: your God with a recompense, he will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the death be opened.

6 Then shall the lame man leape as an hart, & the dumb mans tongue shall sing: for in the wildernesses shall waters break out, & riuers in the desert.

He will rell all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, when it is at hand. e To defy your enemies. f vpon the knowledge of Christ is recored, G That they were barren and desolate of the graces of God, shall base them giuen them by Christ.

He prophesieth of the destruction of the Edomites, & other nations which were enemies to the Church.

God hath determined in his counsell, and hath giuen sentence for their destruction.

He speaketh this in respect of mans iudgement, who is gaine & hopefull enemies.

thinketh, that heauen and earth perisheth.

He hath determined in my heart counsell, and in the heauen the joy they thinke of holines: beca of God, and en

He alludeth to the destruction of Sion & Gomorrah, Gen. 19. 14.

It is vaine that any man goe about to build it againe.

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To wit, Bezels and fowles Idumaea for an inheritance.

He prophesieth of the full restoration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert, and wilderness.

The Church which was before compared to a barren wilderness, shall by Christ be made most pleasaunt and beautifull.

He sheweth that the presence of God is the cause that the Church doth bring forth fruit and flourish.

The ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, when it is at hand.

To defy your enemies. vpon the knowledge of Christ is recored, That they were barren and desolate of the graces of God, shall base them giuen them by Christ.

7 And the dry ground shall be as a pool, and the thirftie as springs of water: in the habitacion of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walk in the way, and the foolcs shall not erre.

9 There shall be ke no lyon, nor no yowfe beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall retorne and come to Zion with prayse: and everlasting ioy shall be upon their heades: they shall obtayne ioy and gladnesse, and forrow and mourning shall flee away.

CHAP. XXXVI.

1 Saneherib sueth Ra Phaketh to besige ierusalem. 13 His blasphemie against God.

Now in the fourteenth yeere of king Hezekiah, Saneherib king of Asshur came vp against all the strong cities of Iudah, & took them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came fourth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Alaph the Recorder.

4 And Rabhaketh sayd vnto them, Telyou Hezekiah, I pray you, Thus saith the great King, the king of Asshur, What confidence is this, wherein thou trustest?

5 I say, Surely I haue eloquence, but counsel & strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pierce it, so as Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to me, Wee trust in the Lord our God, is not that he, whose his places, & whose altars Hezekiah took down, & said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the host of my lords seruants? and put thy trust on Egypt for charres and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, I Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, k Speake I pray thee, to thy seruantes in Aramities language (for we understand it) and talke not with vs in the Tewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall?

13 ¶ Then said he to the Aegyrians, and so not hope for any helpe of God, for I haue beene here. Hee reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. I thus the wicked to decree vs, will pretend the Name of the Lord: but we multiee the spirits, whether they be of God or no. k They were afraid, left by his wordes here should haue thiered the people against the king, and also pretended to grow to some appointment with him.

that they may eat their owne doung, and drinke their owne pissle with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the King of Asshur.

14 Thus saith the King, I et not Hezekiah deceite you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this cite shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayeth the king of Asshur, Make appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards,

18 Left Hezekiah deceite you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the goddesses of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the Kings commandement was saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the Chancellor, and Ioah the sonne of Alaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah bethought himself of Iaiah, who promised him the victory. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 26 The arme of Seneherib was sicke of the Angell. 38 And he himselfe also was sicke.

And when the king Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the House of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the Chancellor, with the Elders of the Priests, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master. Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed mee.

7 ¶ For the flesh, that hee knoweth not the sinne, or heareth not the voice, that the ministers of office doeth not cooly stand in comforting by the word, but also in praying for the people.

1 Ebr. the water of their pits.

1 The Ebrewe word signifieth blessing, wherchy this was ked cap. 2 reue would haue persuaded the people, that their condition should be better vnder Saneherib, then vnder Hezekiah. m This is Antiochus in Syria, of the which theie, two other cities also were: wherby we see how eery town had his peculiar idole, and now the wicked mane the god himselfe. dole, hee that they did not vnderstand that: God maketh them his scourge, and punisheth cities for sinne. n Notthat they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vain, to vife Jons realisation, it is this fidel, wherby rage they should haue inio more provoked.

h It shall be for the Saines of God, and not for the wicked. i God shall leade and guide the aluding to bring forth of Egypt k As he threatened to the wicked to be deliued here by. Chap. 30. 6. l Whom the Lord shall deliuer from the captivity of Babylon.

a This history is releasid, because it is as a scale and confirmation of the doctrine afore, both for the threatenings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance. b When hee had stobilised superstition, and idolatry, and restored religion, yet God would exercise his Church to trie their faith and patience. c For he was now returned to his office, as if his had prophesied, Chap. 31. 10. d This declared that there were few godly to be found, in the kings house when hee was drine to send this wicked man in such a weighty matter. e Saneherib chief captaine. f Hee speakes this in the person of Hezekiah falsely charging him, that hee put his trust in his wit and eloquence, whereas his onely confidence was in the Lord. g Sazan labored to pull the godly King from one way to the confidence to another: to wit, from trust in the Egyptians, whose power was weak, and would deceite them, to yeeld himselfe to the Aegyrians, and so not hope for any helpe of God, for I haue beene here. h Hee reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. i Thus the wicked to decree vs, will pretend the Name of the Lord: but we multiee the spirits, whether they be of God or no. k They were afraid, left by his wordes here should haue thiered the people against the king, and also pretended to grow to some appointment with him.

a King, 29. c. an infigne of griele and reprobance. b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these were the onely remedies, to seeke vnto God and his ministers. c We are in as great forrow as a woman that traualleth out of child, and cannot be deliuered. d This is will de. e Hee by effect that hee had here: for when God delieth to punish, it seemeth cause. e Declaring that the ministers of office doeth not cooly stand in comforting by the word, but also in praying for the people.

e He doeth not
only promise to
prolong his life,
but to give him
rest and quietness
from the Assyrians,
who might have
ruined their
army to revenge
their former discom-
ture.

d For Hezekiah
had asked for the
remission of his
sin with a sacrifice,
as ver. 18. & King,
20. 8. whereunto
was moved by the
fugitive motion of
Gods Spirit.

e Read a. King,
20. 1.

f He left this song
of his lamentation
& thanksgiving to
all posterity, as a
monument at his
own infirmity and
thankful heart for
Gods benefits,
as David did,
Psal. 151.

g At what time it
was told me that
I should die.

h I shall no more
praise the Lord
here in this Temple
among my faith-
ful, thus God in-
fereth his death
which he would
this consolation
for a time, that his
grace afterward
may the more ap-
pear when they
feele their owne
weakness.

i By my sinne I
have provoked
God to take my
life from me.

k That is, in one
day, or shortly.

l Our night I
thought I should
live till morning,
but my sins in y
night periwaded
me the contrary.
he weareth y hor-
ror that the faith-
full have when
they apprehend
Gods iudgement
against their sinne.
m I was in op-
press with sorrow,
that I was not able
to utter my words
but timely to geane
and fight.

n To wit sorrow
and griefe both of
body and mind

37 And saide, I beseech thee, Lord, remember
now how I have walked before thee in truth, and
with a perfect heart, and have done that which is
good in thy sight: and Hezekiah wept fore.

4 ¶ Then came the word of the Lord to Iſai-
ah, saying,

5 Go, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I have heard thy
prayer; and senesthy teares: behold, I will adde
vnto thy dayes fiftene yeeres.

6 And I will deliuer thee out of the hand of
the King of Asshur, and this cite: for I will defend
this cite.

7 And this signe shalt thou haue of the Lord,
that the Lord will doe this thing that hee hath
spoken,

8 Beholde, I will bring againe the shadow of
the degrees (wherby it is gone downe in the dial
of Ahaz by the sunne) ten degrees backward: so
the sunne returned by ten degrees, by which
degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah,
when he had bin sicke, and was recouered of his
sickness.

10 I said in the cutting off of my dayes, I shall
goe to the gates of the graue: I am depriv'd of the
residue of my yeeres.

11 I said, I shall not see the Lord, when the Lord
in the land of the living: I shall fee man no more
among the inhabitants of the world.

12 Mine habitation is departed, and is remooued
from me, like a shepherds tent: I haue cut off like
a weauer my life: he will cut me off from the
height: from day to night, thou wilt make an end
of mee.

13 I reckoned to the morning; but he brake
all my bones, like a lion: from day to night wilt
thou make an end of me.

14 Like a crane or a swallow, so did I chatter:
I did mouyne as a doue: mine eyes were lift vp on
hie: O Lord, or it hath oppressed me, comfort me.

15 What shall I say? or he hath said it to me,
and he hath done it: I shall walke weakly all my
yeeres in the bitterness of my soule.

16 O Lord, to them that ouerlive them, and to
all that are in them, the life of my spirit, shall be
knowne; that thou causedst me to sleepe, and hast
giuen life to me.

17 Behold, for y felicity I had bitter griefe, but
it was thy pleasure to deliuer my soule from the
pit of corruption: for thou hast cast all my sinnes
behind thy backe.

18 For y graue cannot confesse thee: death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy truth.

19 But the living, the living, hee shall confesse
thee, as I doe this day: the father to the children
shall declare thy truth.

20 The Lord was ready to fight mee: therefore

we will sing my song, all the dayes of our life in
the house of the Lord.

21 Then said Iſaiah, Take a lump of dry figs
and lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah had said, What is the signe,
that I shall goe vp into the house of the Lord?

C H A P. XXXIX.

*Hezekiah is reprooued because hee feasted his rest, vnto the
ambassadors of Babylon.*

A ¶ The same time, as Merodach Baladan the
sonne of Baladan, King of Babel sent letters
and a present to Hezekiah: for he had heard that
he had bene sicke, and was recouered.

2 And Hezekiah was glad of them, and shewed
them the house of the treasures, the siluer, and
the gold, and the pices, and the precious oymnt,
and all the house of his armour, and all that
was found in his treasures: there was nothing in
his house, nor in all his kingdome, that Hezekiah
shewed them not.

3 Then came Iſaiah the Prophet vnto King
Hezekiah, and sayd vnto him, What saide these
men? and from whence came they to thee? And
Hezekiah sayd, They are come from a farre coun-
try vnto me, from Babel.

4 Then said he, What haue they seen in thine
house? And Hezekiah answered, All that is in mine
house haue they seene: there is nothing among
my treasures, that I haue not shewed them.

5 And Iſaiah said to Hezekiah, Heare the word
of the Lord of hostes,

6 Behold, the dayes come, that all that is in
thine house, and which thy fathers haue laid vp in
store vntill this day, shall be carried to Babel: no-
thing shall be left, saith the Lord.

7 And of thy sonnes that shall proceed out of
thee, and which thou shalt beget, shall they take
away; and they shall be eunuches in the palace
of the King of Babel.

8 ¶ Then said Hezekiah to Iſaiah, The word
of the Lord is good, which thou hast spoken: and
hee sayde, Yet let there be peace, and truth in my
dayes.

C H A P. XL.

*A Remission of sinnes by Christ. 3 The coming of Iohn Bap-
tist. 18 The Prophet reprooueth the idolaters and steers their
trust in the Lord.*

C OMFORT ye, comfort ye my people, will your
God say.

2 Speake comfortably to Ierusalem, and cry
vnto her, that her warfare is accomplished, that
her iniquity is pardoned: for she hath receiued of
the Lords hand double for all her sinnes.

3 A voyce crieth in the wilderness, Prepare
ye the way of the Lord: make straight in the
desert a path for our God.

4 Eueri valley shall be exalted, and eueri
g mountaine and hill shall be made lowe: and the
crooked shall be straight, and the rough places
plaine.

5 And the glory of the Lord shall be reueiled,
and all flesh shall see it together: for the mouth
of the Lord hath spoken it.

y He withdrew
what is the heule of
the Congregation
and Church, to
wit to giue the
Lord thanks for
his benefits.

z Read a King, 20. 7.
a Auerk 7.

a. King, 20. 12.

a This was the
filling King of Baby-
lon which ouer-
came the Assyrians
in the tenth yeere
of his reigne.

b Partly moued
with the greatest
his miracle partly
because hee feared
him selfe enemy to
his enemies, but
chiefly because he
would ioyne with
them whom God
favoured and haue
their helpe, if con-
solation ceased.

c Read a. King,
20. 12. and a. Chron.
32. 23. 24.

d Hezekiah him
of the particulars
to make him vnder-
stand the craft
of the wicked,
which hee by be-
ing overcome
with their flattery,
and blinded with
ambition, could
not see.

e By the grauenesse
of the punishment
is declared
how greatly God
desceiteth ambition
and vainglorie.

f That is, offences
and leprosy.

g Read a. King,
20. 19.

a This is a con-
solation to the
Church, assuring
them, that they
shall neuer despo-
se of the Prophets,
wherby hee ehor-
teth the true mi-
nisters of God that
there were, & those
also that should
come after him,
to comfort the
poore afflicted,
and to affirmeth of
their deliuerance
both of body and
soule.

b The time of hea-
vnsion.

c Meaning, suffi-
cient, as Chap. 67. and full correction, or double grace, wherof hee deliued the
desertion of him.

d To wit, of the Prophets

e That is, in Babylon and
other places where they were kept in captiuitie and misery

f Meaning, Cyrus
and Darius, which should deliuer Godd people out of captiuitie, and make them a
ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist
brought tidings of Iesus Christes coming, who was the true deliuerer of his
Church from sinne and Satan: Math. 3. 2. g Whatsoever may let or hinder this
deliuerance, shall be removed: h This miracle shall be so great, that it shall be
knowne vnto all the world.

1 The voice of
God which spake
to the people
liaili
k Meaning all
mans will come
and as all pow-
ers James 1. v.
1 p. 1. 2. 2.
l The Spirit of
God shall discer
the vanity in al
that seeme to ha
any excellency of
the creature.
m Though conf
dencing the faculty
of mens sense,
many of the law
should perish, and
o note a para-
lex of his delinea-
ture, yet Gods
promise should be
fulfilled, and they
there remained,
should feele the
fruit thereof.
n To publish this
benefit through
all the world.
o He heareth at
one word the
petition of all
man's malicy,
which is to haue
Gods presence.
p His power
shall be sufficient
without helpe of
any other, and
shall haue all
measures in him-
selfe to bring his
will to passe.
q He shall show
his care and iur-
isdiction that are
wile and tender.
r Declaring that
as God only hath
all power, so doth
he victorie fame for
the defence and
maintenance of
his Church.
s He heareth
Gods infinite wis-
doms for the same
end and purpose.
t He speaketh all
this to the chierne
that they should
neither face man,
nor put their trust
in any fauourably
in God.
u Herby he ar-
meth them against
the idolatry,
where with they
should be tempted
in Babylon.
v He heareth the
rage of the idola-
ters, seeing that
the people that
haue not to fulfill
their owne neces-
sities, will defraud
the themselves to
serue their idoles.
w Hence ye not
the word of God,
which plainly
condemne the
idolatry.

16 A voice said, cry. And he said, What shall I cry? all flesh is grass, and all the grace thereof was the floure of the field.
7 The grasse withereth, the floure fadeth, because the spirit of the Lord bloweth vpon it: surely the people is grass.
8 The grasse withereth, the floure fadeth: but the word of our God shall stand for euer.
9 O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift vp, be not afraid: say vnto the cities of Iudah, Behold, your God.
10 Behold, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke before him.
11 Hee shall feede his flock like a shepheard: he shall gather the lambs with his arme, and carry them in his bosome, and shall guide them with a young.
12 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaine in a weight, and the hills in a balace?
13 Who hath instructed the spirit of the Lord? or was his counsellor, or taught him?
14 Of whom tooke he counsel, and who instructed him and taught him in the way of iudgment? or taught him knowledge, and shewed vnto him the way of vnderstanding?
15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the balace: behold, he taketh away the yles as a little dust.
16 And Lebanon is not sufficient for fire, nor the beards thereof sufficient for a burnt offering.
17 All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanity.
18 To whom then wil ye liken God? or what similitude will ye set vp vnto him?
19 The worke man melteth an image, or the goldsmith beatech it out in golde, or the goldsmith maketh siluer platos.
20 Doeth not the poore chuse out a tree that will not rot, for an oblation? he seeketh alio vnto him a cunning workeman, to prepare an image, that shall not be moued.
21 knowe ye nothing? haue ye not heard? it hath it not bene tolde you from the beginning? haue ye not vnderstood it by the foundation of the earth?
22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heauens as a curtaine, & spreadeth them out as a tent to dwell in.
23 He bringeth the princes to nothing, and maketh the iudges of the earth as vanity.
24 As though they were not planted, as though they were not sowne, as though their stock tooke no roote in the earth: for he did euen blow vpon them, and they withered, and the weirwind will take them away as stubble.
25 To whom now will ye liken mee, that I should be like him, sayth the Holy one?
26 Lift vp your eyes on high, and behold who hath created these things, and bringeth out their

armies by number, and calleth them all by names: by the greatnes of his power and mighty strength nothing faileth.
27 Why sayest thou, O Iakob, and speakest, O Irael, My way is hid from the Lord, and my iudgement is passed out of my God?
28 Knowest thou not? or hast thou not heard, that the euenlasting God, the Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his vnderstanding.
29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.
30 Euen the young men shall faint, and bee weary, and the young men shall stumble and fall.
31 But they that wait vpon the Lord, shall renew their strength: they shall lift vp the wings, as the eagles: they shall run, and not bee weary, and they shall walke and not faint.

CHAP. XLI.

1 God mercy in chusing his people. 6 Their idolatry. 27 Detraction promised to Zou.
1 Epe a silence before me, O ylands, and let the people renew their strength: let them come nere, and let them speake: let vs come together into iudgment.
2 Who raised vp iustice from the East, and called him to his foot? and gaue the nations before him, and subdued the kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bove.
3 Hee pursued them, and passed safely by the way that he had not gone with his foot.
4 Who hath wrought & done it? he that callet the 4 generations from the beginning. I the Lord am the first, & with the last I am the same.
5 The yles saw it, and did feare, and the ends of the earth were abashed, drew nere, and came.
6 Eury man helped his neighbour, and sayd to his brother, Be strong.
7 So the workeman comforted the founder, and hee that smote with hammer, him that smote by course, saying, It is ready for the fodering, and hee fastened it with nayles that it should not be moued.
8 But thou, Irael art my seruant, and thou Iakob, whom I haue chosen, the seed of Abraham my friend.
9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.
10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the right hand of my iustice.
11 Behold, all they that prouoke thee, shall be ashamed and confounded they shall be as nothing, and they that strue with thee shall perish.
12 Thou shalt seeke them and shalt not finde them, to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.
13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.
14 Feare not, thou art worne Iakob, and yet

6 He rebuketh the workers, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles
d and therefore all power is in his hand to deliue when his time cometh.
e showing men that they are as a brittle, and not caru, wood / seeke out the cause of Gods decay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that al cometh of God.

a God, as though he pleased his cause with all nations, requirerh silence that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the epitome of Gods iustice in declining his church) from the idolatry of the Caldeans goe to and fro at his commandment, and placed him in the land of Canaan?
d Who hath created man, and maintained his successions.
e Though the world set vp seruice for many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euere bene and shalbe for euer.
f Considering mine excellent worke among my people.
g They assembled themselves, and conspired against me to maintain their idolatry.
h He noteth the obliuious of the idolaters to maintain their impietions.
i And therefore ought not to pollute selfe with the superstition of Gentiles.
k That is, by the force of my selfe shall and iust. I Because they shall be destroyed. m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

force of my promise, in the performance whereof I will shew myselfe faithful and iust. I Because they shall be destroyed. m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they never so mighty: and this thing is referred to the kingdome of Christ.

o That is, they that shall be afflicted in the captivity of Babylon.

p God will rather change the order of nature than they should want any thing that crieth to him by true faith in their miseries: declaring to them hereby that they shall lack nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come to passe.

r He biddeth the idolaters to prove their opinion, and to bring forth their idoles if they may be tried where they know all things, and which they cannot do, he concludes that they are no gods, but vile idoles.

s So that a man can not make an idole, but he must do by which God detesteth & abhorreth for he chufeth his owne deities, and forsaketh y^e Lords.

t Meaning, the Children.

u That is, Cyrus, who shall doe all things in my name & by my direction whereby hee meaneth by both their captivitie, and deliverance shall be ordered by Gods providence and appointment.

x Both of y^e Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of the things.

men of Israel: I will helpe thee, saith the Lord thy Redeemer the holy One of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh the^e mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt reioyce in the Lord, & shalt glorie in the holy One of Israel.

17 When the poore and the needy seeke water, and there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open rivers in the tops of the hills, and fountains in the mids of the valleys: I will make the wilderness as a pool of water, and the waste p^land as springs of water.

19 I will set in the wilderness the cedar, the Shittah tree, and the myrrh tree, and the pine tree and I will set in the wilderness the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them confide and vnderstand together that the hand of the Lord hath done this, & the holy One of Israel q hath created it.

21 Stand to your cause saith the Lord: bring forth your strong reasons, saith y^e king of Iakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination by them.

25 ¶ I have raised vp s from the North, & hee shall come from the East: sunne shall be vcal vpon my name, & shall come vpo^s princes as vpo^s clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y^e your wordes.

27 I am the first that saith to Zion, Beholde, beholde z them, and I will giue to Ierusalem a one that shall bring good tidings.

28 But when b I beheld, there was no one, and when I enquired of them, there was no counsellor: & when I demanded of them, they answered not a word.

29 Behold, they are all vanitie, their worke is of nothing, their images are wind and confusion,

CHAP. XLII.

The obedience and family of Christ, & why hee was sent into the world: The vocation of the Gentiles.

Behold, my seruant, b I will say vpon him: mine elect, in whom my soule c delighteth: I have

The Prophets vs to make mention of Christ: yet they haue declared any great promise, because he is the foundation which vpon all the promises are builded and ratified. b For I haue committed all my power to him, so to moulde him full of wisdom. Some say, I will establish him to sit in his office, by giuing him the fulnes of my Spirit. c Hee truly is acceptable vnto me, and that that come vnto me by him: for there is no other meane of our cessation, Mat. 23. 34. ephes. 4.

put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not crie, nor lift vp, nor cause his voyce to be heard in the street.

3 A bruised reed shall hee not breake, and the smoking flaxe shall hee not quench: hee shall bring forth iudgement in b truth.

4 He shall not faile nor be discouraged til hee haue set iudgement in the earth: and the yles shall waite for his law.

5 Thus saith God the Lord (he that created the heauens and spread them abroad: he that stretched forth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in b righteousness, and will hold m thine hand, and I will keepe thee, and giue thee for a c couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are p come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord, a new song, and his praise from the end of the earth: yee that goe downe to the sea, and all that is in thee the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyces, the townes that q Kedar doeth inhabit: let the inhabitants of the rocks sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the Islands.

13 The Lord shall goe forth as a gyant: hee shall stirre vp his courage like a man of warre: hee shall shoute and cry, and shall presume against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I crie like a^t traouelling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills, and drie vp all their herbes, and I will make the floods Islands, and I will drie vp the pooles.

16 ¶ And I will bring the i blinde by a way, that they knew not, and lead them by paths that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall bee turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Hearc, yee deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my^s seruant? or deafe as my^s messenger, that I sent: who is blinde as the y^e perfite, and blinde as the Iouds seruant?

20 Seeing many things, but thou keepst them not: opening the eares, but hee heareth not? hee shall be deliuered when he is in trouble. t That is, my poore people in Iherusalem. u To wit, Israel which should haue most light because of my lawe. v The Priest to whom my word is committed, which should not only beare it himselfe, but cause others to heare it. y As the Priesthood Prophets that should be light to others.

d He shall declare him selfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e His coming shall not be with pompe and noyse as earthly princes.

f He will neither make the weak and feeble, but support & comfort them.

g Meaning, the weeke of a lamp, or candle which is almost out, but he will cherish it, and make it that it may shine brighter.

h Although hee fauoure the weak, y^e will be not spare the wicked, but will iudge them according to truth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shall be deliuered to receive his doctrine.

l Meaning vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if I were not faithful in performing the same, and the idolaters thereby would extol their idoles aboue me.

a That is, Christ, who in respect of his manhood is called hee seruant.

Because they will not acknowledge Gods benefits of the Lord, who is ready to deliver them by faith: therefore he spoiled their enemies through their weakness and inderability. And therefore he made them to be spoiled of their enemies through their weakness and inderability. And therefore he made them to be spoiled of their enemies through their weakness and inderability.

21 The Lord is willing for his righteousnes sake, that he may magnifie the Law, and exalt it. 22 But this people is ^a robbed & spoiled, and shall be as inared in dungeons, and they shall be hid in prison houses: they shall pray, and none shall deliver a spoile, and none shall say; Restore. 23 Who among you shall hearken to this, and take heed, and heare for afterwards? 24 Who gave Iacob for a spoile, and Israel to the robbers? Did not the Lord, because wee have sinned against him: for they would not walk in his wayes, neither be obedient unto his Law. 25 Therefore he hath poured vpon him his fierce wrath, and the strength of battell: it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

The Lord comforteth his people, his opposites deniurance to the Law. 11. Teturum Godum also.

Now thus saith the Lord: that created thee O Iacob, and he that formed thee, O Israel. Feare not: for I have redeemed thee: I have called thee by thy Name, thou art mine.

When thou wast through the waters, I will be with thee, & through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kinde vpon thee.

For I am the Lord thy God, the holy One of Israel, thy Saviour: I gave ^a Egypt for thy ransome, Ethiopia, and Seba for thee.

Because thou wast precious in my sight, and thou wast honorable, & I loued thee, therefore will I give ^a man for thee, and people for thy sake.

Feare not, for I am with thee: I will bring thy seed from the East, and gather thee from the West.

I will say to the North, Give: and to the South, Keepe not backe: bring my sonnes from far, and my daughters from the ends of the earth.

Euery one shall be called by my Name: for I created him for my glory, foined him and made him.

I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

Let all the nations be gathered together, and let the people bee assembled: who among them can declare this, and shew vs former things? let them bring forth their witnesses, that they may be iustified: but let them heare, and say, It is truth.

You are my witnesses: saith the Lord, and my seruant, whom I haue chosen: there ore ye shall know and beleue me; and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

I, even I am the Lord, and beside me there is no Saviour.

I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

Yea, before the dayes, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

This saith the Lord your redeemer, the holy one of Israel, For you take I haue sent to Babel, and brought it downe: they are all fugitives, and the Caldans are in the ships.

I am the Lord your holy One, the creator of Israel your King.

This saith the Lord which maketh a way in the Sea, and a path in the mighty waters.

When hee bringeth out the charer and horie, the armes and the power lie together, and shall nor rise; they are extinct, and quenched as tow.

Remember yee not the former things, neither regard the things of old.

Behold I do a new thing: now shall it come forth: that you not know it? I will euen make a way in the desert, and floods in the wilderness.

The wilde beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

This people haue I formed for my selfe: they shall shew forth my praise.

And thou hast not called vpon me, O Iacob, but thou hast wearied me, O Israel.

Thou hast not brought mee the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue w^a offering, nor wearied thee with incense.

Thou boughtest mee no sweete sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made mee to serue with thy finnes, and wearied mee with thine iniquities.

I, even I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

Put me in remembrance: let vs be iudged together: count thou; if thou mayest be iustified.

Thy first father hath sinned, and thy teachers haue transgressed against me.

Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iacob a curse, and Israel a reproch.

by he sheweth that his mercies were the onely cause of their misery as they had defered the contrary. 2 Meaning in true faith and obedience, 3 Either for the composition of the twent. chapters. Ead. 28. 24. or for the sweet incense. Ead. 30. 7. 4 The haist made mee beate in his side burden by thy finnes. e. If I forget anything that may be worthy of iudicacion, on pur to remembrance and speake for myselfe. d Thine officers e Thy Priests, and thy Prophets. f That is, rejected, abhorred and destroyed them and at other times.

CHAP. XLIIII.

The Lord promitteth comfort, and that hee will offend his seruants. 17 The boastines of idoles.

Yet now heare, O Iacob, my seruant, and Israel, whom I haue chosen.

Thus saith the Lord, that made thee, and formed thee from the wombe: he will helpe thee, and Feare not, O Iacob, my seruant, and thou righteous whom I haue chosen.

For I will poure water vpon the thirstie, and floods vpon the drie ground: I will poure my Spirit vpon thy seede, and my blessing vpon thy budde.

And they shall grow as among the grasse, and as the willowes by the riuers of waters.

One shall say, I am the Lordes: another because man of himselfe is as the drie and barren land: hee is him with the waters of his holy Spirit, Joel 2. 8. Iohn 7. 8. In thy children and posterity shall increase wonderfully after from Babylon.

By Darlas and Gryn. o They shall rise, if they would escape by water, seeing that the countie of Ephraim is named another way by the name. p When hee deliued Israel from Pharaoh, Ead. 14. 25. q Whether the Icelanders passed thore vnder, Ioh. 3. 17.

When hee deliued his people out of Egypt, (Pharaoh and his mighty armie. e Meaning that their deliuerance out of Babylon should be more famous then that from Egypt was, Ier. 53. 7. Hag. 2. 10. 2 Cor. 5. 17. 2 Cor. 11. 5.)

They shall haue such abundance of all things as they return home, euen in the drie and bare places, that y^e very beasts shall feele my benefit, and th^e acknowledge them: much more men ought to be thankful for the same. x Thou hast not worshipped me as thou oughtest to haue done. y Because thou hast not willingly received y^e which I did command thee, thou diddest grieue me. Where deliuerance, forasmuch as they were in the drie and barren places, that y^e very beasts shall feele my benefit, and th^e acknowledge them: much more men ought to be thankful for the same. x Thou hast not worshipped me as thou oughtest to haue done. y Because thou hast not willingly received y^e which I did command thee, thou diddest grieue me. Where deliuerance, forasmuch as they were in the drie and barren places, that y^e very beasts shall feele my benefit, and th^e acknowledge them: much more men ought to be thankful for the same.

He created and chose thee from the beginning of his owne mercie, and before thou couldst merit any thing. b Whom God accepteth as righteous, or which hath occasion thereto, because of the Law, and of thine holy uocation. promitteth to do, Ier. 21. 17. d That is, their deliuerance

After these threateninge hee promitteth deliuerance to his chosen people, because hee hath repented them, adopted them, and called them. b When thou feelt dangers, and conspiracies on all sides, remember this benefite, & the loue of thy God, and it shall ransome thee. c By water and fire hee meeteth all kind of troubles, and perils. d I turned Sannheribs power against the countie, and made them to suffer that affliction which thou hast done, and so were as the payment of thy ransome. chap. 37. 9. e I will not; are any man rather than thou shouldst perish: for God more mercie than thou shalt, then all the world in it. f He prophesied of their deliuerance from the captivity of Babylon, and of the calling of the vniuersall Church, according to that which is written, Rom. 3. 3. g Meaning that hee would be vniuersall of them, except hee would neglect his owne Name and glory. h Signifying that hee would carefull in doing such mercifull work, as all their iudges are able to doe the like. 8 Chap. 41. 22. i To prouent that the things which are spoken of them, are true. k Shewing that the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I haue giuen my Law, m Meaning, specially Christ, and by him all the faithful.

e By this diversity of speech hee meaneth one thing, that is, that the people shall be holy, and receive the true religion of God, as Psal. 85. 1 I am always like my selfe that is mercifull toward my Church and most able to maintain it, as Chap. 1. 4. & 48. 2. 1. 17. and 12. 1. 2. g And appoint them that shall deliuer the Church. h That is, declare vnto me how I ought to proceed herein. i God calleth the Israelites ancient because he preferred them to all other in his eternal election k Meaning, their idoles. l Reade Chap. 43. 10. m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious, n That is, the idolaters seeing their idoles blind must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them must confesse that they haue no power. o Meaning that whatsoever is made by the hand of man, it is esteemed as God, it is most detestable. p Whereby appeareth their blasphemy, which eall images the bookes of the Iulites, seeing that they are not only here called vnprefeible, but Chap. 47. 34. abominable. q An enemy call them the worke of erroures, Iere. 15. 15. Habakkuk, a lying teacher, 2. 18. q That is, which by any way consent either to the making or worshipping. r Signifying, that the multitude shall not then see the idolaters, when God will take vengeance, although they execute themselves thereby among men. s He defcribeth the raging affection of the idolaters, which loseth their owne necessities to see forth their deuotion towards their idoles. t To place it in some Temple. u He feeth the loathsome obliquity and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles. x That is, hee either maketh a table or trencher. y The Prophet giueth here an answer to all them that wonder how it is possible that any should be so blind to commit such abominations, saying that God hath blinded their eyes, and hardned their

eyes, as he saith before in the first chapter. e shall be called by the name of Iacob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the king of Israel and his redeemer, the Lord of hosts, I am the first, & I am the last, and without me there no God. 7 And who is like mee, that shall s call and shall declare it, and see it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? you are euen my witness, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanities, and their detestable things shall nothing profit: and they are their owne witness, that they see not, nor know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Behold, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together and stand vp, yet they shall feare, and be confounded together.

12 The smith maketh an instrument, and worketh in the coales, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hurgred, and his strength faileth, he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red dredd, he plaineth it, & hee putteth it with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remaine in an house.

14 He will hew him down cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof, and warme himselfe: hee also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh: he roseth the roste, and is satisfied: also he warmeth himselfe, and saith, Ah, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, & worshippeth and prayeth vnto it, and sayeth, Deliuer mee: for thou art my god.

18 They haue not known, nor vnderstood: y for God hath thut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither a there knowledge nor vnderstanding to say I haue burnt halfe of it, euen in the fire, and haue

baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 Hee feeth of ashes: a seduced heart hath deceiued him that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember thee (O Iacob and Israel) for thou art my seruant: I haue formed thee: thou art my feiant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy finnes as a mist, turne vnto mee, for I haue redeemed thee.

23 Reioyce ye heauens: for the Lord hath done it: shout, ye lower parts of the earth: burst forth into praises, ye mountains, O forest, and euerie tree therein: for the Lord hath redeemed Iacob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 I confirmeth the word of his seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited, and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 Hee sayth to the deepe, Be dry, and I will dry vp thy floods.

28 Hee saith to Cyrus, Thou art my shepherd: and hee shall performe all my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple Thy foundation shall be surely layd,

and deliuerance. e Hee sheweth that Gods work should be more than an hundred yeeres before he was borne.

CHAP. XLV.

The deliuerance of the people of Cyrus. Gods iustice in all his works. The blessing of the Gentiles.

Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore wilt I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, & make thee crooked straight: I will breake the brazen doores, and burst the yron bars.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iacob my seruants sake, & Israel mine elect, I will enen call thee by thy name, and name thee, though thou hast not known me.

5 I am the Lord, and there is none other: there is no God besides me: I egirded thee though thou hast not known me.

6 That they may know from the rising of the sun, and from the West, that there is none besides me, I am the Lord, and there is none other.

7 I forme the light, and create darkenes: I

knowledge as prophane men may base of his power, & so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for the worshipping of me. g I haue giuen thee strength power and authority. h I send peace and warre, prosperitie and aduersitie, Amos. 3. 6.

z Haisband as one that would eat fleshe, thinking to satisfie his hunger.

a Shewing that mans heart is most inclined to idolatry, and therefore hee warreth his people by these examples, that they should not cleaue to any but to the living God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be greater than the invisible creatures shall moued therewith.

c Hee smeth them against the loath-sayers of Babylon, which would haue borne them in hand, that they knew by the flatter, that God would not deliue them, and that Babylon should stand.

d Of Iulian and the rest of his Prophets, which did assure the Church of Gods iustice.

e Hee sheweth that Gods work should be more than an hundred yeeres before he was borne.

f To assure the Iewes of their deliuerance against the great restatutions that they should abide, he nameth the person and the means.

g Because Cyrus should execute the office of a deliuerer, God calleth him his anointed for a time, but after certain foot, then hee called Dauid.

h To giue him in the deliuerance of my people, d I will take away all in pndiments, and lets.

i Not that Cyrus did know God to worship him as certain he had

certe hee had a right to be called Gods people. f Not for any thing that is in thee, or for the worshipping of me. g I haue giuen thee strength power and authority. h I send peace and warre, prosperitie and aduersitie, Amos. 3. 6.

make peace, and create euill: I the Lord doe all these things.

8 Yee hauens, send the dewe from aboue, and let the clouds drop downe I righteousnes: let the earth open, and let saluation & iustice grow forth let it bring them forth together, I the Lord haue created him.

9 Wo bee vnto him that striueth with his maker, the dor heare with the pot heards of the earth. What shall the clay say to him that fashioned it, What makest thou? or thy work, I that haue none hands?

10 Wo vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel and his maker, Aske me of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their armie.

13 I haue raised him vp in righteousnes, and I will direct all his wayes: he shall build my city, and he shall let go my captiues, nor forspice nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Subeans, men of stature shall come vnto thee, and they shall beef thine: they shall follow thee, and shall goe in chaires: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily, thou O God, wilt lift thy selfe, O God, the Saviour of Israel.

16 All they shall be ashamed and also confounded, they shall go to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lord, with an euerslaking saluation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord that created heauen, God himselfe that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to be inhabited: I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkenes in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: the Lord doe speake righteousnes, and declare righteous things.

20 Assemble your selues, and come drawe neere together, yee abiet of the Gentiles: they haue no knowledge that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning, hath told it of old? Hae not I the Lord? and there is none other God beside me, a iust God, and a Saviour: there is none beside mee.

22 Looke vnto mee, and yee shall be saued all

the ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in righteousnes, and shall not returne, That euerie knee shall bow vnto me, and euerie tongue shall sweare by me.

24 Surely he shall say, In the Lord haue I righteousnes, and strength: he shall come vnto him, and all that prouoke him shall be ashamed.

25 The whole feede of Israel shall be iustified and glory in the Lord.

world, Rom. 11. phil. 2. 10. wherby he signifieth, that we must in heart, but declare the same also by outward profession. c Meaning, the faithfulness, full leele and confidence. d All the contentments of God.

CHAP. XLVI.

The destruction of Babylon, and of their waies. 3 He calleth the leues in the confiration of Iou workes.

B Elis is bowed downe: Nebo is fallen: their Idols were vpon the beests, and vpon the cattell: they which had beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their foule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of mee from the birch.

4 Therefore vnto old age, I the same, euen I will beare you, vntill the hoare haire: I haue made you: I will also beare you, and I will carry you, and I will deliuer you.

5 To whom will ye make me like, or make me equal, or compare me that I should be like him?

6 They draw gold out of the bag, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulders, they carry him and let him in his place: fo doth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from old the things that were not done, saying, My counsell shall stand, and I will doe what I ouer I will.

11 I will call a bird from the East, and the man of my counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, yee stubborne hearted, that are farre from iustice.

13 I bring mercie my iustice: it shall not be far off, & my saluation shall not tary: for I will giue saluation in Zion, and my glory vnto Israel.

which shall come as swift as a bird, and fight against Babylon, and haue appointed to execute that which I haue determined. I Which by your incredulitie would let the performance of my promise, he He that will not abide can not abolish the promise of God, Rom. 3. 31

CHAP. XLVII.

The destruction of Babylon, and the causes thereof.

Come downe and sit in the dust: O Virgin, daughter Babel, sit on the ground: there is no behoue

2 He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

3 That is, that the thing which I haue promised shall be faithfully performed.

4 The knowledge of God, & the true worshipping shall be thorough all the not only ferue God Meaning, the faithfulness, full leele and confidence.

a These were the chief idolers of Babylon.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beests that carried the idoles, fell downe vnder their burden.

d He denieth the idoles, which had not insoule nor sense.

e Hee sheweth the difference between the idolers and the true God for they must be carried of others, but God himselfe carrieth his.

f Seeing I haue begotten you, I will nourish and preserve you for euer.

g The people of God, seeing their owne calamity and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he denieth the original of all the idoles to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them false.

h Becomes wise meaning, that all idolaters are mid-out wit or sense, like mad men.

i That is, Cyrus, k Him by whom I haue appointed to execute that which I haue determined.

l Which by your incredulitie would let the performance of my promise, he He that will not abide can not abolish the promise of God, Rom. 3. 31

m Which haue liued in wealth & wantonnes, & haue not yet been on yee by an, contine.

in comforteth the iewes, as he would say, things when yee looke to the heauen and earth for iustice ye see nothing newe but signes of Gods waies, yett I will assure them to bring forth most vertuous tokens of your deliuerance, and of the performance of my promise: which is meant by righteousnes.

k haue appointed Cyrus to his use and purpose. l Hereby Ieue brideth their impatience, in iudicating, in aduersing and trouble murmure against God, and will not carry his pleasure, willing that man should match with him like, ad not contend against God. m This is a use perfectly made.

n in stead of mourning, haue ble your selues, and make what ye will for the consolation of my children, and ye shall be iust as ye are of these things which are at your commandment. Some eade it with an interrogation, and make it the application of the similitude. o That is, the flares. p To wit, Cyrus that may show by him the faithfulness of my promise in deliuing my people.

q Meaning freely and without constraint, or any rigorous condition.

r These people were tributaries to the persians, and taking tribute shall see this money.

s By the building of the Temple. Eld. 2. 21.

t Whereas before they were their enemy, they shall now honour thee, and thou shalt rule them which was accomplished in the time of Christ. u Here, yee exhorteth the iewes to patience, though their delictance be deferred for a time: the vng that they should not repent their long patience, but the wicked and idolaters shall be destroyed. u To wit, olman, but chiefly of his Church. v A death, false gods, which giue voceraine answers. y All yee idolaters, which though you seeme to haue care for much worldly diguaty, yet in Gods sight you are vile and abiet.

b Thy govern-
ment shall be taken
from thee.

c That shall be
brought to nought
because it is
not of the will
of the Lord.

d The things
wherein the
feet are
pride, shall be
made vile,
even from the
head to the
feet.

e I will use no
humanity nor
pride toward
thee.

f The Israelites
shall confess that
the Lord hath
done for his
Church.

g For very shame,
and hide thy
self.

h They abused
Gods indignations,
thinking that hee
punished the
Israelites, because
he would utterly
cast them off, &
therefore in
stead of
praying their
iniquity, thou
diddest
increase it.

i So that thy
punishment shall
be great, as it
is possible
to be imagined.

k Thou diddest
think that thine
own wisdom
and policie would
have lasted thee.

l Hee decideth
their vaine
confidence, that
put their trust
in any thing
but in God,
condemning
also such vaine
sciences,
which serve
to no use but
to delude the
people,
and to bring
them from
depending
onely on God.

m They fall
utterly
perish, & no
part of
them remaine.

n They shall
see every one
in that
place
whither hee
thought by
his speciall
promises to
be most
secure, but
that shall
decieve them.

o Hee decideth
his hypocrite
which wanted
nothing but
to be
Israelites, &
were
not so indeed.

p Meaning the
flowing and
flocking.

q They make
a shew, as
though they
would have
more other
God.

r Hee beweth
that they could
not see
him as any
thing, for
as much as
hee had
performed
whatsoever
he had
promised.

s Hee decideth
his hypocrite
which wanted
nothing but
to be
Israelites, &
were
not so indeed.

t Meaning the
flowing and
flocking.

u They make
a shew, as
though they
would have
more other
God.

v Hee beweth
that they could
not see
him as any
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he had
promised.

w Hee decideth
his hypocrite
which wanted
nothing but
to be
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were
not so indeed.

x Meaning the
flowing and
flocking.

y They make
a shew, as
though they
would have
more other
God.

z Hee beweth
that they could
not see
him as any
thing, for
as much as
hee had
performed
whatsoever
he had
promised.

throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and grinde meale: loofe thy lockes: & make bare the feete: vncover the leg, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shall be seene: I will take vengeance, and I will not mete thee as a man.

4 Our redeemer, the Lord of hostes: is his Name, the holy one of Israel.

5 Sit still, and get thee into darkenesse, O daughter of the Caldeans: for thou shalt no more be called, The Lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, & given them into thine hand: thou didst shew them no mercy, but thou didst lay thy very heavy yoke vpon the ancient,

7 And thou saydest, I shall be a lady for euer, so that thou didst not set thy minde to these things, neither didst thou remember thy latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, she sayeth in her heart, I am & none els: I shall not sit as a widow, neither shall I know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children & widowhood: they shall come vpon thee in their perfection for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy wisdom and thy knowledge they have caused thee to rebel, & thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou be ware.

12 Stand now among the inchanters, and in the multitude of thy soothsayers (with whom thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme, at no light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, when thy merchants from thy youth: euery one shall wander to his owne quarter: none shall save thee.

CHAP. XLVIII.

The Hypocrite of the Temes is reprooued. 11 The Lord alone will be worshipped 20 Of his seruice deliuerance out of Babylon

1 Heare ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truth nor in right conscience.

2 For they are called of the holy cite, and stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

3 I have declared the former things of old, & they went out of my mouth, & I shewed them: I did them suddenly, and they came to passe.

4 Because I knew that thou art of sinne, and thy necke is as a yron sinew, and thy brow braue,

5 Therefore I have declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not see: I declare it: I have shewed thee new things euen now, and hidde things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not, lest thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine ear opened of old: for I knew that thou wouldst grievously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refrain it from thee, what I cutteth not off.

10 Behold I haue sined thee, but not as silver, I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 Heare me, O Iakob and Israel, my called, I am I, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, & my right hand hath spanned the heauens: when I call them, they stand vp together.

14 All your, assembe you flunies, and heare: which among them hath declared these things? The Lord hath loued him: he will do his will in Babel, and his arme shall be against the Caldeans.

15 I, I haue spoken it, and I haue called him, I haue brought him, & his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret from the beginning: for the time: that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to protest, and lead thee by the way that thou shouldst goe.

18 Oh, that thou hadst hearkened to my commandments: I then had thy prosperity bin as the flood, & thy righteousness as the waves of the sea.

19 Thy seed also had bene as the sand, and the fruite of thy body like the grauell thereof: his name should not haue bene cut off, nor destroyed before me.

20 Go ye out of Babel: see ye from the Caldeans, with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iakob.

21 And they were not thiristie: hee led them thorow the wilderness: hee caused the waters to flowe out of the rocke for them: for hee claued the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

n What things shall doe thee good. x That is, the prosperous estate of Israel, y After that he had forewarned them of their captivity, and of the rule thereof, he sheweth them the greatiety that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as hee did their ouerthrow of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whose was neuer faith nor repentance, as Chap 57. 21.

o Meaning Cyprus, whom hee had chosen to deliuey Babylon.

p Since the time that I declared my selfe to your fathers.

q That the Prophet speaketh for himselfe, and to assure them of these things.

r I haue done for thee more than I promised, that thy iniquities and impuency might haue bene ouercome.

s How thou shouldst be deliueed out of Babylon.

t Why ye not acknowledge thus my benefite, and declare vnto others?

u Shewing that mans arrogancy is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom.

v From the time that I brought the out of Egypt: for that deliuerance was as the birth of the Church.

w It was my free mercy that I did chuse thee: so is it my free mercy that thou shalt haue thee.

x I doe I haue respect to thy weakness, and infirmity: for in silver there is some purenesse, but in water there is nothing but drosse.

y I took thee out of the furnace where thou shouldst haue bene consumed.

z God iudgeth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32. 27.

a Heede Chap. 42. 8.

b Heede Chap. 61. 4.

c To obey me, and to doe what I command them.

d Meaning Cyprus, whom hee had chosen to deliuey Babylon.

e Since the time that I declared my selfe to your fathers.

f That the Prophet speaketh for himselfe, and to assure them of these things.

g Meaning Cyprus, whom hee had chosen to deliuey Babylon.

h Since the time that I declared my selfe to your fathers.

i That the Prophet speaketh for himselfe, and to assure them of these things.

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q Meaning Cyprus, whom hee had chosen to deliuey Babylon.

r Since the time that I declared my selfe to your fathers.

s That the Prophet speaketh for himselfe, and to assure them of these things.

CHAP. XLIX.

The Lords exhorteth all nations to believe his promise, 6 Cities

Christis obedience of all that beleeue, and will deliuer them from the tyranny of their sinnes.

a This is spoken in the perion of Christ to assure the faithful that their promethould come o pafte: for they were allowed in him, and a child should be performed. b This meant of chertie that Christ should be manifested to the world as Iſa. 7. c By the word of God, he ſignifieth his vertue and efficacy of Christs doctrine. d God hath taken me to his protection and defence: truly I am meant of Christ, and may also be applied to the ministers of his word. e By Iſraels meant Christ, and all the body of the faithful, as the members and their head. f Thour Christ in his members complaineth, that he laboureth and preaching take none effect, yet he is contented that his dunges are approved of God. g Through the lawes tealeſyng deſire, yet God will approve my ministry. h To declare my Goſpell unto the Gentiles, Chap. 42. i. 7. Meaning the lawes, whom tyranes keep in bondage. k The benefit of their delinence ſhall be great, that great & ſmall ſhall acknowledge God for it. l Thus he peareth of his Church when he would ſhow his mercie toward it, a. Cor. 4. 2. m Meaning, Ch. 11 alone. n Signifying that before Christ renew the earth by his word, there is nothing but conſolation and diſorder. o To them that are in the priſon of ſinne and death.

H Eare ye me, O yeles, and hearken, ye people from ſarre. The Lord hath called me from the wombe, & made mention of my name from my mothers belly.

2 And he hath made my mouth like a ſharpe ſword: vnder the ſhadow of his hand hath he hid me, and made me a choiſen ſhaft, and hid me in his quier,

3 And ſayd vnto mee, Thou art my ſeruant, e Iſrael, for I will be glorious in thee.

4 And I ſayd, I haue laboured in vaine: I haue ſpent my ſtrength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now ſaith the Lord, that formed mee from the wombe to bee his ſeruant, that I may bring Iſaak againe to him (though Iſrael bee nor gathered, yet ſhall I be glorious in the eyes of the Lord: and my God ſhall be my ſtrength.)

6 And he ſayd, It is a ſmall thing that thou ſhouldeſt be my ſeruant to raiſe vp the tribes of Iſaak, and to reſtore the deſolations of Iſrael: I will alſo giue thee for a light of the Gentiles, that thou mayeſt be my ſaluation vnto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, and his Holy one, to him that is deſpised in ſoule, to a nation that is abhorred, to a ſeruant of rulers, Kings ſhall fee, and keaſie, and princes ſhall worſhip, becauſe of the Lord, that is faithful: and the Holy one of Iſrael, which hath choſen thee.

8 Thus ſaith the Lord, In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee: and I will preſerue thee, and will giue thee for a covenant of the people, that thou mayeſt raiſe vp the earth, and obtaine the inheritance of the deſolate heritages:

9 That thou mayeſt ſay to the prisoners, Goe forth: and to them that are in darkeneſſe. Shew your ſelves: they ſhall feede in the wayes, and their paſtures ſhall bee in all the toppes of the hills.

10 They ſhall not be hungry, neither ſhall they be thirſtie, neither ſhall the heate ſmite them nor the ſunne: for he that hath compaſſion on them, ſhall leade them: euen to the ſprings of water ſhall he drie them.

11 And I will make all my mountaines, as a way, and my paths ſhall be exalted.

12 Beholde, theſe ſhall come from ſarre: and loe, theſe from the North and from the Welt, and theſe from the land of Sinim.

13 Reioyce, O heauens: and bee ioyfull, O earth: braſt forth into praife, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion ſayd, The Lord hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

p Being in Christs protection, they ſhall be ſafe againſt all dangers and free from the feare of the enemies. q Meaning, that there ſhould be nothing in their way from Baſylon that ſhould hinder or hurt them: but this is ac. cording to ſpiritually. r Meaning, the South country, fo that Christ ſhall deliuer him from all the parts of the world. f Iſaiah Chap. 44. 25. i Hee obteeth what the faithful muſt be in their long affliction, and afterwards, hee cometh to comfort them, with a word proper, ſuitable, and full of conſolation.

of mine hands: thy walles are euer in my fight.

17 Thy builders make y haſte: thy deſtroyers and they that made thee waſte, are departed from thee.

18 Lift vp thine eyes round about and behold: all theſe gather themſelues together and come to thee: as I ſaue, ſayth the Lord, thou ſhalt ſurely put them all vpon thee as a garment, and gird thy ſelfe with them like a bride:

19 For thy deſolations, and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narrow for them that ſhall dwell in it, and they that did deuoure thee ſhall be farre away.

20 The children of thy barrenneſſe ſhall ſay againe in thine eares, The place is ſtrait for mee: giue place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, feeing I am barren and deſolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are theſe?

22 Thus ſayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and ſet vp my ſtandard to the people, and they ſhall bring their ſonnes in their armes: and thy daughters ſhall be carried vpon their ſhoulders.

23 And Kings ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes: they ſhall worſhip thee with their faces toward the earth, and licke vp the duſt of thy ſeete: and thou ſhalt knowe that I am the Lord: for they ſhall not be aſhamed that waite for me.

24 Shall the pray be taken from the mighty? or the iuſt captiue deliuered?

25 But thus ſaith the Lord, Euen the captiue of the mighty ſhall be taken away: and the pray of the tyrant ſhall be deliuered: for I will contend with him that contendeth with thee, and I will ſaue thy children,

26 And will feede them that ſpoyle thee, with their owne fleſh, and they ſhall be drunken with their owne blood, as with ſweet wine: & all fleſh ſhall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Iſaak.

CHAP. L.

The lawes for Iſaiah for a time, 2 Yes the power of God is now diminiſhed, 5 Christs obedience and victory.

T HUS ſaith the Lord, Where is that bill of your mothers diuorcement, whom I haue caſt off? or who is the creditor to whom I ſold you? Behold, for your iniquities are ye ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand ſhortened, that it cannot helpe? or haue I no power to deliue? Behold, as I rebuke I drie vp the ſea: I make the floods deſert: their fiſh rottech for want of water, and dieth for thirſt.

3 I clothe the heauens with darkeneſſe, and make I ſacke their couering.

4 The Lord God hath giuen mee a tongue of the learned, that I ſhould knowe to miniſter a word in time to him that is weary: he will raiſe

a Becauſe I would not forget thee. b Meaning, the good order of policie & diſcipline. y I haue accounted call to build thee vp againe, and to deſtroy thine enemies. z Heetheweth what are the ornaments of the Church: to haue many children, which are affected by the word of God and governed by his Spirit. a Heetheweth that Christ will not only gather this great number of the Iewes, but alſo of the Gentiles. b Meaning, thour Kings ſhall be conſecrated to the Goſpell and below their power and authority for the preferuation of the Church. c Being ioynd with the Church, thour ſhall humble themſelues to Christ their head, & giue him all honour. d He maketh this as an obiection, as though the Caldeans were ſtrong, and had their land in iuſt poſſeſſion. e This is the anſwere to their obiection, that none is ſtronger than the Lord, neither hath a more iuſt title vnto them. f I will caſt them to deſtroy one another, as Iudg. 7. 22 a. Ch. on. 10. 22. Chap. 19. 2.

their doctrine, and conuener. e Am I not as a help to you, as I haue holpen your fathers of olde, when I dried vp the Red ſea, and killed the fiſh in the rivers, and alſo afterward in Iordan? I As I did in Egypt in token of my diſpleaſure Exod. 10. 21. g The Prophet doth reſpect here the perſon and charge of them that are iuſtly called to the miniſtry of Gods word: h To him that is oppreſſed by affliction and miſery.

i As they that are taught and made mee by him.
k I did not think from God for any perfection or calamitie. Whereby he sheweth that the true ministers of God can looke for some other recompense of the wicked but in this sort, and also what is their comfort.

I Shewing that it is a rare thing that any should doe by a right God true ministers, though they labour to bring them from hell to heauen. m You haue taught consolatō by your owne deuices, and haue refused the light, and consolation which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their sinfull number
b That is, to Abraham, of whom ye were begotten,
and to Sarah, of whom ye were borne
c As plentiful as Paradise, Gen. 2. 3
d I will rule, and governe my Church by my word and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preferre his Church in the midst of all these dangers.

h He putteth them in remembrance of his great benefice for their delinquence out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning Egypt, Psalm 77. 4.
k To wit, Pharaoh, Exod. 2. 9.

mee vp in the morning: in the morning he will waken mine eare to heare, i as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the k smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduersary? Let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe old as a garment: the mothe shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: hee that walketh in darknesse and hath no light, let him trauell in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde ^a a fire, and are compassed about with sparkes: walk in the light of your fire: and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 2 Nott to feare men. 3 The great affliction of Ierusalem, 22 and her deliuerance.

Hear me ^a ye that follow after righteoufnes, and ye that seeke the Lord: looke vnto the b rocke whence yee are hewen, and to the hole of the pit whence yee are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone: and blessed him and increas'd him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me my people, and giue eare vnto me, O my people: for a d Law shall proceed from me, and I will bring forth my iudgement for the light of the people.

5 My c righteousnesse is neere: my saluation goeth forth, and mine f armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heuens shall vanish away like smoake, and the earth shall waxe old like a garment, and they that dwell therein shall perish in like manner: but my saluation shall be for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me ye that know righteousnesse the people in whose heart ⁱ i my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, Rise vp, and put on strength, O arme of the Lord: ri e vp as ^b b in the old time in the generations of the world. Art not thou the same, that hath cut ⁱ i Rahab, and wounded the ^k k dragon?

10 Art not thou the same, which hath dryed the Sea, ^{euen} euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall l returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and sorrow and mourning shall flee away.

12 I, ^{euen} euen I am he, that comfort you. Who art thou, that thou shouldst feare a mortal man, and the sonne of man, which shall be made as grasie?

13 And forgetteth the Lord thy maker, that hath spread out the heuens, and laid the foundations of the earth, and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue ^m m hasteneth to be loosed, and that he should not dye in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea when his waues roared: the Lord of hosts ⁿ n is his Name.

16 And I haue put my words in thy ⁿ n mouth, and haue defended thee in the shadow of mine hand, that I may plant the ^o o heuens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunken at the hand of the Lord the ^p p cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two ^q q things are come vnto thee: who wilt lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the strettes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but ^r r not with wine.

22 Thus saith thy Lord God, ^{euen} euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, ^{euen} euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue laid to my soule, Bow downe, that we may go ouer, and thou hast laid thy body as the ground, and as the strette to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 2 Of the miserie thereof.

A Rise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem the holy ciue: for henceforth thou shall no a more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the b dust: arise, and sit downe: O Ierusalem, loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were folde

l From Babylon

m He comforteth them by the short time of their banishment: for in fewe yeres they were restored, and the greatest Empire of the world destroyed.
n Meaning of Ierusalem, and of all true ministers, who are defended by his protection.
o That all things may be restored mo heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently chastised.
q Chs 40. 2. and this punishment in the clea is by measure, and according as God giueth grace to beare it: but in the probable it is the iust vengeance of God to drine them to an insensiblenesse and madnesse, as Iere. 25. 15. 16.

r Whereof the one is outward, as of the things that come to the body, as waue and lamine: and the other is inward, and appertaineth to the mind: that is to be without comfort: therefore he saith, Now shalt thou be comforted: but with trouble and feare?

s A wicked tyrant which shall rebuise Gods true religion, and oppresse the conscientious.

t Part of the garments of sorrow & heauens, and put on the apparel of ioy and gladnesse.

The Babylo-
nians payd nothing
to me for you
therefore I will
take you againe
without ranfome.
d When Iakob
wonderth in
time of famine.
e The Egyp-
tians might pierce
some cause to op-
preffe any people
because they were
richer and remai-
ned among them,
but the Affrians
have not to be
excuse their tyran-
ie by; and there-
fore will I punish
them more then I
did the Egvptians.
f I owie, by the
wicked which
thinke that I have
no power to de-
liver them.
g Signifying, that
the ioy and good
things of their deli-
verance should
make their afflic-
tion in the meane
time more easie:
but this is chiefly
meane of the Spi-
ritual ioy, as
Nahum. i. 15.
rom. 10. 15.
h The Prophe-
ts which are
watchmen, shall
publish this thy
deliverance: this
was begunne for
Zerubbabel, Ezra,
and Nehemiah,
but was accom-
plished vnder
Christ.

for e ought: therefore shall yee be redeemed without money.

4 For this faith the Lord God, My people went downe aforetime into Egypt to sojourne there, and Ashur e oppressed them without cause.

5 Now therefore what have I here, saith the Lord, that my people is taken away for nought, & they that rule over them, make them to howle, saith the Lord? and my Name all the day continually is e blasphemed?

6 Therefore my people shall know my Name: therefore shall they know in that day, that I am he that do speake: behold, it is I.

7 How e beautifull vpon the mountaines are the feete of him, that declareth and publisheth peace: that declareth good tidings, and publisheth salvation, saying vnto Zion, Thy God reigneth!

8 The voice of thy watchmen shall be heard: they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath consoled his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the faluation of our God.

11 Depart, depart yee: goe out from thence and touch no vncleane thing: goe out of the mids of her, be ye cleane, that beare the vessels of the Lord.

12 For ye shall not goe out with haft, nor depart by fleeing away: but the Lord wil goe before you, & the God of Israel wil gather you together.

13 Behold, my seruant shall prosper, he shall be exalted and extolled, and be very hie.

14 As many were stoned at thee (his visage was so deformed of men, and his forme of the sonnes of men) so I shall hee sprinkle many nations: the kings shall shut their mouths at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they vnderstand.

CHAP. LIII.

1 Of Christ & his kingdom whose word few will eleeve. 6 All men are sinners. 11 Christ v our righteousnesse, 12 And is dead for our finnes.

W Ho shall beleue our report? & to whom is the blame of the Lord reuiled?

2 But hee shall grow vp before him as a branch, and as a e root out of a dry d ground: he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: hee is a man full of sorrowes and hath experience of e infirmities: wee hid as it were our faces from him: wee despised, and wee esteemed him not.

The beginning of Christs kingdom shall be small and contemptible in the sight of men, but it shall grow wonderfully, and flourish befor God d Rede Chap. 11. 1. e Which was by Gods singular providence for the comfort of sinners. Ebieues 4. 15.

4 Surely he hath borne our infirmities, and carried ¹ our sorrowes: yet wee did iudge him as e plaged, and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the ² chastisement of our peace was vpon him, and with his stripes we are healed.

6 All wee like sheepe haue gone astray: wee haue turned every one by his owne way, and the Lord hath laid vpon him the iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did hee not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 Hee was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 And hee made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when e hee shall make his soule an offering for sinne, hee shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the traumaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoile with the strong, because hee hath poured out his soule vnto death: and hee was counted with the transgressours, and he bare the sinne of many, and prayed for the transgressors.

13 Therefore will I giue life to his Church, and o e cause them to liue with him for euer. p That is, the fruit and effect of his labours, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the law. r Because he humbled himselfe, therefore hee shall be exalted to glory, Phil. 4. 7. 8. f That is, of all that beleue in him.

CHAP. LIIII.

1 Moie of the Gentiles shall beleue the Gospell then of the Iewes. 7 God testeth his for a time, to whom afterward hee bestoweth mercie.

D Eioyce, O barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child: for the e desolate hath mo. e children then the married wife, saith the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproch of thy e widowhood any more.

5 For he that I made thee, as thine husband, (whose name is the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the rance vnder Cyrus was as her childhood and therefore this was she came to her age, which was vnder the Gospell. e Signifying, that for the great number of children that God should giue her, shee should seeme to want room to lodge them. d The afflictions which thou fferdest at the beginning, when thou wast refused for thy finnes, Chap. 50. 1. f That did regenerate thee by his holy Spirit.

f That is, the punishment due to our finnes: for the which he hath both suffered and made satisfaction, Math. 8. 17. 1 pet. 2. 24.

g We iudged euil thinking that hee was punished for his owne finnes, and not for ours. h Hee was afflicted for our reconciliation, 1. Cor. 15. 3.

i Meaning the punishment of our iniquity, and not the fault it selfe. k But willingly and patiently obeyed his Fathers appointment, Mat. 26. 65. Act. 23. 1. l From the croffe and graue, after that he was condemned.

m Though he dyed for sin, yet after his resurrection hee shall liue for euer: 1. This is his death into reuerence to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.

o Christ by offering himselfe to liue with him for euer. p That is, the fruit and effect of his labours, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the law. r Because he humbled himselfe, therefore hee shall be exalted to glory, Phil. 4. 7. 8. f That is, of all that beleue in him.

a After that hee had declared the death of Christ, hee seeketh to the Church, because it should feele the fruit of the same, & callet her barren, because that in the captiuitie shee was a widow without hope to haue any children.

b The Church in this her affliction and captiuitie shall bring forth moe children, then when shee was at liberty: or this may be spoken by admiration, considering the great number that should come of her. Her desires accomplished, when she came to her age, which was vnder the Gospell. e Signifying, that for the great number of children that God should giue her, shee should seeme to want room to lodge them. d The afflictions which thou fferdest at the beginning, when thou wast refused for thy finnes, Chap. 50. 1. f That did regenerate thee by his holy Spirit.

Not onely for the lewes but for all others, Math. 9. 13.

1 Meaning, the enemies of the Church as the Babylonians, Assyrians, &c. thus he speaketh to ease the hypocrites, and to assure the faithfull that when this cometh, they may know it was told to be before.

2 He sheweth that this a. Division shall come through the fault of the governors, prophets, and pastors, whose ignorance, negligence, justice, and obstinacie provoked Gods wrath against them. 1 We are well yet, and to morrow shall be better: therefore let vs not fear the plagues before they come: that the wicked contemned the admonitions and exhortations which were made them in the Name of God.

house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scatterd of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to denoure, even all ye beasts of the forest.

10 Their watchmen are all blind: they have no knowledge: they are all dumbe dogs. they can not bark: they lie and sleepe, and delight in sleepe.

11 And these greedy dogs can never have enough: and these shepherds can never understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our felues with strong drinke, and to I morrow shall be as this day, and much more abundant.

CHAP. LVII.

1 God is seth away the good, that hee should not see the horrible plumes to come. 3 Of the wicked adulterers, 9 and their want of complacence.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom have ye iested? vpon whom have ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idoles vnder every greene tree? and sacrificing the children in the valleys vnder the tops of the rockes?

6 Thy portion is in the smoothe stones c of the riuier, they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the b dores alio and posts hast thou set vp thy remembrance, for thou hast discovered thy selfe to another then mee, and wentest vp, and didst enlarge thy bed, and make a couenant betwene thee and them, and loudest thy bed in every place where thou fastest it.

9 Thou wentest to the Kings with oyle, and diddest increase thine oynments, and send thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold journeys, yet saidst thou not, I There is no hope: thou wast found life by thine hand, therefore

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous is like in toy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threateth the wicked hypocrites, who vnder the pretence of the name of Gods people desired Gods word & his promises: boasting openly, that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he callet them bastards & the children of fornicers, which losseoke God, and fled to wicked menes for succour.

d Reade Iud. 18. 21. i. kin. 13. 20.

e Meaning, every place was polluted with their idolatry, or every place that they found, they made an idole of it.

f In the sacrifices which you offering to these idoles, thou thought didst see God. g To wit, thine altar in an open place, like and impudens harlot, that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the posts and doores of thine idolatry in every place. i That is, diddest increase thine idolatry more and more. k Thou diddest see the fumes of the Assyrians by gifts and presents, to be helpe against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst to menthy selfe. l All though thou sawest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault, and leave off m Hee denideth their vnprofitable diligence, which thought to haue made a lustre, and yet were deceiued.

thou wast not grieved.

11 And whom didst thou reuerence or feare, seeing thou hast lied vnto me, and hast not remembered me, neither set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou sleepest not me.

12 I will declare thy righteoufnesse and thy works, and they shall not profit thee.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me, shall inherit the land, and shall possess mine holy mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For this saith he that is high and excellent, hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuie the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked countenance I am angry with him, and haue smitten him: I hid mee, and was angry, yet he went away, and turned aside the way of his owne heart.

18 I haue seene his wayes, and will heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruit of the lips, to be peace: peace vnto them that are yare farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

home. 2 Their euill conscience doeth euer torment them, can neuer haue rest, reade Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers, 2 The workes of the hypocrites, 6 The fast of the false fast, 13 Of the true Sabbath.

Crie aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaabok their sinnes.

2 Yet they seeke mee daily, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 Wherefore haue we fasted, and thou seest it not? wee haue punished our felues, and thou regardst it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard about.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow neither fast nor religion. e So long as you vse contentions, your fasting and prayers shall not be heard.

a Broken promise with me.

b Meaning, that the wicked abuse Gods lenitie, and growe to fasther wickednesse.

c That is, thy thought is inefficacious, and impietie, which the wicked call Gods seruice: thus hee denideth their obsequie.

d Meaning, the Assyrians and others, whole helpe they looked for, God shall lay to Darius and Cyrus.

f I will not vse my power against fraile man, whose life is but a blast.

g That is, for the vices and faults of the people, which is meant here by countenance.

h Though they were obstinate, yet I did not withdraw my mercy from them.

i That is, I frame the speech and words of my messengers which shall bring peace.

j As is to him that is in captiuitie, so to him that remaineth at Jerusalem.

k and therefore they

a The Lord thus speaketh to the Prophets, willing them to be diligent to all diligence and feruencie to rebuke the hypocrites.

b They will seeme to worship mee, and haue outward holinesse.

c He seetheth forth the malice and distiance of the hypocrites, which giudge against God, if their works be not accepted.

d Thus hee commendeth the hypocrites by the second table, and by their duty toward their neighbour, that they haue

and oppression,

down his head, as a bul-rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery y^e yoke?

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thine house? when thou seeest the naked, that thou couer him, and hide not thy selfe from s^e thine owne flesh?

8 Then shall thy b^light breake forth as the morning, and thine health shall grow speedily: thy i^urighteousnesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the k^l finger, and wicked speaking:

10 If thou i^u powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in thee, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drouth, and make fat thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall build the olde w^aste places: thou shalt raise vp the foundations for many generations, & thou shalt bee called the repaire of the breach, and the restorer of the pathes to dwell in.

13 If thou o^urne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, nor doing thine owne ways, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will caue thee to mount vpon the hig^h places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked pers^u through their owne iniquities. 12 The confession of faith. 16 God a true will preserue his Church though all men fail.

BEhold, the Lords hand is not shortened, that it cannot faue: neither is his care heauie, that it cannot heare.

2 But your iniquities haue separated betweene you and your God, and your finnes haue hidde his face from you, that he will not heare.

3 For your handes are defiled with a blood, and your fingers with iniquitie: your lippes haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b^l contendeth for truth: they trust in vanitie & speake vaine things: they conceiue mischief, and c^l bring forth iniquitie.

5 They hatch cockatrice d^e egges, and weaue the spiders e^l web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their works shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their pathes.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked pathes: who ouer goeth therein, shall not know peace.

9 Therefore is i^u judgement farre from vs, neither doeth iustice come neere vnto vs: we waite for light, but loe it is darknesse: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the b^lind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like i^u beares, and mourne like doves, we roare for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our k^l finnes testifye against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lorde, and we haue departed away from our God, and haue spoken of crueltie and rebellion conceiuing and vttering out of the heart false matters.

14 Therefore is i^u judgement is turned backward, and iustice standeth farre off, for truth is fallen in the street, and equitie cannot enter.

15 Yea, truch faileth, and hee that refraineth from euill maketh himselfe a pray: and when the Lord saw it, it displeaseth him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe, therefore his arme did p^l faue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the fury of the aduersaries with a recompence to his enemies: he will fully repay the r^l ylands.

19 So shall they feare the Name of the Lorde from the West, and his glorie from the rising of the Sunne: for theemie hath l^l come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto c^l them that turne from iniquitie in Iacob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy feede, nor out of the mouth of the feede of thy seede, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance though they suffer for a time.

ARise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darknesse shall couer the earth, and grosse darknesse the people: but the

3 Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that this light shineth not, but to those that are in his Church.

1 That is, Gods vengeance is painful without end. 2 Gods protection to defend vs. 3 Hee is altogether delicate of counsell, and can find an end of our iniquities.

4 We c^l expresse our sorrowes by outward signes, low moore, some lesse. 5 This confession is generally to the Church to obteine remission of sins, and the Prophets did not exempt themselves from the same.

6 To wit, against our neighbours. 7 There is neither iustice, nor vprightnesse among men.

8 The wicked will destroy him.

9 Meaning, to see iustice, and to remedy the things that were so farre out of order. 10 This is his Church, or his arme did helpe iustice, and didd strike the side of any obsequy.

11 Signifying, that God hath all means at hand to deliue his Church, and to punish their enemies.

12 To wit, your enemies, which dwell in diuers places, & beyond the sea.

13 Hee sheweth that there shall be great affliction in the Church, but God will euill deliuee his.

14 Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom hee iustifieth.

15 Because the doctrine is made profitable by the vertue of the Spirit, he is iust with one with the other, & prometh to giue them both to his Church for euer.

16 The time of thy prosperitie and felicitie: whereas speaking of Babylon hee commanded her to goe downe. Chap 47. 2

f They you leaue of all your exertions.

g For in him thou seeest thy selfe as in a glass.

h That is, the prosperous estate which with God will blese thee.

i The testimony of the goodnesse shall appeare before God & man. *k* Whereby is meant all manner of iniquitie. *l* That is, haue compassion on their iniquities. *m* Thine aduersities shall be turned into prosperitie.

n Signifying, that of the lewes should come such as should build againe the ruines of Ierusalem and iudea: but chiefly this is meant of the spiritual Ierusalem whose builders were the Apostles. *o* If thou refrain thy selfe from thy wicked works.

1 Num. 11. 23. Chap. 50. 2.

2 Ierem. 5. 25.

3 Reade Chap. 3. 25.

b All men winke at the injuries and oppressions, and none goe about to remedie them. *c* According to their wicked delictes, they hurt their neighbours. *d* Whatsoeuer cometh from them is poison, and bringeth death. *e* They are profitable to no purpose.

Lord shall arise vpon thee, and his glory shall be
leene vpon thee.

3 And the Gentiles shal walke in e thy light,
and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold:
all these are gathered, and come to thee: thy
sonnes shall come from farre, and thy daughters
shall be nourished at thy side.

5 Then thou shalt see and shine: thy heart
shall be astonied: and enlarged, because the multitude
of the Sea shall be conuerted vnto thee, and
the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee:
and the dromedaries of Midian ar of Ephah:
they of Sheba shall come: they shall bring golde
and incense, and shew forth the prayes of the
Lord.

7 All the sheepe of e Kedar shall be gathered
vnto thee: the rams of Nebaioth shall ieiue thee:
they shall come vp to be accepted vpon mine altar:
and I will b. autifie the house of my glory.

8 Who are these? that flie like cloudes, and
as the doves to their windowes?

9 Surely the yles shall waite for mee, and the
ships of Turshil, as at the beginning that they
may bring thy ionnes from farre, and thy siluer
and thine golde with them vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.

10 And the sonne of strangers shall build vp
thy walles, and their Kings shall minister vnto
thee: for in my wrath I smote thee, but in my
mercy I had compassion on thee.

11 Therefore thy gates shall be open continually:
neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.

12 For the nation and the kingdom, that
will not serue thee, shall perish: and those nations
shall be vtterly destroyed.

13 The glorie of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will eiaorifie the place of my feet.

14 The ionnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall p downe at the soles of thy
feete: and they shall call thee, The citie of the
Lord, Zion of the Holy one of Israel.

15 Whereas thou hast been forsaken and ha-
ted, so that no man went by thee, I will make thee
an eternal glorie, and a ioy from generation to
generation.

16 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the breasts of Kings:
and thou shalt know, that I the Lord am thy
Saviour, and thy Redeemer, the Mightie one of
Iaakob.

17 For brass will I bring gold, and for yron
will I bring siluer, and for wood brass, and for
stones yon. I will also make thy government
peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy
land, neither defolation, nor destruction within
thy borders: but thou shalt call of saluation, thy
walles, and praise thy gates.

19 Thou shalt haue no more Sunne to shine
by day, neither shall the brightnesse of the Moone
shine vnto thee: for the Lord shall be thine eu-
erlasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither
shall thy Moone be hid: for the Lord shall be
thine euerlasting light, and the dayes of thy for-
row shall be ended.

21 Thy people also shall be all righteous: they
shall possess the land for euer, the heritage of my
planting shall be the worke of mine hands, that I
may be glorified.

22 A little one shall become as a thousand,
and a small one shall as a strong nation: I the Lord
will hasten it in due time.

CHAP. LXI.

The prophesies of Christ shall be accom-
plished in the faithfull.

The Spirit of the Lord God is vpon mee,
therefore hath the Lord appointed mee: hee
hath sent mee to preach good tydings vnto the
poore, to binde vp the broken hearted, to preach
liberty to the captiues, and to them that are
bound, the opening of the prison.

2 To preach the acceptable yeere of the
Lord, and the day of vengeance of our God, to
comfort all that mourne,

3 To appoint vnto them that mourne in Zion,
and to giue vnto them beautes for ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called trees of righteousness, the planting
of the Lord, that he might be glorified.

4 And they shall build the olde waste places,
and raise vp the former desolations, and they shall
repair the cities that were desolate and waste
through many generations.

5 And the strangers shall stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.

6 But ye shall be named the Priests of the
Lord, and men shall fay vnto you, The ministers
of our God: ye shall eate the riches of the Gen-
tiles, and shall be exalted with their glory.

7 For your shame shall ye eate in double,
and for confusion, they shall reioyce in their
portion: for in their land they shall possess the
double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate
grobberie for burnt offering, and I will direct
their worke in truth, and will make an euerlast-
ing couenant with them.

9 And their feed shall be known among the
Gentiles, and their buddies among the people. All
that see them, shall know them, that they are the
seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my
soule shall be ioyfull in my God: for he hath clothed
me with the garments of saluation, & covered
me with the robe of righteousness: hee hath
decked me like a bridegrome, and as a bride-
yeth herselfe with her iewels.

11 For as the earth bringeth forth her bud,
and as the garden causeth to grow that which is
sown in it: so the Lord God will cause righteous-
nesse to grow, and praise before all the heathen,

12 I will praise the Lord, as he hath done
in times past, now they shall haue double authoritie
in me, and in his word, as I haue done in
the offering which I haue offered, & in the
sacrifice of mine offering, & in the offering
of mine offering, & in the offering of mine
offering, & in the offering of mine offering.

CHAP.

e Meaning that
Iud. a should be
the morning lay,
and that the Gen-
tiles should re-
ceiue light
of his light.
d An infinite
number from all
counties, as chap.
4. 19.
e For ioy, as the
heart is drawen in
for feruor.
f Meaning that
euery one shall
honour the Lord
with their wor-
ship, which is abill:
g Meaning that
Iud. a should be
the morning lay,
and that the Gen-
tiles should re-
ceiue light
of his light.
h Because the Al-
tar was a figure of
Christ, Iud. 13. 10
i To shew that
nothing can be ac-
ceptable to him,
which is not offer-
ed to him by this
Altar, who was
both the offering
and the Altar.
k L. Seeing what
great number shall
come to the
Church and with
what great dili-
gence and
zeale.
l The Gentiles
that are no ex-
emies shall become
friends, and fetters
forth of the
Church.
m Meaning Cyrus
and his licerds, as
but chiefly this
accomplish in
them that feare
Christ being con-
uerted by his
Gospel.
n He sheweth
that God hath gi-
uen all power and
authoritie herein
to the vnto the
Church: and that
they which
will not feare and
professe the same,
shall be de-
stroyed.
o There is no-
thing in ex-
cess: that
which shall not
beau the neces-
sary of the
Church.
p Signifying that
Gods Mercie
is not included
in the Temple, which is but the place for his ser-
uice, but in the heart of man, who is to worship
his head Christ by obeying his doctrine. q Both
he and his shall be ready to helpe, and succour thee.
r Thy generous shall loue
thee, and seek by wealth and prosperitie. f Meaning, not a temporal felicity,
but a felicity which shall last: Christ's kingdome.

Signifying that
all worldly cares
shall cease, and that
Christ shall be all
in all. Reuel. 21. 1.
and 22. 5.
Th children of
the Church,
Meaning that
the Church should
be miraculously
multiplied.
L. 4. 18
a This apper-
tains to the
People and min-
isters of God, but
elictly to Christ,
of whose abun-
dant graces, every
one receiue.
b To them that
are liely touched
with the feeling
of their finnes.
c Which are in
the bondage of
sarr.
d The time when
he pleased God to
show his good fa-
uour to man,
which S. Paul cal-
leth the fulness of
times, Gal. 4. 4.
e For when God
deliuereth his
Church, he pun-
isheth his enemies.
f Which was the
signe of mourning.
g Trees that bring
forth good fruit,
as Matth. 3. 8
h That is, for a
long time.
i They shall be
ready to serue
God in all your
necessities.
k This is accom-
plished in the time
of Christ, by whom
all the iustitall
are made Priests
and Kings, 1. Pet.
2. 9. reuel. 1. 6.
and 5. 10.
l Reuel. Chap. 6.
1. 12.
m Abundant re-
compence, as this
word is vsed,
Chap. 4. 2. n
That is, the
Iewes.
o To wit, of the
Gentiles.
p Whereas the
Gentiles had do-
minion over the
Iewes, I. Reuel.
18. 21.
q I. Reuel.
18. 21.
r I. Reuel.
18. 21.
s I. Reuel.
18. 21.

CHAP. LXII.

1 The great desire that the Prophet had for Christes coming. 2 The diligence of the Fathers to Preach.

Or Zions sake I will not holde my tongue, and for Ierusalams sake I will not rest, vntill the righteouines thereof breake forth as the bright light, and saluation thereof as a burning lampe :

2 And the Gentiles shall see thy righteouines and all Kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forfaken : neither shall it be said any more to thy land, Desolate, but thou shalt be called || Hephzi-bah, and thy land || Zeulah : for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marrieth a virgin, so shall thy finnes be marrie thee : and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease : ye that are mindful of the Lord keepe not silence.

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thee corne to be meate for thine enemies, and urrely the onnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that are gathered in, shall eate it, and praise the Lord, and the sanctifiers thereof shall drinke in the courts of my Sanctuary.

10 Goe through, goe through the gates : prepare you the way for the people : cast vp, cast vp a stonde : way for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world, tell the daughter Zion, Behold, thy Saviour cometh : Behold, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A citie fought out and not forsaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefitions vnto his Church.

Who is this that cometh from Edom, with red garments from Bozrah ? hee is glorious in his apparel, and walketh in his great strength : I speake in righteouines, and am mighty to faue.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse ?

is led destroyed them in Bozrah, the chief citie of the Idmians : for these were their greath enemies, and vnder the title of circumcision, and the kindred of Abraham claimed to themselves the chief religion, & hated he true worshippers Pf 137. 7
b God answered them that asked this question, Who is this &c. and said, Ye see now performed in deede the vengeance which my Prophets threatened. c Another question to them which the Lord answered,

3 I haue troden the wine presse alone, and of all people there was none with mee : for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will flaine all my raiment.

4 For the day of vengeance is in mine heart, and the daye of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde : therefore mine owne arme helped mee, and my wrath it selfe sustaine me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee said, Surely they are my people, children that will not lie : so hee was their Saviour.

9 In all their troubles hee was troubled, and the Angel of his presence saued them : in his loue and in his mercie he redeemed them, and he bare them and carried them alwayes continually.

10 But they rebelled and vexed his holy Spirit : therefore was he turned to be their enemy, and he fought against them.

11 Then he remembered the olde time of Moses & his people, saying, Where is he that brought them vp out of the Sea with the shepheard of his sheepe ? where is he that put his holy Spirit within him ?

12 Heeled them by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an everlasting Name.

13 Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest : so didd thou leade thy people, to make thy selfe a glorious Name.

15 Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory, where is thy zeale and thy strength, the multitude of thy mercies, and of thy compatitions ? they are restrained from me.

16 Doubletlee thou art our Father : though Abraham be ignorant of vs, and Isaac know vs not, yet thou, O Lord, art our Father, and our redeemer : thy Name is our euer.

17 O Lord, why hast thou made vs to erre from thy wayes ? and hardened our heart from thy feare ? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possed to his pasture.

p Having declared Gods benefitions toward them, he turned himselfe to God by prayer, desiring him to continue the same mercies toward them. q They great affliction, which thou barest towards vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse thou our Father. t By turning away thy holy spirit from vs, by whom we were gouerned. u And for our ingratitude didd deliue vs vs up to our owne concupiscence, and didd punish for by sinne according to thy iust judgement. v Meaning, for the Couenants sake made to Abraham, Izhly, and Iaakob his seruants.

d Shewing that when Gods punishments his enemies, it is for the profic and chaunce of his Church. e God the work that hee hath w neede of mans helpe : for the deliuerance of his, and though men deliuee due credit day through negligence and ingratitude, yet he himselfe will deliuee his Church, and punish the enemies, reade Chap. 1. 15. f I will strengthen them, and make them so giddy, that they shall not know which way to goe. g The Prophete praeth this to moue the people to remember Gods benefitions times past, that they may be contented in the present. h For I didd chuse them to be mine, that they should be holy, and not deuide mine expectation. i He bare their afflictions and griefes as though they had becom his owne. k Which was a witness of Gods presence, and this may be referred to Christ, to whom I lengthen the office of Salvation. l That is the people of Israel, being afflicted, called to remembrance Gods benefitions, which hee had bestowed vpon their Fathers times past. m Meaning, Moses. n That is in Moses that he might well gouerne the people : to see reuerse this giuing of the Spirit to the people. o Peaceably and gently, as an horse to his foalefathers, and thus may be referred to Christ, to whom I lengthen the office of Salvation. l That is the people of Israel, being afflicted, called to remembrance Gods benefitions, which hee had bestowed vpon their Fathers times past. m Meaning, Moses. n That is in Moses that he might well gouerne the people : to see reuerse this giuing of the Spirit to the people. o Peaceably and gently, as an horse to his foalefathers, and thus may be referred to Christ, to whom I lengthen the office of Salvation.

a The Prophet faith that he will declare vnto the people the good things of their deliuerance. b Till they haue full deliuerance : and this the Prophet speakes to encourage all other faithfulls to the getting forth of the same. c Those that haue a more excellent fame then thou hast had hitherto. d Hee had esteem thee as a deare and precious as a King deth his crowne. e Thou shalt no more be counted as a woman forsaken her husband. f Or, my deliuee me. g Or, maried. h Thacie may be accomplished with children. i Forasmuch as by confesse one faith and Religion with thee, so are in the same bond of marriage with thee, and they are called the children of the Church, as I speak as Christ maketh her plentifull to bring forth children vnto him. h Prophetes, Pastors, and Ministers. i He exhorted the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. l For the restoration whereof all the world shall praise him. m Signifying the great number that should come to the Church, and what they he would prepare for the restitution of the same, as Chap. 57. 14. n Yee Penphes and Ministers shew the people of their deliuerance : which was chiefly meant by his purpose to passe, as Chap. 40. 10. o That is, one ouer whom God hath had a singulare care to recouert her when she was lost.

a That is, in respect of the promise, which is repeated about they had now possessed the land of Canaan, and the land and hundred years: and therefore to punish their sinnes.

sed it, but a little while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene as to y^e our whom thou neuer baret rule, and vpon whom thy Name was not called.

18 They lament, to moue God rather to remember his Couenants, then to punish their sinnes.

CHAP. LXIII.

1 The Prophet prayeth for the sinnes of the people, & Man's rightousnesse is like a filthy clot.

O He that thou wouldest breake the heauens, and come downe, and that the mountaines might melt at thy preence!

2 As the melting fire burned, as the fire caused the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy preence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy preence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the care neither hath the eye seen another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, & that reioyced in thee, and I did Ierusalem: they remembered thee in thy wayes: behold, thou art angry, for we haue sinned: y^e in them a continuance, & we shall be lauded.

6 But we haue all bene as an vnclene thing, and all our rightousnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretch vp himselfe to take holde of thee: for thou hast hid thy face from vs and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, & about measure, neither remember iniquity for euer: loe, we beseech thee, behold, we are all thy people.

10 Thine holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary & of our glory where our Fathers prayed thee is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still as at these things, O Lord? wilt thou holde thy peace and stand vs about measure?

13 O Lord by thy iust judgement thou mayest vtterly destroy vs as the potter may his pot: yet we appeale to thy mercies, whereby it hath pleased thee to adout vs to thy children. For so the iust judgement when God doeth not immediately send furour. I Which were dedicated to thy seruice, and to call vpon thy Name, in Whereto we reioyced and worshipped thee. That is, at the contempt of thine own glory? though our sinnes haue defiled this, yet thou wilt not forget thy glory thus to be diminished.

CHAP. LXV.

1 The vocacion of the Gentiles and the reuelacion of the leues. 23 The voy of the elect, and the punishment of the wicked.

Haue bene sought of them that asked not: I was found of them that sought me not: I sayd, Behold mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread our mine hands all the day vnto a rebellious people, which walked in a way that was not good, *leues* after their owne

imaginacions.

3 A People that prouoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon bricks.

4 Which remaine among the graues, and lodge in the deserts, which eat swines flesh, and the broth of things polluted are in their vessels.

5 Which say, Stand apart come not neere to me: for I am holier than thou: these are a smoke in my wrath and a fire that burneth all the day.

6 Behold, it is written before me: I will not keepe file, but will render it and recompense it into their bofome.

7 Your iniquities, and the iniquities of your fathers, shall be together (saith the Lord) which haue burnt incense vpon the mountaines, & blasphemed me vpon the hills: therefore will I measure their old worke into their bofome.

8 Thus sayth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a feede out of Iacob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruants shall dwell there.

10 And Sharon shall be a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten my holy Mountaine, and haue prepared a table for the multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter because I called, and yee did not answer. I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus sayth the Lord God, Behold, my seruants shall eat and ye shall be hungry: behold, my seruants shall drinke, and ye shall be thirfite: behold, my seruants shall reioyce, and ye shall be ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall cry for sorrow of heart and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my chosen: for the Lord God shall slay you, and call his seruants by another name.

16 He that shall blesse in the earth shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create new heauens and a new earth: & the former shall not be remembered nor come into minde.

18 But ye you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

haued away consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things. Meaning, that he would call these Gentiles, who should abhorre euen the very name of the leues or their inidelicite sake. Then by the name of the leues, by blessing and by swearing, is meant the praising of God for his benefits, and the true worshipping of him, which shall not be done in Iuda, but thorow all the world. I will no more suffer my Church to be defolate as in times past. y I will fo alter and change the state of my Church, that it shall seeme to dwell in a new world.

e He sheweth that to delight in our vncertainties, is the declining from God and the beginning of all affliction and idolatry. d Which were dedicate to idoles. e Meaning their altars, which he thus named by contempt. f To consule with spirits and to coone death, which was forbidden, Deut. 18. 11. g Which was contrary to Gods Commandement, Leuit. 17. deut. 17. 8. h He sheweth that hypocrisie is euer ioynd with pride and contempt of others. i Their punishment shall neuer haue end. k So that the remembrance of it cannot be forgotten. l Shall be both punished together: and this declarth how the children are punished for their Fathers faults, to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentiful place in Iuda to leede sheepe, as Achor was for eastell. o By the multitude and number he meaneth their numbers, the idoles, of whom they thought they could neuer haue yough. p Seeing you can not number your gods, I will number you with the sword. q By my Prophets whom ye would not obey. r By these words, Eate and drinke, he meaneth the blessed life of the faithful, which

a The Prophet contioueth his prayer, declaring God to be able to leade his low: count by his Church by miracles, and mighty power, as he did in mount Sinai. b Meaning the raie, haile, fire, thunder, and lightnings. c S. Paul vnto the same kind of administration, 1 Cor. 13. 1. maruelling at Gods great benefits shewed to his Church by the preaching of the Gospell. d Thou shewest favour toward our Fathers, when they sinned in thee, and walked after thy Commandments. e They considered thy great mercies. f That is, in thy mercies which he calleth the wayes of the Lord. g Thou wilt haue pittie vpon vs. h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would mend our felices, yet our right consciences, and best vertues are before thee as vncleane robes. i As we reade like the menstruous clothes of a woman. j Albeio, O Lord by thy iust judgement thou mayest vtterly destroy vs as the potter may his pot: yet we appeale to thy mercies, whereby it hath pleased thee to adout vs to thy children. k For so the iust judgement when God doeth not immediately send furour. l Which were dedicated to thy seruice, and to call vpon thy Name, in Whereto we reioyced and worshipped thee. m That is, at the contempt of thine own glory? though our sinnes haue defiled this, yet thou wilt not forget thy glory thus to be diminished.

a Meaning, the Gentiles which knew not God should seeke after him when he had moued their hearts with his Holy Spirit, Rom. 10. 13. b He sheweth the cause of the reuelacion of the leues, because they would not obey him for any admouition of his Prophets, by whom hee called them continually and stretched out his hand to diuine them.

2 Meaning, in this wonderfull illustration of y^e Church there should be no weakness of youth, nor infamities of age, but all should be fresh and flourishing: and this is accomplished in the heavenly Ierusalem when all finnes shall cease, and the tears shall be cast away.

3 Whereby he sheweth that the iudiciall and varent-punishes have no part of this benediction. b He propoeth to the faithful the blessings which are contained in the Law, and vnder temporal things. c He sheweth the spiritual promises. c Reade Chap. 11. 6.

no more heard in her, nor the voyce of crying.
20 There shall be no more there a child of yerres, nor an olde man that hath not filled his dayes: for he that shall be an hundred yerres old, shall die as a young man: but the sinner being an hundred yerres old shall be accur'd.
21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them.
22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enjoy in old age the work of their hands.
23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them,
24 Yea, before they call, I will answer, and whilst they speake, I will heare.
25 The ewe and the lambe shall feed together, and the lion shall eat straw like the bullock, and to the serpent, shall I give his meat. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 2 He desireth sacrifices done without meane and faile. 3 He comforteth them that are troubled for his sake. 4 The vocation of the Gentiles. 5 The punishment of Ierusalem. 6 The punishment of the wicked in cursing.

Thus sayeth the Lord, * The heaven is my throne, and the earth is my footstool: where is that house that I will build vnto me? & where is that place of my rest?

2 For all these things hath mine hand made, and all these things have bene, saith the Lord: and to him will I looke, even to him that is poore and of a contrite spirit, and trembleth at my words.

3 He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe as if he cut off a dogs neck: he that offereth an oblation, as if he offerd swines blood: he that remembereth in curse, as if hee blessed an idole: yea, they have chosen their owne wayes, and their soule delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

6 A voyce foundeth from the cite, even a voyce from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before the Ierusalem, she brought forth:

and before her paine came, she was deliuered of a man child.
8 Who hath heard such a thing? who hath seen such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for as often as Zion travailed, she brought forth her children.
9 Shall I cause to travel, & not bring forth? shall I cause to bring forth, and shall be barren, saith the Lord?
10 Reioyce ye with Ierusalem, & be glad with her, al ye that loue her: reioyce for ioy with her, al ye that mourne for her.
11 That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightnesse of her glory.
12 For thus saith the Lord, Behold, I will extend my peace ouer her like a flood, and the glory of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.
13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.
14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.
15 For behold, the Lord will come with fire, and his chares like a whirlwind, that he may recompence his anger with wrath, and his indignation with the flame of fire.
16 For the Lord will iudge with fire, and with his sword all flesh, and the flame of the Lord shall be many.
17 They that sanctifie themselves, and purifie themselves in the gardens behind one tree in the midst of a vineyard, and such abominations, euen the moue, shall be consumed together, saith the Lord.
18 For I will visit their workes and their imaginations, for it shall come that I will gather all nations, and tongues, and they shall come and see my glory.
19 And I will set a signe among them, and will send those that scape of them vnto the nations of Tarshish, & Pul, and Lud, and to them that draw the bow, to Tubal, and to Iauan, yeae as farre off, that haue not heard my name, neither haue seen my glory, and they shall declare my glory among the Gentiles.
20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon g horses, and in chares, and in horsechaires, and vpon mules, and swift beastes, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.
21 And I will take of them for Priests, and for Leuites, saith the Lord.

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1 This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, wherof they that came vpon y^e mount of Sion, were figures.
2 Declaring hereby, that as by his power and providence woman travailed and is deliuered: in that he power to bring forth his Church at his time appointed.
3 That ye may reioyce for all the benefites that God bestoweth vpon his Church.
4 I will give her felicitie and prosperitie and great abundance.
5 Reade Chap. 60. 6.
6 Ye shall be cheerfull as hee that receiveth beloved children.
7 Ye shall haue new strenght and new beauty.
8 This vengeance God began to execute at the destruction of Babilon, and hath ever continued it against the enemies of his church, and will doe till the last day, which shall be the accomplishment thereof.
9 Meaning the hypocrites.
10 Whereby are meant them that did maliciously transgreffe the Law, by eating beasts forbidden, euen to the moule which manne abhorreth.
11 The Gentiles shall be partakers of that glory which before I shewed to the Iewes.
12 I will marke these that I cause, that they perish not with the rest of his people, whom he persecuted, Exodus 1. 7. I will scatter the rest of the Iewes, which scape deliuation into diuers nations. y That is, Cilicia, z Meaning Africa. a To wit, Lybia, c Arsa minor, b Signifying the Partians, c Italy d Grecia.
e Meaning the Apostles, Disciples and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham as you see. g Whereby hee meaneeth that no necessitie means shall want when God shall call the Gentiles, to the knowledge of a Gospel. h To wit, of the Gentiles, as hee did Luke, Timothy, and Titus, and others alreio prepared to preach his word.

1 7. 48. 49.
a My maiesty is foresheweth that hee loveth both heaven and earth, and therefore cannot be included in an idole, condemning hereby their vaine conceits, which trusted in the Temple and sacrifices.
b Seeing that both the Temple and the things therein, with the sacrifices were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal 50. 10.
c To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare.
d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse desire these ceremonies, than he doth the sacrifices of the heathen, who offered men dogs and swine to their idoles, which things were expressly forbidden in the Law. e I will discover their wickedness and hypocrisie, wherewith they thinke to delude mine eyes to all the world. f He comforteth the faithful by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites and hated them that feared God. g The enemies shall shortly be a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. b Meaning, that the restauration of the Church, should be so sudden and contrary to all mens opinions, as when a woman is deliuered before shee looke for it, and that without paine in travail.

q Which declare that Gods vengeance is prepared against them, which dare not execute their duty faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16.

r Signifying on the one part, that the more that Sinners and the world will be, that the Lord will be against them, and the more that they will be against God & his Church, the more they will depend thereon.

s According to that grace and favour which I showed them from the beginning when I did first create thee to be my people, and married thee to my church, Exod. 6. 8.

t When I had delivred thee out of Egypt.

u Cho'st alone all others: for the Lord only, and the first offered to the Lord of all other nations.

v Whosoever did challenge it as people, or else did name them, was punished.

w That is fallen to the will of idolatry.

x Altogether given to vanity, and are become blind and senseless as the idols that they serve.

y Where for lack of all things necessary for life, ye could looke for nothing every where but present death.

z By your idolatry and wicked manners, Psal. 58. 5. and 102. 3.

aa They taught not the people to feare God.

ab As the Scribes, which should have exhorted the people.

ac Meaning, the Princes and ministers signifying, that all estates were corrupt.

thee: be not afraid of their faces, lest I destroy thee before them.

18 For I, behold, I this day have made thee a defended cite, and an iron pillar and walles of brass against the whole land, against the Kings of Iudah, and against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not prevail against thee, for I am with thee to deliver thee, saith the Lord.

20 For I will be to thee as a Father, and as a Father will be to thee, that they be afraid, and do not commit wickedness, whilst ever danger shall be upon thee, saith the Lord.

CHAP. II.

2 God heareth the prayers of the just, and destroyeth the wicked, 1 Pet. 3. 12. The laws are destroyed, because they were made void.

Mourner, the word of the Lord came unto me, saying,

2 Goe and cry in the eares of Jerusalem, saying, Thus saith the Lord, I remember thee with the kindness of thy youth, and the love of thy marriage, when thou wentest after me in the wilderness, in a land that was not tilled.

3 Israel was as a thing hallowed unto the Lord, and his first fruits: all they that eat it, shall offend: evill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie have your fathers found in mee, that they are gone farre from me, and have walked after vanitie, and are become I vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, though a desert, and waste land, through a drie land, and by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the commodities of the same: but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the Lord? and they that should minister the Lawe, knew me not: the Pastours also offended against mee, and the prophets prophesied in Baal, and went after things that did not profite.

9 Wherefore I will yet plead with you saith the Lord, and I will plead with your childrens children.

10 For goe ye to the yles of Chittim, and behold, and find vnto Kedar, and take diligent heed, and see whether there be such things.

11 With any nation charged their gods, which yet are no gods? but my people have changed their glory, for that which doth not profite.

12 O ye heavens, be deafen ed at this: be afraid and vtterly confounded, sayth the Lord.

That is, I spoke vnto them, and I sought the people from the true worship of God to the worship of Baal, which was the chief idol of the Moabites, are meant all Idoles. n Signifying, that he would not see his might, straightly vpon them, but sheweth them by such examples their great ingratitude, that they might be ashamed and repent. o Meaning, the Gentians and Idolaters. p Vnto Arabia. q The Idols which were in the yles, and who maketh the glorious among all other people, saying hee is my God, and who maketh the glorious the true God, that were the idolaters, whom they vanities r Meaning, the idoles which were their detestation, Psal. 115. 36. f. Behold that the senselesse creature, whoe hee calls vpon his name, and as it were temple for feare of Gods great indignation against the Idole.

13 For my people have committed two euils: they have forsaken mee, the fountainne of liuing waters, to dig them pits, and broken pits that can hold no water.

14 Is Israel a servant, or is hee borne in the house? why then is he spoiled?

15 The Lions roared vpon him, and yelled, and they have made his land waste: his cities are burnt without any inhabitant.

16 Also the children of Noph and Tahpanhes haue broken thine head.

17 Haft not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to doe in the way of Egypt? to drinke the water of Nyus? or what maketh thou in the way of Asshur? to drinke the water of the river?

19 Thine owne wickednes shall correct thee, and thy turnings backe shall reprove thee: know therefore and hold, that it is an euill thing, and bitter that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hosts.

20 For of old time I have broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an harlot thou runnest about vpon all high hills, & vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wast with thee with me, and take thee much tope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim? I hold thy ways in thy valley, and knowe what thou hast done: thou art like a swift dromedary, that runneth by his ways:

24 And as a wild kasse fled to the wilderness that inuffeth by the wind, or occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselves, but will find her in her month.

25 Keepe thou thy feete from barenesse, and thy throat from thirst: but thou saidst desperately, No, for I haue loued strangers, and them will I follow.

26 As the thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their Prophets. 27 Saying to a tree, Thou art my father, and to a stone, Thou hast begotten me: for they have turned their backe vnto mee, and not their faces: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee.

to be by faith and repenitance. h Meaning that hypocrites say that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He comparcth the idolaters to their heealls, because the yenerate running to and fro: for both valleys and hills are full of their idolatry. k He comparcth the idolaters to a wild kasse, for hee can neuer be tamed nor yet wearied: for as the runneth, hee can take her wind at any occasion. l That is, whoe hee is with tope, and therefore the hunt swaye their time: so though thou canst not be turned backe, now from thine idolatry, yet when thou requir'st helpe at the end, God will meet with thee. m Heerby hee warneth the people, that they should not goe into strange countries to seeke helpe: for they should haue prouided labour and helpe themselves, which is here meant by the bare Tope and thirst. n Meaning, as the thiefe will not acknowledge his fault, will hee be taken in the deed, and therefore be punished for they will not confess their idolatry, for the Idoles are the same liue vpon them. o Meaning, that idolaters, whose God is the Lord, and whereas hee hath taught to call him the father of all things, they attribute this title to their idoles.

t Signifying, that when men forsake Gods word, which is the fountainne of liue, they seek for God himselfe, and to fall to their owne inventions and vaine conceits, and procure themselves afflictions, 1. Cor. 2. 2. zech. 4. 2. u Have I ordered you in Mickeles rooms and out like children? yee say, yea. z Therefore it is their fault ouely, that they receive this euill.

2 The Babylonians, 1. Cor. 4. 21. y Noe, which he left to fall there.

z That is, the Egyptians: for cities were woe, because they were in Egypt.

aa Hae, yee, because ye were woe at Iunony times.

bb Showing, that God would not be right, if they would haue followed him.

cc To seeke helpe of man, as though God were not able enough to seeke a hee, which is to drinke of the puddles, and to leaue the fountainne.

dd To wit, Euphrates.

ee Meaning, that the wicked date insensible, as the punishment for their sinne, which they seeke to escape, as the 1. Cor. 9. 17.

ff When I deliuered thee out of Egypt, Exod. 19. 8. dect. 5. 7. 10. 24. 16. 12. 10. 12.

gg Hee, yee, as the 1. Cor. 9. 17.

hh Though thou see all the punishments and ceremonies of the Law, thou canst not escape punishment, 1. Cor. 9. 17.

ii Meaning, that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

kk He comparcth the idolaters to their heealls, because the yenerate running to and fro: for both valleys and hills are full of their idolatry.

ll He comparcth the idolaters to a wild kasse, for hee can neuer be tamed nor yet wearied: for as the runneth, hee can take her wind at any occasion.

mm That is, whoe hee is with tope, and therefore the hunt swaye their time: so though thou canst not be turned backe, now from thine idolatry, yet when thou requir'st helpe at the end, God will meet with thee.

Thou thoughtest thy gods as idols & stones could haue holpen thee, because they were many in number and present in every place: but now let vs see whether either the multitude or their presence can deliuer thee from my plague. Gha. 1. 1. q As though it were nothing, vnderstanding that your faults are so euident. i That is, you haue killed your Prophets, that exhorted you to repentance as 2. p. charitable men, &c. i Haue I not given them abundance of all things? i Be not trust in our owne power and poeie. i With strange. i The Prophets & the faithfull are blaine in every corner of your country. y For the Assyrians had taken away the tentacles out of Israel, and destroyed Iudah into Ierusalem: and the Egyptians.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah. 29 Wherefore wilt thou yeepleade with mee? yee haue rebelled against me, saith the Lord. 30 I haue inuited your children in vaine, they receiued no correction: your owne sworde hath deuoured your Prophets like a destroying lyon. 31 O generation, take heede to the word of the Lord: haue I bene as a wilderness vnto Israel, or a land of darkenesse? Wherefore sayth my people thus, Wee are lords, & we will come no more vnto thee? 32 Can a mayd forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number. 33 Why doest thou prepare thy way to seek amitie? euen therefore will I teach thee, that thy wayes are wickednesse. 34 Also in thy wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all the trees. 35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned. 36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, as thou art confounded of Asshur. 37 For thou shalt goe forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

and vexed the Iewes in sundry sort. z In signe of lamentation, 21. Sam. 1. 19.

CHAP. III.

God calleth his people vnto repentance. 1. He promises the restitution of his Church. 2. He reprooueth Iudaes and Israels, comparing them to a woman adulterous to her husband.

They say, If a man put on his wife, and she goe from him, and become another mans shall he returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me saith the Lord. 2 Lift vp thine eyes vnto the high places, and behold, where thou hast noyced the harlot: for thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice. 3 Therefore the showres haue been restrained, and the later raine came not, and thou haddest a whores forehead: thou wouldest not be ashamed. 4 Diddest thou not still crie vnto me, Thou art my father, and the guide of my youth? 5 Will he keepe his anger for euer? will he reuerse it to the end? thus hast thou spoken, but thou doest euill euen more and more. 6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebellious Iudah hath done? for the hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot. 7 And I sayd, when thee had done all this, Turne thou vnto me: but the returned not, as her rebellious sister Iudah saith.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afrayde, but shee went also and played the harlot. 9 So that for the lightnes of her whoredome she hath euen denied the land: for she hath committed fornication with stones and stockes. 10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord. 11 And the Lord said vnto me, The rebellious Iudah hath iustified her selfe more then the rebellious Iudah. 12 Goe & cry these wordes toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger. 13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and haft scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voice, saith the Lord. 14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, and will bring you to Zion, 15 And I wil giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding. 16 Moreover, when ye be increased and multiplied in the land, in those daies, saith the Lord, they shall say no more, The Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall bee no more done. 17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall bee gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart. 18 In those daies the house of Iudah shall walk with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers. 19 But I sayd, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne from me? 20 But as a woman rebelleth against her husband, so haue yee rebelled against me, O house of Israel, saith the Lord. 21 A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Lord their God. 22 O yee disobedient children, returne, and I will heale your rebellions. Behold, wee come vnto thee, for thou art the Lord our God. 23 Truly the hope of vsaie hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the confession of Israel. 24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters, 25 Wee lie downe in our confusion, and our

And gaue her into the hands of the Assyrians. i The Hebrew word may either signifie lightnesse or wantonnesse, or soie and braue. m Iudah failed for a time that she did reforme, as vnder Iosiah and other good Kings, but she was actually taught, & wholly reformed, as appeared when occasion was offered by any wicked Prince. n Israel hath not declared her selfe to haue wicked as Iudah which yet hath had more admonitions and examples to call her to repentance. y Whereas the Israelites were neuer kept in captiuitie by the Assyrians, to whom he promised mercy, if they will repent. y There was no way, which thou diddest not haue to seeke after the idols, and to trot a pilgrimage. x This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord, by ceremonies and figures of that sense. z Meaning, the Church, where the Lord will be present to the world end. Match. 28. 20. f Where they are not in captiuitie. t The Hebrew word signifieth a friend or companion, and he may be taken for a husband, as it is vsed also, Hebr. 1. 2. u Signifying, our God, whom they had forsaken would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament. x This is spoken in the person of Israel: it is the shame of Iudah, which stayed so long to turne vnto God. y For their idolatry, Gods vengeance hath light vpon them and theirs.

a According as it is written, Deut. 24. 1. b If he take fresh one to wife againe. c That is, with idols, and with them whom thou hast put thy confidence. d Aad I will not call thee off, because thou art according to my mercy. e Which dwelleth in tents and watcheth for them that passe by to spoile them. f As God threatened by his Law, Deut. 32. 4. g Thou wouldest neuer be ashamed of thine adice and report: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly convicted. h He threateth that the wicked in their miseries will crie vnto God, and vie outward prayer as the godly do, but because they turne not from their enill they are not heard, 1. Sa. 18. 3. 4. i Meaning, the tentacles.

They iustifie not themselves, or say that they would follow their fathers, but condemne their wicked doings, and desire

shame couereth vs: for wee haue sinned against the Lord our God, yee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

16 Make ye mention of the heathen, and publish in Ierusalem, Beholde, the heathens come from a farr country, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the field, because it hath provoked me to wrath saith the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19 My belly, my belly, I am pained euen at the very heart: mine heart is troubled within mee: I cannot be fill: for my soule hath heard the found of the trumpet, and the alarum of the battell.

20 Destruction vpon destruction is cryed, for the whole land is waled: suddenly are my tents destroyed, and my curtains in a moment.

21 How long shall I see the standart, and here the found of the trumpet?

22 For my people is foolish, they haue not known mee: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and void, and to the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hills shooke.

25 I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitful place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayde, The whole land shall be desolate: yet will I not make it full end.

28 Therefore shall the earth mourne, and the heauens above shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole cite shall flee, for the noyse of the horsemen and bowmen they shall goe into thickets, and climb vp vpon the rocks: euery cite shall be forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou cloesth thy selfe with scarlet, though thou deckest thee with ornaments of gold, though thou paint it: thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee, and seeke thylife.

31 For I haue heard a noyse as of a woman traouling, or as one labouring of her first child, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: ywo is me now: for my soule fainteth because of the murderers.

CHAP. V.

In Iudah no righteous man is found, neither among the people nor the rulers, 15 Wherefore Iudah is destroyed of the Chaldeans.

1 Rvne to and fro by the strettes of Ierusalem, and behold now, and know & enquire in the open places thereof, if yce can finde a man, or if there be any that executeth iudgment, and seeketh the truth, and I will speake it.

2 For though they say, The Lord lieth, yee do they sweare falsly.

Which keep the trusts lo fristly, that nothing can come in or out: so should the Babylonians compass Iudah.

Hee heareth that the true ministers are liuely touched with the calamities of the Church, lo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

Meaning the cities, which were as easily cast downe as a tent.

Howe wise and politic they tend to their owne destruction & pulled them from God, by their manner of speeches he sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacy of the people, who repent not at the fearfull & terrible things, seeing that the insensible creatures are moved therewith, as of the order of manne should be chun- gell. 1. 2. 10. and 24. 25. Ezek. 32. 7. Joel 2. 31. & 31. 5.

For his mercies sake he will preserve himselfe a sacrifice to be his Church, and to praise him in psalm. 112. 29.

Neither by ceremonies nor riches shall deliue thee. As the prophets were moued to pity the destruction of their people, lo they declared it to the people to moue them to repentance. 1. 2. 2. 4. chap. 9. 1.

That is, the city B. Though they protest religion and holde it, yee all in but hypocricie: for vnder this kind of swearing is contained the iury religion.

CHAP. IIIII.

True repentance, 4 Hee exhorts to the true conversion of the hearts, 5 The destruction of Iudah is prophesied, for the malice of their hearts, 19 The Prophet lamenteth.

1 O Irael, if thou returne, returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt be sworn, The Lord lieth in truth, in iudgement, and in righteoussnes, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah and to Ierusalem:

4 Breake vp your fallow ground, and sowe not among the thornes: bee circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, & inhabitants of Ierusalem, lest my wrath come fourth like fire, and burne, that none can quench it, because of the wickednesse of your owne inuentions.

5 Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and lay, Assemble your selues, and let vs goe into strong cities.

6 Set vp a standart in Zion: prepare to flee and stay not: for I will bring a plague from the North, and a great destruction.

7 The Lord is come vp from his den, and the destroyer of the Gentiles is departed, & gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day shall the Lord, the heart of the king shall perish, and the heart of the princes and the Priestes shall be astonishd, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast deceived this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be said to this people and to Ierusalem, a dry winde in the big places of the wilderness cometh toward the daughter of my people, but neither canne nor to cleanse of my people, nor will I also giue sentence vpon them.

12 Behold, now shall come vp as the cloudes, and his charers shall be as a tempest: his horses are lighter then eagles. Woe vnto vs, for we are destroyed.

13 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

14 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

15 The Northwind whereby hee meaneth Nebuchad- nazar, 16 But to cry away both come and chafe. I Meaning that Nebuchad- nazar should come as suddenly, as a cloud that is carried with the wind. M This is spoken in the person of the people, who in their affliction should cry thus.

Which was cite in the westmost border of Iffrael Northward toward Babylon. Which was in the mid way between Dan and Ierusalem.

That is, wholly, and without hypocrisy, Joel. 1. 2. not dissembling to turn and serue God as they doe when hee is gone by halles, as Hof. 7. 16.

Thou shalt detest the name of idoles, Psal. 114. and shalt with reverence sweare by the liuing God, when thine oath may aduance Gods glory, and profit others: and hereby swearing hee meaneth the true religion of God.

Hee will chide them to plucke vp impiety and wicked adfection & worldly respects out of their heart, that they truee of Gods word may be sowne therein, Hof. 10. 12. & this is the true circumcision of the heart, Deut. 10. 16. Rom. 2. 29. col. 3. 11.

Hee warneth the of the great danger they shall come vpon them by the Chaldeans, except they repent and turne to the Lord. Hee speaketh this to admonish the of the great danger when euery man shall prepare to laoe himselfe: but it shall be too late, 2. King. 25. 4.

Meaning, Nebuchad- nazar king of Babylon. 2. King. 24. 1.

That is, the false prophets, which still prophesied peace and security, by the false prophets, which promised peace and tranquillity: & thus should haue punished their rebellious flubbumies by causing the to hearken vnto lyes, which would not beleene thy truth. 1. King. 22. 13. Ezek. 13. 9. 13. Thel. 2. 12.

The Northwind whereby hee meaneth Nebuchad- nazar, 16 But to cry away both come and chafe. I Meaning that Nebuchad- nazar should come as suddenly, as a cloud that is carried with the wind. M This is spoken in the person of the people, who in their affliction should cry thus. Which was cite in the westmost border of Iffrael Northward toward Babylon. Which was in the mid way between Dan and Ierusalem.

e Doest not thou loue vprightnes and faithfull dealing? d Thou hast oft times punished them, but all is in vaine, 112.9.17.

3 O Lord, are not thine eyes vpon the earth? thou hast d stricken them, but they haue not forrowed: thou hast confumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lord, nor the iudgement of his God.

5 I will get me vnto the great men, and will speake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but they haue altogether broken the yoke, and burst the bonds.

6 Wherefore a Lion out of the Forrest shall slay them, and a Wolfe of the wildernesse shall destroy them: a leopard shall watch ouer their cities: every one that goeth out thence, shall be torie in pieces: because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and sworn by them that are no gods: though I fedde them to the full, yet they committed adultery, & assembled themselves by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 h Climbe vp vpon their wallles, and destroy them, but make not a full ende: I take away their battlements, for they are not the Lords.

11 For the house of Israel and the house of Iudah haue grieuouly trespassed against mee, sayeth the Lord.

12 They haue denied the Lord, and sayd, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe as wind, and the word is not in them: thus shall it come vnto them.

14 Wherefore thus sayeth the Lord God of hosts, Because yee speake such words, behold, I will put my wordes into a thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you from farre, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quieter is as an open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy finnes & thy daughters: they shall eat vp thy sheep and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Neuertheless, at those daies, saith the Lord, I will not make a full end of thy daye.

19 And when yee shall say, Wherefore doeth the Lord our God these things vnto vs? then shalt thou answer them, Like as yee haue forsaken mee, and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Hearre now this, O foolish people, & without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare yee not me, sayth the Lord? or will ye not be afraid at my presence, which haue plac'd the land for the bounds of the sea by the perpetual decree that it cannot passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both earlye and late in due season: he refresheth vnto vs the appointed weekes of the barueit.

25 Yet your iniquities haue turned away these things, and your finnes haue hindered good things from you.

26 For among my people are found wicked persons, that lay wait as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great, and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, sayth the Lord? shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the Land.

31 I see prophets prophesie lies, and the priests receive giftes in their hands, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

The coming of the Assyrians and Caldeans. 26 He exhorted the Iewes to repentance.

O Yee children of Benjamin, prepare to flee out of the mids of Ierusalem, and blowe the trumpet in Tekoa: set vp a standart vpon Bethaccerem: for a plague appeareth out of the North and great destruction.

2 I haue commanded the daughter of Zion to daunt beautifull and dainty woman.

3 The Pastors with their flocks shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.

4 Prepare warre against her: arise and let vs go vp toward the South: we vnto vs: for the day declineth, and the shadowes of the evening are stretched out.

5 Arise, and let vs go vp by night and destroy her palaces.

6 For thus hath the Lord of hostes sayd, Hew down wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee calteth out her malice & cruelty and spoyle is continually heard in her before me with sorrow and strokes.

8 Be thou instructed, O Ierusalem, lest my soule depart from thee, lest I make thee desolate and destroyed, and haue it commeth of themselves. h He was brought to him by repentance.

f For without heart. * 112.9.17. 13 after 28 27. rom. 11.8.

* Job. 22. 10.

f If there be any flay, we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, 112. 59. 12.

* 112. 1. 23. 26. 7. 9. c. They feele not the plague of God for it.

u Meaning, that there could be nothing but disorder where the ministers were wicked persons and corrupt. 407. beare rule.

a He speakes to them chiefly because they should take heed by the example of their brethren the other half of their tribe which were now exiled away from.

b Which was a citie in Iudah, five miles fro Beth-lehem. 2. Chro. 11. 6. c Reade Nehc. 3. 14.

d I haue entreated her gently and given her abundance of all things.

e Shee shall be destroyed, that shee may be fed in her.

f He speakes this in the person of the Babylonians which complain that y time saileth them before they haue brought their enterprises to pass.

g He sheweth the cause why it should be destroyed, and how it commeth of themselves. h He was brought to him by repentance.

e He speakes this to the reproch of the, which should govern and teach the s, and yet are further out of the way when the simple people. f Meaning, Nabuchad-nezzar, and his emic.

g He sheweth that to sweare by any thing then by God, is to forsake him.

* Ezech. 22. 11.

h He commandeth the Babylonians and enemies to destroy them. i Reade chap. 4. 27.

k Because they gaue no credit to the wordes of his Propheies as 112. 28. 15.

l Their wordes shalbe of none effect, but vaine. m They are not sent of the Lord, and therefore that which they threaten to vs shall come vpon them.

n Meaning, Ieremias. o To wit the Babylonians and Caldeans.

p Who shall kill many with their arrows.

q Hee telleth the Lord declareth his vnspokeable iudgement toward his Church as Chap 4. 27. * Chap. 16. 10. r Meaning, the prophet Ieremias.

14 Therefore will I do vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither increate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iu Lih, and in the freetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other Gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lorde God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fildes, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israell, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices:

23 But this thing commanded I them, saying, Oeemy voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare but went after the counfels & the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, euen vnto this day, I haue often sent vnto you all my seruants the Prophets, arising vp early eury day and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke & did worke then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiuech discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth id there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Iudah, and from the freetes of Ierusalem the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

1 The desolation of the Iemes. 4 The Lords mooneh the people to amendment. 10 Hieropropheth the hys desire and the councounsel of the Prophets and Priests.

AT that time, sayeth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne and the moone, and all the host of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as doung vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselves to decit, and would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednesse, saying, What haue I done? eury one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wice, and the Law of the Lord is with vs? Loe certainly in vaine made he it, the pen of the scribes is in vaine.

9 The women are ashamed: they are afraid and taken: loe they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wises vnto others, and their fields to them that shall possesse them: for eury one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, eury one dealeth fallily.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, sayth the Lord.

*Eze 36. 13.

a The enemie for greedinesse of gaine shall rise vpon graues, and lay you before the idle, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrite, and euen they followeth his owne fantasy without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements then idle birds are of their appointed seasons to discern the cold and heat, as I sae.

f The Law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it, g They that seeme wile, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

*Ia. 56. 11 chap. 5. 21. and 6. 13. h Reade Chap. 6. 14.

g I will send you into captiuitie as I haue done E-phraim, that is, the ten tribes.

h To offer them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can do nothing to auoid them, whilst they continue in their obstinacie against God, and will not vse the means that he seeth to call them to repentance, Chap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sunne, Moone and Idoles, which they called the Queene of heauen, Chap. 49. 17. a. King. 23. 45.

k Shewing that it was not his chief purpose and intent that they should offer sacrifices: but they should regard, wherefore they were ordained to wit, to be ioined to the word as useless and conseruations of remission of finnes. O Christ: for without the word they were vaine and vprofitable.

l Which was about foureteen hundred years.

m Reade vers. 13.

n Whereby hee sheweth that the palloursought not to lease their blood, but their oblation: for the Lord will vse the meates of his seruants, to make the wicked more faulty and to proue his.

o A signe of mourning, as Iob. 1. 30. mich. 1. 16.

p Against whom he had set occasion to persew out his wrath.

q Of Topheth, reade a. King. 23. 10.

r Not commanded the contrary as Reu. 8. 21. and 20. 2. deut. 18. 10.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shall fade, and the things that I have given them shall depart from them.

14 Why doe we flay? ^a I assemble your felues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water which k gall to drinke, because we haue finned against the Lord.

15 ^a We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his hories was heard from Dan, the whole land trembled at the noise of the weying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the cite and thofe that dwell therein.

17 For beholde, I will in send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue ^a comforted my selfe against forow, but mine heart is heavy in me.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a far countrey, Is not the Lord in Zion? is not her king in her? Why ^a haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the Summer is ended, and we are not holpen.

21 I am fore vexed for the hurt of the daughter of my people, I am heavy, and astonishment hath taken me.

22 Is there no balme ^a at Gilad? is there no Physician there? Why then is not the health of the daughter of my people recovered?

7 Therefore thus saith the Lord of hostes, Behold, I will melt them, and trie them: for what should I do for the daughter of my people?

8 Their tongue ^a is as an arrow thot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visit them for thefe things, saith the Lord? or shall not my foule bee auenged on such a nation as this?

10 Vpon the i mountaines will I take vpa weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe thorow them neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah wast without an inhabitant.

12 Who is his wife to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passeth thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbornnes of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke.

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for ^a the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eyeliddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings ^a haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, & ^a teach your daughters to mourne, and eury one her neighbour to lament.

21 For death is come vp into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkefles of men shall lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the strong man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which shew mercie, iudgement, and

h With the face of affliction.
p Psal 28. 11 and 220. 40

i Signifying that all the places about Ierusalem should be destroyed.
k Meaning that they are all without fence & vnderstanding, and that God hath takē his spirit from them.

l I heueth that the children can not excuse themselves by the fathers: for both father and child, if they be wicked, shall perish.
m Read Chap. 8. 14

n Seeing you can not lament you can own finnes call for theiue foolish women, whom of a superflition you haue to lament for the dead: that they by their finnes they may prouoke you to some sorrow.

o As though they were weary of vs, because of our iniquities. I euit. 18. 28. and 20. 22.
p He derideth the infertion of the women which made an arte of mourning and taught to weepe with fained teares.

q Signifying that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most free, & most farr off, then are they foonest taken.

r Forasmuch as none can faue himselfe by his owne laboure, or any worldly means, he is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who can onely deliuer vs.
s 1 Cor. 1. 31. a cor. 10. 17

t These three points are necessary to know aright: his mercy wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked: & his iustice, whereby he defendeth and maintaineth the faithfull.

i He speaketh in the person of the people, who when the eemie cometh, will runne about to hide themselves, and acknowledge that it is Gods hand. k That is, into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iudgment. Chap. 9. 15 and 27. 15. l Read Chap. 4. 15. m God threateneth to send the Babylonians among them, who shall vtterly destroy them in such sort, as by no means they shall escape. n Read Chap. 4. 19. o Thus the Lord speaketh. p The people wonder that they haue so long time looked for rescue in vaine.

q The Prophet speakes this. r Meaning, that no man helpe or means could saue them: for in Gilad was pretious balme. Chap. 46. 11. or of deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwell at Gilad, Hofe 6. 8.

C A P. I X.

2 The complaints of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncertainty of the heart.

O H, that mine head were full of a water, and mine eyes a fountaine of teares, that I might weepe day and night for the flaine of the daughter of my people.

2 Oh, that I had in the wilderness a b cottage of waytaring men, that I might leaue my people, and goe from them: for they be all adulterers, and an assemblie of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truthen vpon the earth: for they proceed from euill to worse, and they haue not known mee, saith the Lord.

4 Let eury one take heed of his neighbour, and trust you not in any brother: for eury brother will vse deceit, and eury friend will deale deceitfully.

5 And eury one will deceiue his friend, and will not speake the truths for they haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: g because of their deceit they refuse to know me, saith the Lord.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them, which is alpeall more to discern the true Patiousness of the hielesings. Read Chap. 4. 19. b He theueth that this were more quietnesse and greater safety for him to dwell among the wild beasts, than among this wicked people, saue that God hath intoynd him this charge. c Vttrly turned from God. d To beleaue and stande their neighbours. e Meaning, that all were corrupt, and none could find an honest man. f They haue professed deceit that they cannot forsake it. g They had rather forsake God, than inate their wicked trade.

righteousnesse in the earth: or in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circuncised with the vncircumcised:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wilderness for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

The countenance of the flares are not to be feared. 7 The weakness of idols. 8 Of the power of God. 21 When Passers are become as I beasts.

Hear ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, I came not the way of the heathen, and be not afraid for the signes of heaven, though the heathen be a raid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the Forrest (which is the work of the hands of the carpenter) with the axe.

4 And another decketh it with siluer, and with gold: they after it with nailes and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot do euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the Rockes are a doctrine of vanitie.

9 Siluer plates are brought from Tatshish, and gold from Vphaz, for the worke of the workman, and the hands of the founder: the blew sike, and the purple in their clothing: all the things are made by cunning men.

10 But the Lord is the God of iustice: he is the liuing God, and an euillusting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath searched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

Meaning both Iewes and Gentiles, as in the next verse he lieth the cause, see Chap. 4.

God forbiddeth his people to give credit or faith to the constellation and conjunction of flares and planets, which haue no power of themselves, but are generated by him and their secret motions and influences are not knowne to man and therefore there can be no certaine iudgement thereof. Deut. 18. 9. Meaning not only in the obseruation of the flares, but their lawes & ceremonies wherewith they confirme their idolatrie, which is forbidden Deut. 18. 10. The Prophet vseth vs plainly and simply to let forth the vncircumcised idolaters, that often might haue to be alledged, that whereun to their corrupt nature is most inbuilt, see Isa. 44. 12.

He teacheth the people to liue by their eyes to God, who hath all power, and there are ought not to be feared: and herein he beweth them not only the euill they are ought to eschew, but the good which they ought to follow, see el. 1. 4.

Because the people thought that to haue images, was a mean to serue God, and to bring them to the knowledg of him, he beweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errorous vses, and Habak. 2. 8, calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. Whereso they found the bell gold: shewing that they thought nothing good in seruing their idoles. same see de. Ophir in 1 King. 9. 28.

This declareth that all that hath been in this chapter spoken of idoles, was to some the Iewes when they should be in Caldeas among the idolaters, and now with some he beweth he instructeth them both how to professe their owne religion against the idolaters, and how to asure them to this theme which should exhort them to idolatrie and therefore he writeth this sentence in the Caldeas tongue for a memoriall, whereas all the rest of his writing is Hebrew.

14 Euery man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but fallshood, and there is no breath therein:

15 They are vanity, and the worke of errorous: in the time of their visitation they shall perishe.

16 The portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Woe is me for thy destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken, my children are gone from me and are not: there is none to spread out my tent any more, and to let vp my curtains.

21 For the Pastours are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country, to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct mee, but with judgement, not in thine anger, least thou bring mee to nothing.

25 Powe out thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him, and consumed him, and haue made his habitacion desolate.

Ammonites, but hearing of Zedekiahs rebellion, returned his Jerusalem, see 21. 1. therefore the Prophet saith, that this was the Lords direction. 9. Consider that God had reueld vnto him the course of their captiuitie. Chap. 7. 16. he only prayeth, that he would punish them with mercy which Iahsh calleth in measure. Chap. 37. 26. meaning his teares by their infirmitie. 1. Cor. 10. 12. feare by iudgement is meant not only the punishment, but also the mercifull moderation of the same. Chap. 30. 11. Forasmuch as God cannot easily be knowne and glorified by his creature, that he vseth toward his Church, but alio by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and in the other. Plin. 7. 6.

CHAP. XI.

A curse of them that say they haue no word of Gods covenant, 20 The people of Iudah follow the steps of their fathers, worship strange gods: 25 The Lords seruants shall remaine to pray for Ierusalem.

The worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And saye thou vnto them, Thus sayeth the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I will be your God, and shall be to you a Father, and you shall be to me a people: but they refused themselves rebellious and ingrate toward their past, and so are sub. 6. to the curse of the Law, Deut. 27. 26.

The more that man thinketh to doe, as if by his owne wilddome, and not as God instructeth him the more doth he proue himselfe to be a vile beast. i By these wordes, Portion and Rod, he signifieth their inheritance: meaning that God should be all sufficient for them and that their felicitie consisted in him alone, & therefore they ought to reuerence all other helps & factors, as of idoles, &c. Deut. 32. 9. Psal. 16. 5. The Prophet willeth the Iewes to prepare themselves to this captiuitie, knowing that it was now at hand, that they should seele the things wherof he had told them. I it is my iust plague, and therefore I will take it patiently: wherby he teacheth the people how to be haue themselves toward God. m He beweth how seruicall punishment. n The governments and ministries. o Read Chap. 4. 1. 5. p He speaketh thus because that Nebuchadnezar purposed to haue made war against the Moabites and power to goe against

He callt the Iewes to the consideration of Gods mercies, who freely chose the made a covenant of seruicall felicitie with them, and how he enser performed it on his behalfe, and how he will

1 I lo fead of beating my luerie, and wearing onely my colours, they haue charge, and diuerfite of colours of their idols and fayellitions: therefore their enemies as thicke as the fowles of the ayre shall come afoote them to cettay them.

h He propheth of the defoliation of Ierufalem, by the captiues of Nebuchad nezzar, whom he calleth yafours.

i Be caufe no man regardeth my word, or the plagues that I haue tott vpon the load.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For in Read of amercement, you grew worie and worie, as Gods plagues testified.

p Meaning, the wicked enemies of his Church which blaphemed his Name, and whom he would punish after that he hath defouled his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them. r The true doctrine and manner to ferue God. l Read Chap. 4. 2. t They fall becaue of the number of the faithfull and haue a place in my Church.

of diuers colours? are not the birds about her, *faying*, Come, affemble all the beafts of the field, come to eate her?

10 Many paffours haue destroyed my kyngedome, and troden my portion vnder foote: of my pleafant portion they haue made a defolate wilderneffe.

11 They haue layde it waste, and it, beeing waite, mourneth vnto mee, and the whole land lieth waste, becaufe no man fetteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderneffe: for the fword of the Lord shall deuoure from the one end of the land euen to the other end of the land: no flefh shall haue peace.

13 They haue fowen wheate, and reaped thornes: they were p ficke, and had no profit: and they were afhamed of your fruites becaufe of the fierce wrath of the Lord.

14 Thus fayth the Lord againft all mine euill neighbours: they were p ficke, which I haue caufed my people Iſrael to inherite, Beholde, I will plucke them out of their land, and plucke out the houfe of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compaffion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to fwear by my Name, (The Lord lieth, as they taught my people to weare by Baal) then shall they be built in the middles of my people.

17 But if they will not obey, then will I vterly plucke vp, and destroy that nation, fayeth the Lord.

CHAP. XIII.

The destruction of the leues is prophesied, 13 Why shall manne come to be the people of God, and why they were forsaken, 15 He exhorteth them to repentance.

THUS saith the Lord vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loines, and put it not in water.

2 So I brought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the fecond time, faying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord faide vnto me, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, faying,

9 Thus saith the Lord, After this maner will I

destroy the pride of Iudah, and the great pride of Ierufalem.

10 This wicked people haue refused to heare my word, and walke after the stubbornesse of their owne heart, and walke after other gods to ferue them, and to worship them: therefore they shall bee as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole houfe of Iſrael, and the whole houfe of Iudah, saith the Lord, that they might be as my people: that they might haue a name and praife, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Iſrael, Euery bottell shall be filled with wine, and they shall say vnto thee, Do we not know that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, and the Priests and the Prophets and all the inhabitants of Ierufalem with drunkenesse.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, and I will not pitie, nor haue compaffion, but I will destroy them.

15 Heare and giue care, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bringe darkness, and or euer your feet fumble in the dark mountains, & whiles you looke for light, hee turne it into the shadow of death and make it as darkenesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe and drop downe teares, becaufe the Lords flocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble your felues, sit downe, for the crowne of your glory shall come downe from your heades.

19 The cities of the South shall bee shut vp, and no man shall open them: all Iudah shall bee caried away captiue: it shall bee wholly caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say when he shall visit thee? (for thou hast taught them to bee captiues, and as chiefe ouer thee) shall not sorrow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered & thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may ye also do good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the fubble that is taken away with the South wind.

25 This is thy portion, & the part of thy measures from me, saith the Lord, becaufe thou hast forgotten me, and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy neryings, the filchines of thy whoredome on the hills

b Euery one of you shall be filled with spirital drunkenesse and bee without all knowledge to seeke how to helpe your felues,

c If shall be as enfieler mee to destroy the great, as it is for a man to breake carthen bottell.

d That is, affliction and misery by the Babylonians, lla. 8. 22.

e Meaning, for helpe and support of the Egyptians, f You shall sorely be led away captiue, and according to mine affection toward you, shall weepe and lament for your stubbornesse.

g For Iohaniach and his mother rended themselves by Ieremias counsell to the king of Babylon, h King. 14. 19.

i That is, of Iudah which lieth Southward from Babylon.

j Hezekiah the king whete his people is become, k By seeking to strangers for helpe, thou hast made me skillfull to fight against thee.

l Thy cloke of hypocricie shall be pulled off, and thy shamefeare.

m As thine iniquities haue beene manifest to all the world, so shall thy name and punishment, n He compareth idolsters to horse inflamed at their manes.

a Becaufe this river Perath of Euphrates was late from Ierusalem, it is evident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to escap hies in Babylon, and there for length of time should seeme to be soene, although they were ioined to the Lord becaue as a girdle about a mans,

a There is no place
so high nor low,
whereas the marks
and signes of this
idolatry appeare
not.

in the fields, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made calfe? when shall it once be?

CHAP. XIII.

a Of the death that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and false prophets that seduce the people.

The word of the Lord that came vnto Ieremiah, concerning the || death.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauenesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raime in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calued in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like dragons, their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the fauour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tarry for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon vs: for sake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquitie, and visite their finnes.

11 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crye, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name. I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword & famine shall not bee in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie, shall be cast out in the streets of Ierusalem, because of the famine, & the sword, and there shall bee none to bury them: both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes droppe downe teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a fore grievous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the city, behold them that are sick for hunger also: moreover, the Prophet also and the Priest go a wandring into a land that they know not.

19 Haft thou vterly reiekt Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raime? or can the heauens giue shotes? Is it not thou, O Lord our God? therefore wee will wait vpon thee: for thou hast made all these things.

which is the onely meane to auoid this famine, which was the plague. p Meaning, their idoles, reads Chap. to 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

Then said the Lord vnto mee, a Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds, saith the Lord, the word to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah king of Iudah, for that which hee did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be mercifull for thee? or who shall goe to pray for thee?

6 Thou hast forsaken mee, saith the Lord, and gone backward: therefore will I stretch out mine hand againe thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the fannet in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by mee about the sand of the sea: I haue brought vpon them, and against the assembly of the yong men, a destroyer at noone day: I haue caused them to fall vpon them, and the city, suddenly, and || speedily.

9 Shee that hath borne b children, hath bene made weaker: her heart hath failed: the sunne hath failed her, whiles it was day, the hath bene confounded, and ashamed, and the residue of them

l The false prophets promised peace & affluence, but Jeremiah callethe to teares and repentance for their afflictions, which is at hand, as Chap. 9. 1. Jam. 5. 16. and 7. 18. m Both high and low shall be led vs: iustis iustis Babylon.

n Though the Prophet knew that God had callt off the multitude which were hy pocrites, and bastards children, yet he was assured that for his promise sake hee would haue build a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselves to God by true repentance, beginning of Gooses

a Which came forsooke ofraime, as verse 4.

b The word signifieth to be made blacke, & so is here taken for extreme sorrow.

c To wit, with ashes in token of sorrow.

d Meaning, that the brim deaths for drought were compelled to forsake their yong, contrary to nature, and to goe seek water which they could not find.

e Which are foote of nature, that they cannot be cooled with drinking of water, but still gaspe for the aire to refresh them.

f He sheweth the onely way to remedy Gods plagues which is by vnfeined confession of our finnes, & returninge to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Reads Chap 7. 16 and 11. 14.

k He pleaseth the people, & accuseth the false prophets, which deceiued them but the Lord answered, that both the prophets, which deceiued, and the people, which succied themselves to be seduced, shall perish, Chap. 23. 15. and 27. 8. 9. and 29. 8.

l Chap. 23. 21. and 27. 1. 15. & 29. 9.

a Meaning, that if there were any man lining mised with so great zeale toward the people as I were these two, yet that hee would not graunt success, forasmuch as he had determined the contri: 7. Each 14. 14. 7. Zeck 1. 9.

b The dogs, birds and beasts should deuoure them that were slaine.

c The word signifieth to run to and fro: feare, & vniquietnes of conscience as did Kaine.

d Not that the people was punished for the kings sinne onely but for their owne sinnes also, because they consented to his wickednesse, 2. King 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had sinned their husbands.

h Or, suddenly.

i Shee that had many, shall hauee children.

j She was destroyed in the mids of her prostefities.

K There are the Prophets words, complaining of the obduracy of the people, and that he was referred to for wicked a time; whereinto hee sheweth what is the condition of Gods ministers: to wit, to have all the world against them though they giue none occasion. **L** Which is an occasion of contention and hatred. **M** In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the comy he meant here Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choise either to remaine in his country, or to go whither he would: or by the enemy he meant here the Iewes which himself afterward knew Ieremias fidelity, and therefore fauour him. **N** As for people though they seemed strong as yron, yet should they be as brittle as a yron of Babylon, but should be led captiues. **O** He speaketh not thus for desire of reuengence, but wishing that God would deliuer his Church, them whom he knew to be hardened, and irreuerent. **P** I reuenged them with as great they which is affirmed death meet. **Q** I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: **R** Slewling who the faithful should do when they see tokens of Gods anger. **S** And haile not afflicted me according to thy promise? wherein appeareth, that in the Saints of God is impetuosity of faith, which for impatience is oft times afflicted, as Chap. 20. 7. If it thou forget these carnall considerations, and faithfully execute thy charge. **T** That is, seek to winne the good from the bad. **U** To wit, as my mouth hath pronounced, Chap. 18. and as here followeth, verse 20. x. Conform me thy selfe to their wickednes, but let them follow thy godly example. **V** I will arme thee with an invincible strength and confuaty, so that all the powers of the world shall not overcome thee.

will I deliuer vnto the sworde before their enemies, saith the Lord.
 10 ¶ **W**oe is mee, my mother, that thou hast borne me, a contentious man, and a man that striveth with the whole earth: I have neither lent nor viury, nor men have lent vnto me on viury, yet every one doth curse me.
 11 The Lord said, Surely thy remnant shall have wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.
 12 Shall the yron breake the yron, and the brasse that cometh from the North?
 13 Thy substance and thy treasures will I giue to be spoiled without gaine, and that for all thy finnes, euen in all thy borders.
 14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.
 15 O Lord, thou knowest, remember mee, and visite me, and reuenge me of my persecuters. take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.
 16 Thy wordes were found by me, and I did reare them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.
 17 I fate not in the assembly of the mockers, neither did I reioyce, but fate alone: because of thy plague: for thou hast filled me with indignation.
 18 Why is mine heauines continuall? why art my plague desperate and cannot be healed? why art thou vnto me as a liar, and as waters that faile?
 19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the precipitous from the vile, thou shalt be as a according to my word: let them returne vnto thee, but returne not thou vnto them.
 20 And I will make thee vnto this people a strong brazen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.
 21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

C H A P. XVI.

The Lord forbidding Ieremiah to marry, sheweth him what should be his affliction upon Iudah. 13 The captivity of Babylon. 15 Their deliuerance. 19 The casting of the Gentiles.

THe word of the Lord came also vnto me, saying.
 2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.
 3 For thus saith the Lord concerning the sonnes, and concerning the daughters, that are borne in this place, & concerning their mothers that beare them, and concerning their fathers that beget them in this land:
 4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried,

but they shall be as dung vpon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.
 5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I have taken my peace from this people, saith the Lord, euen mercy and compassion.
 6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselues, nor make themselues bald for them.
 7 They shall not stretch out the hands for them in the morning to comfort them for the dead; neither shall they giue them the cup of consolation to drink for their father or for their mother.
 8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke.
 9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your daies, the voice of mirth, and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride.
 10 And when thou shalt shew this people all these words, and they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquity? and what is our sinne that we haue committed against the Lord our God?
 11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my law,
 12 (For ye haue done worse thely your fathers: for behold, you walke euery one after the stubburnes of his wicked heart, & will not heare me)
 13 Therefore will I driue you out of this land into a land that ye know not, neither you nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.
 14 Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth which brought vp the children of Israel out of the land of Egypt,
 15 But, the Lord liueth, that brought vp the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.
 16 Behold, saith the Lord, I will send out many hunters, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks:
 17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquity hid from mine eyes.
 18 And first will recompence their iniquity and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy carions, and their abominations.
 19 O Lord, thou art my strength, and my strength, and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited lies, and vanity, wherein there was no profit.
 20 Shall a man make gods vnto himselfe, and they are no gods.

b Signifying, that the affliction should be so great, that one should not haue leisure to confute another.
c These should not rent their clothes in signe of mourning.
d For in these great extremities still consolation and comfort shall be in vaine.
e Chap. 5. 19.
f Because the wicked are always rebellious, and disobedient their own finnes, and murmure against Gods iudgements, as though hee had no fault cause to punish them, he sheweth him what to auertere.
g Chap. 7. 26.
h Signifying, the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but hath hereby respect to the spiritual deliuerance vnder Christ.
i By the filthers & hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that they escaped the one, the other should take them.
k That is, their sonnes and daughters which they sell to Molech.
l He wondereth at the great mercy of God in this deliuerance which shall not only extend to the Iewes, but also to the Gentiles.
m Our fathers were most vile idolaters: therefore it cometh only of Gods mercy that he performeth his promise, and hath not utterly cast vs off.

1 They shall once againe feele my power, and mercy for their delinquencie, that they may learne to worship me.

21 Behold, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

The forwardnesse of the heart. 5 Curfed be those that put their confidence in man. 9 Mans heart is misled. 10 God is the searcher of the heart. 13 The living waters are forsaken. 21 The right keeping of the Sabbath is commended.

The sinne of Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your e altars.

2 They remember their altars as their children, with their groues by the greene trees vpon the high hilles.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 As he shall be as a tree that is planted by the water, which spreadeth out her rootes by the ruer, and shall not feele when the heat cometh, but her lease shall be greene, and shall not care for the yere of drought, neither shall cease from yielding fruit.

9 The heart is deceitfull and wicked aboute all things, who can know it?

10 I the Lord search the heart, and trie the reines, euen to giue euerie man according to his wayes, and according to the fruite of his workes.

11 As the Partrich gathereth the young, which shee hath not brought forth: so hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne exalted from the beginning, so was the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall see whole: I saue mee, and I shall be faued: for thou art my praise.

a The remembrance of their contempt of God cannot passe, albeit for a time be deferred the punishment, for it shall be manifest to men and Angels.

b In stead of the Law of God they haue written idolatrie: add all abominations in their heart.

c In their appearance of all the altars that yee haue erected to idoles. d Somersee, So that their children remember their altars, that is, to leaue their sinnes wickednesse.

e Zion that was my mountaine, shall now be left as a waste field. f Because thou wouldst not giue the land rent, at such times, dayes, and yeres as I appointed, thou shalt hereafter be carried away, and it shall rellay for lacke of labourers.

g The Lewes were giuen to worldly policies, & thought to make them.

h Sloues strong by the friendship of the Egyptians, Isa. 31. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is innumerall. Isa. 31. chap. 48. 67.

k He read Psal. 1. 3. i Because the wicked haue euen some excuse to defend their deloggs, he sheweth that their owne lewd imaginations deceiue them, and bring them to these inconveniences: but God will examine their deedes by the malice of their hearts. 1. Sam. 16. 7. 1. Chro. 8. 9. p. 17. to. Chap. 11. 20. and 20. 12. Reu. 2. 3. k As the Partrich by carrying his pithers others, which hee fakes her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because hee cometh by them falsely. I shewing that the godly ought to glory in nothing, but in God, who doth exalt him, and hath left a signe of his fauour in his Temple. In Their: ames shall now be registered in the booke of life. n Hee desireth God to preferre him that hee will not intenteuion, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, o they say vnto mee, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a pasture after thee, neither haue I deluded the day of misery, thou knowest that which came out of my lips, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem:

20 And say vnto them, Hear the word of the Lord ye Kings of Iudah, & all Iudah & all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem:

22 Neither carrie tooth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of the citie, and shall sit vpon the throne of David, and shall ride vpon chaires, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem, and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaine, & from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

God sheweth by the example of a potter that it is in his power to destroy the disposers of his word. 18 The conceit of the Lewes against Ieremias. 19 His prayer against his answerer.

THe word which came to Ieremias from the Lord, saying,

1 Arise, & goe downe into the potters house, and there shall I shew thee my words.

2 Then I went downe to the potters house, & behold he wrought a worke on the wheelles.

3 And the vessell that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessill, as seemed good to the potter to make it.

4 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe because they deseruethe time of thy vengeance. p I am assured of my vocation, and therefore know what they know who when I speak to them shall come to passe, and that I speake not of my wordly affection.

q Howsoever the wicked dealer wickedly with me, yet I will finde comfort in thee. r Reade Chap. 21. 20.

s Whereas thy doctrine may be best vnderstood both of high and low.

t By naming the Sabbath day, hee comprehendeth the thing that is thereby signified: for they transgressed in the ceremony they must needs be culpable of the rest. Reade Exod. 20. 8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second table are contained herein.

u Chap. 22. 4.

a As the potter hath power ouer the clay to make what hee will, or to breakethem, when hee hath made them: so haue I power ouer you to do with you, as seemeth good to mee. Isa. 45. 7. Rom. 9. 2. 21.

b When the Scripture attib'veth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when he threateth, it is a calling to repentance, and when he giueth man grace to repent, he threateth (which euer conuinceth a condition in) to take him no pleasure: and this the Scripture calleth repentance in God, because it appeareth to mans judgement. c As men that had no remorse, but were altogether bent to rebellion, and to their owne filth will. d As no man that hath thir'ly iustly got his conuict wayes which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and lease God which was present with them. e That is, the way of truth, which God had taught by his law, see Chap. 6. 16. f I will theme mine anger and not my fauour toward them. g This argument the wicked haue eneried against the seruants of God, The Church cannot erre: wee are not the Church, and therefore whosoever speaketh against vs, they ought to die. h King 22. 24. Chap. 7. 4. and 20. 3. malice 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitudes, but is known by the graces of the holy Ghost. i Let vs slander him, and accuse him: for we shall be belceued. j Seeing the obstinate malice of the aduersaries which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection or sayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

6 O house of Israel, cannot I doe with you as this pottor, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.
7 I will speake suddenly against a nation, or against a kingdome to plucke it vp and to roote it out, and to destroy it.
8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.
9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.
10 But if it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.
11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.
12 But they said e deperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.
13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Itrael hath done very filthily.
14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field? or shall the coldeflowing waters, that come from another place, be forsaken?
15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden,
16 To make their land desolate, and a perpetuall derision, so that euery one that passeth thereby shall be astonishd and wagge his head,
17 I will catter them with an East wind before the enemy: I will shew them the backe, and I not the face in the day of their destruction.
18 Then sayd they, Come, and let vs imagine some deuise against Ieremiah: for the Lawg shall not perish from the Priest, nor counsell from the wis, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.
19 Hearken vnto me, O Lord, and heare the voice of them that contend with me,
20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them and to turne away thy wrath from them.
21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.
22 Let the cry be heard from their houses when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgieue not their iniquitie, neither put out their sinne from thy sight, but let them be ouertrowen before thee: deale thus with them in the time of thine anger.
C H A P. XIX.
He propheseth the destruction of Ierusalem for the contempt and despising of the word of God.
T Thus said the Lord, Goe and buy an earthen bottell of a pottor, and take of the ancients of the people, and of the ancients of the Priests,
2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words that I shall tol thee,
3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Itrael, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall bingle.
4 Because they haue forsaken me, and profaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue known, nor the kings of Iudah (they haue filled this place also with the blood of innocents,
5 And they haue built the hie places of Baal, to burne their ionnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)
6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.
7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the bestes of the field.
8 *And I will make this citie de'olate and an hissing, so that euery one that passeth thereby, shall be astonishd and hisse because of all the plagues thereof.
9 *And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherwith their enemies that seeke their liues, shall hold them strait.
10 Then shalt thou breake the bottell in the sight of the men that goe with thee,
11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there bee no place to burie.
12 Thus will I doe vnto this place, sayth the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.
13 For the houses of Ierusalem, & the houses of the kings of Iudah shall be houles as the place of Topheth, because of all the houses vpon whose roofs they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.
14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and hee stood in the court of the Lords house, and said to all the people,

Or, gate of the house.

a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the ancients, seele t. b. Reade of this phrase, 1. Sam. 3. t. 1.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word. d Reade Chap. 7. 31. and 2. Kings 23. to. 10. 30. 31.

e Chap. 18. 16. and 49. 13. and 50. 13.

f Deut. 32. 35. Amos. 4. 10.

g This visible signe was to convince them touching the assurance of this plague which the Lord threatened by his Prophet.

h He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as wee see yet among the Papists. g. Reade Deut. 22. 8.

15 Thus saith the Lord of hosts the God of Israel, Behold, I will bring upon this city, and upon all her townes, all the plagues that I have pronounced against it, because they have hardened their necks, and would not heare my words.

CHAP. XX.

a Jeremiah is smitten and cast into prison for pre-aching of the word of God. *b* He prophesies the captivity of Babel. *c* He complaineth that he is a mocking stocke for the word of God. *d* He is compelled by the spirit to pre-ach the word.

When Pasfur, sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pasfur imote Ieremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

3 And on the morning Pasfur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pasfur, but Magor-misabbab.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, & to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, & all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away, and carry them to Babel.

6 And thou Pasfur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, & there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare one euery side. Declare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord of hosts, which is with me like a mighty gyant: therefore my persecuters shall be overthrowen, and shall not preuaile, and shall be greatly confounded, for they haue done vnwisely, and their euilllasting shame shall neuer be forgotten.

12 But O Lord of hosts, that triest the righteous, and seest the reins and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 Curfed be the day wherein I was borne, and let not the day wherein my mother bare mee, be blessed.

15 Curfed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the i cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be confumed with shame?

CHAP. XXI.

He prophesies that Zedekiah shall be taken, and the City burned.

The word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pasfur the sonne of Malchiah, and Zephaniah, the sonnes of Mafeahiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous works, that hee may returne vs from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherwith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword. hee shall not spare them, neither haue pittie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but hee that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a prey.

10 For I haue let my face against this cite, for euill and not for good, sayth the Lord: it shall be given into the hand of the king of Babel, and hee shall burne it with fire.

11 And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of David, Thus sayth the Lord, Execute iudgement in the morning, & deliuer the oppressed out of the hand of the oppressour,

How the children of God are overcome in this battell of the flesh and the Spirit, and into what impietie, since they fall, till God raise them vp againe, reade Job 2. 1. and chap 1. 5. 10. Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. Meaning, that the fruit thereof might neuer come to profite.

Not that the king was touched with repentance of his sinnes, and sought to God, as did Hezekiah, when he sent for Isaiah, 2. Kin. 19. 2. Hezekiah, 2. Kin. 19. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moyses, Exod. 9. 8. To wit, from your enemies, to deliury your selves.

By seeking you selfe to Nebuchadnezzar. d. By resisting him. e. Chap 38. 2. As a thing recovered from extreme danger, Chap. 17. 2. and 39. 18 and 45. 5.

Chap. 23. 9. Be diligent to do iustice, left

Thus wee see that the thing which neither the king, nor the prince, nor the people durst enterprise against the Prophet of God, this priest was chief instrument of Satan first attempted, see de Chap. 18. 18. 19. stare round about.

b Which haue suffered themselves to be abused by thy false prophesies.

c Herein appeareth the impietie, which oftentimes comes among the seruants of God, when they see not their labors to profit, and also their own weakness, see de chap. 5. 8. d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that hee reproved the people of their wices, & threatened them with Gods iudgements: but because he was decided and persecuted for this he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Is. 29. 1.

g Here he sheweth how his faith did sturue against temptation and sought to the Lord for strength.

* 1. Sam. 16. 7. e. 1. Sam. 18. 9. psal. 7. 9. chap. 11. 20. and 17. 10.

left my wrath go out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruite of your workes, sayth the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure you about it.

CHAP. XXII.

He exhorted the King to iudgements against his wife. 9 Why Jerusalem is brought into captivity. 13 The deathe of Sennacherib the sonne of Isauan prophesied.

Thus said the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement, and * righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse and the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charres and vpon horses, both hee and his seruants, and his people.

5 But if yee will not heare these wordes, I will sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art Gilead vnto me, and the head of Lebanon, * yet surely I will make thee a wilderness, and a citie not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this city, and they shall fay euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 Weepe not for the dead, and be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, As touching Shaluum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 Wee vnto him that buildeth his house by vnrightheousnesse and his chambers without equitie: hee will see his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and sitting with cedar, and paint

them with vermilion.

15 Shalt thou reigne, because thou clo'st thy selfe in cedar? Did not thy father eate and drinke and prosper when hee executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, sayth the Lord?

17 But thine eyes and thine heart are but only for thy concouitnesse, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 Hee shall be buried as an asse, * is buried, euen drawn and cast forth without the gates of Ierusalem.

20 Goe vnto Lebanon and cry: shoute in Bathan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saidst, I will not heare, this hath been thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy pastoures, and thy louers shall goe into captivity, * then shall thou be aflamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in traualle?

24 As I liue, sayth the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadrezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carrie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall yee die.

27 But to the land wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessill, wherein is no pleasure? wherefore are they carryed away, hee and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

but hee abused Gods promise, and therefore was iustly deprived of the kingdom. Hee thought that all posteritie shall be witnesses of this iust plague, as though it were registered for perpetual memory. Not that hee had no children, (for after hee begate Salathiel in the captivity. Matthew 1. 12.) but that none should reigne after him as King.

CHAP. XXIII.

Against false pastours. 5 A prophesie of the great Pastour in Ierusalem.

Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountains. That in the house thereof, which stood a thicke as trees in the forest.

Chap. 21. 13. This was his ordinary manner of preaching before the kings of Iosiah vnto Zedekiah, which was beyond forty yeeres. Showing that there is none greater than hee in Heb. 6. 3. and that he will make certainly performe his word. He compareth Ierusalem to Gilead, which was beyond Iordan, and chearfully of Iudaea to Lebanon. The Hebrew word signifieth to sanctifie, because the Lord dwelleth to inhabit and purpose such as hee prepareth to execute his workes. Isa. 13. 3. chap. 6. 4. and 12. 3. Buildings made of cedar trees. As they thought woudered at a thing which they thought would neuer haue come to passe. Dan. 2. 31. King 2. 8. Signifying, that they durst not see their King: for Iehoiachin went forth to meeete Nebuchadrezzar, and yielded himselfe, and was carried into Babylon. King 24. 12.

Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as I see-meth this is Iehoiakim, as vec 18. By bribes and extortion.

Meaning, Iosiah who was not giuen to ambition and soper flattery, but was content with modesty, & did only delight in seeing forth Gods glory, and to see iustice to all.

For every one shall haue enough to lament for himselfe. Not honourably among his fathers, but as carions are cast in a hole because they thinke they should not infecte. King 24. 9. Iosaphat Antiquic. 10. 8. writeth that the enemy slew him in the cite, and commanded him to be cast before the walls buried, see Chap. 36. 30.

To call to the Assyrians for helpe. For this was the way out of Iudaea to Assyria wherby hee meant that all helpe should faile for the Caldeans haue subdued both them and the Egyptians. Both thy generous and they that should helpe thee, shall vanish away as wind.

Thou that art built of the faire cedar trees of Lebanon. Who was called Iehoiachin, or Iehoiachin, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because hee came of the stocke of Dauid and therefore for the promise sake could not be taken from his house.

Woe

a Meaning, the princes, gouernours and false prophets, as Ezek. 34. 2.

b For the which I haue especial care, and haue prepared good Pastours for them.

c Whose charge is to feed the flocke, but they eate the fruit thereof, Ezck. 34. 7.

d Thus the Prophets enuie to mixe the promises withly the threatenings, as the godly should be somewhat brentedowne, and therefore he showeth how God will gather his Church altho this dispersion.

e This prophesie is of the refitition of the Church in the time of Iesus Christ, who is the true branch, reade I sa. 11. and 45. 8 chap. 33. 15. dan. 9. 24.

f Chap. 33. 8.

g Chap. 33. 6.

h Reade Chap. 1. 4. 4.

Woe be vnto the pastours that destroy and scatter b the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastours that e feede my people, Yee haue scattered my flock, and thrust them out, and haue not visited them: Beholde, I will visit you for the wickednesse of your workes, saith the Lord.

3 And I will gather the dremnant of my sheep out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increafe.

4 And I will set vp shepheards ouer them, which shall feede them, and they shall dread no more, nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Beholde, the daies come, saith the Lord, that I will raise vnto David a righteous e branch, and a King shall reigne and prosper, and shall execute judgement and iustice in the earth.

6 In his daies Iudah shall be sated, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore beholde, the daies come, saith the Lord, that they shall no more say, The Lord lieth which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord lieth, which brought vp and ledde the seede of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breakech within me, because of these prophets, all my bones shake: I am like a drunken man, (and like a man whom wine hath ouercome) for the presence of the Lord, and for his holy wordes..

10 For the land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest || doe wickedly: and their wickednesse haue I found in mine House, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darknesse: they shall be driuen fourth, and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem k filchinesse: they commit adultery and walke in lies; they strengthen also the hands of the wicked, that none can returne from his wickednesse; they are all vnto l me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with m wormewood: and make them drinke the water of gall: for from the prophets of Ierusalem is || wickednesse gone fourth into all the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say fill vnto them that despise me, The Lord hath said, Yee o shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For w who hath stood in the councill of the Lord, that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempeste of the Lord goeth forth in his wrath, and a violent whirlwinde shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill hee haue executed, and till hee haue performed the thoughts of his heart: in the latter dayes yee o shall vnderstand it plainly.

21 * I haue not sent these prophets sayth the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and I had declared my words to my people, then they should haue turned them from their euil way, and from the wickednesse of their inventions.

23 Am I a God at k and, sayeth the Lord, and not a God of sarre off.

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? † Doe thy prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause a my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, and hee that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire? saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophets, saith the Lord, that e steale my word: eury one from his his neighbour.

31 Beholde, I will come against the prophets saith the Lord, which haue sweet tongues, and say, a He saith.

32 Beholde, I will come against them that prophesie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The e burden of the Lord, I himps Gods burden, which the sinners were not able to sustaine, in deciding the word, would aske of the Prophets, what would they would say You seeke nothing else, but to lay burdens on: thus they recited the word of God as a grieuous burden. c Because this word was brought to contempt and derision. h We will teach their speech and will cause this word but to cease, and teach their secret, what saith the Lord.

o Reade Chap. 6. 14. and 8. 11.

p Those they did deride for euill, as though the word of God were increaued vnto him: so also spake Zekiah to Michaiah, a King. 22. 24.

q Both that God hath seene me and that my words shall be true.

r Chap. 28. 13, 14. and 27. 15. and 29. 8. 9.

s Hee sheweth the difference betweene the true Prophet, and the false, betweene the hireling and the true minister.

t Doe not I see your falsehood, how euill are you cloke it, & wherfore you come to me?

u I haue a prophesie reuealed vnto me, at Num. 23. 6. † Idr. I am the beare of the Prophets.

v It sheweth that Satan resisteth vp false Prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not to slander my word, as though it were a cloke to couer his lies.

y Meaning that it is not sufficient for Gods ministers to abtine from lies, and to speake the word of God: but that there be judgement in alledging it: and that it may appoite to be applied to the same purpose that it was spoken, Ezk. 3. 17. 1. cor. 2. 13. and 4. 1. 1. tim. 2. 15.

z pcc. 4. 10. 11. z Which set forth in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophets b all their lies to be lie the wicked burden, as though our shoulders: a Because this word another manner of to take with ease.

g Meaning, the false prophets which deceiue the people: where in appeareth his great loue toward his nation, reade Chap. 12. 13. † For. passed ouer, or troubled.

h They runne headlong to wickednesse, and seek vaine helpe.

i For. are hypocrites, i My Temple is full of their idoltery and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.

l I thought to the world they seeme holy fathers, yet I detest them as I did the abominable cities, in Reade Chap. 8. 14.

m For. yspoufite.

n Which they haue incited of their owne biazse.

Baskets of figges.

will euen visit every such one, and his hou'e.

35 Thus shall yee lay every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye haue peruered the words of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Becau'e yee say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly forget you, and I wil forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euerlasting reproch vnto you, and a perpetual shame which shall neuer be forgotten.

CHAP. XXIII.

The vision of the baskets of figs, 5 signifieth that part of the people should be brought againe into captiuitie, 8 And that Zedekiah and the rest of the people should be carried away.

The Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar, king of Babel had carried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seeest thou, Ieremiah? And I said, Figgs: the good figs very good, and the naughty very naughty, which cannot be eaten they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Irael, Like the good figs, so will I know them that are carried away captiue of Iudah to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not root them out,

7 And I will giue them an heart to know me, that I am the Lord, and they shall be * my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figs which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a pomebe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

The prophets that they shall be in captiuitie fteuente yeeres, 12 And that after the fourtie yeeres the Babylonians should be destroyed, 15 The destruction of all nations graph first.

The word that came to Ieremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the son of Amon king of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you arising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They d said, Turne againe now eury one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuertheless, yee would not heare mee, sayeth the Lord, but haue prouoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to mee all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations ground about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer, I will take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the milstones, and the light of the candle.

11 And this whole land shall be desolate, and and an astonishment, and these nations shall serue the king of Babel fteuente yeeres.

12 And when the fteuente yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere was not here counted, because it was almost expired, Dan. 1. r.

b Which was the first yeere and the ninth moneth of Iehoiakims reigne. c That is, I haue spared no diligence of labour, Chap. 7. 13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from their euices, which then reigned: to wit, from idolatry and the vaine confidence of men: for vnder these two, all other were continued, Chap. 17. 13. Chap. 48. 1. and 15. ionah 3. 8.

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods enemies, because hee maketh them to serue him by constraint, & turneth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others.

h Chap. 16. 9. Or, desoy.

i Meaning that bread and all things that should serue vnto their feast should be taken away.

j This reuelation was for the confirmation of his prophesie, because hee tolde them of the time that they should enter and remaine in captiuitie, 2. Chron. 36. 22. 23. 1. 2. Chap. 29. 10. Dan. 9. 2. k For seeing the judgement began at his owne house, the enemies must needs be punished most grieuously, Ezek. 9. 6. 2. pet. 4. 17.

The thing which they mocke and contemne, shall come vpon them.

Or, sake you away.

Chap. 20. 11.

a The good figs signified them that were gone into captiuitie, and so saved their life, as Chap. 1. 8 and the naughty figs them that remained, which were yet inticed to the sword, famine, and pestilence.

b Wherby he approacheth the people of Ieremiah and his company, because they obeyed the Prophet, who exhorted them therunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. d Chap. 11. 33. hebr. 8. 10. e Chap. 9. 17.

d which fled thither for succours.

1 That is, of the Babylonians, as Chap. 17.

uen I ferue them elues of them : thus wil I recompene for their deeds, & according to the works of their owne hands.

5 For thus hath the Lord God of Ifrael spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and caufe all the nations to whom I fend thee, to drinke it.

6 And they shall drinke, and bee moued, and be made, because of the fword that I will fend among them.

7 Then took I the cup of the Lords hand, and made all people to drinke, vnto whom the Lord had fend me:

8 Euen Ierufalem and the cities of Iudah, and the kings thereof, and the princes therof, to make them deolare, an astonishment, and huffing, and a curfe, as appeares this day:

9 Pharaoh also, king of Egypt, & his feruants, and his princes, and all his people:

10 And all forts of people, and all the kings of the land of Vz: and all the kings of the land of the Philiftims, and of Affkelon, and Azzah, and Ekron, and the remnant of Affhod:

11 Edom, and Moab, and the Ammonites,

12 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the ryales, that are beyond the fea,

13 And Dedan, and Tema, and Buz, and all that dwell in the vttermoft corners,

14 And all the kings of Arabia, & all the kings of Arabia that dwell in the defert,

15 And all the kings of Zimri, & all the kings of Elam, and all the kings of the Medes,

16 And all the kings of the North, farre and neere one to another, & all the kingdoms of the world, which are vpon the earth, and the king of Shephach shall drinke after them.

17 Therefore fay thou vnto them, Thus fayth the Lord of hostes, the God of Ifrael, Drinke and bee drunken, and fpeue and fall, and rife no more, because of the fword, which I will fend among you.

18 But if they refufe to take the cup at thine hand to drinke, then tel them, Thus fayth the Lord of hostes, Ye shall certainly drinke.

19 For Ioe, I begin to plague the city, where my Name is called vpon, and should you go free? Yee shall not goe quit: for I will call for a fword vpon all the inhabitants of the earth, fayeth the Lord of hostes.

20 Therefore prophesie thou againft them all thefe wordes, and fay vnto them, The Lord shall roare from aboue, and thruft out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloude, as they that preffe the grapes, againft all the habitations of the earth.

21 The found shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the fword, fayth the Lord.

22 Thus fayth the Lord of hostes, Beholde, a plague shall goe forth from nation to nation, and a great whirlewind shall bee raised vp from the coasts of the earth.

23 And y the slaine of the Lord shall be at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dongue vpon the ground.

24 Howle, & ye shepherds, and cry, and wallow your felues in the afhes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your difperfon, and ye shall fall like a precious veffels.

25 And the flight shall faile from the shepherds, and the efcaing from the principall of the flocke.

26 A voyce of the cry of the shepherds, and an howling of the principall of the flocke, shall be heard: for the Lord hath destroyed their pature,

27 And the best patures are destroyed because of the wrath and indignation of the Lord.

28 He hath forsaken his court, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

Jeremiah amongst the people to repentance. 7 Hee is taken of the false prophets and priests, and brought to ierusalem. 13 Vnto the Prophet a kilde of Iehoiakim, contrary to the will of God.

1 In the beginning of the reigne of Ichoiakim the sonne of Iofiah king of Iudah, came this word from the Lord, saying,

2 Thus fayth the Lord, Stand in the court of the Lords house, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the words that I command thee to speake vnto them: keepe not a word backe.

3 If so bee they will hearken, and turne euery man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus fayeth the Lord, If yee will not heare me to walke in my lawes, which I haue fet before you,

5 And to heare the wordes of my feruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this Houfe like a Shiloh, and will make this city a curfe to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these wordes in the Houfe of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and laid, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This Houfe shall be like Shiloh, and this citie shall be defolate without an inhabitant? and all the people were gathered againft Ieremiah in the houfe of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the Houfe of the Lord, and fate downe in the entry of the new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the Princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as yee haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath sent mee to prophesie against this house, and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

2 That are ciuile rulers and gouernours.

3 Which are easily broken.

4 He shall not be left to see.

5 He shall not see the face of the Lord.

6 He shall not see the face of the Lord.

7 He shall not see the face of the Lord.

8 He shall not see the face of the Lord.

9 He shall not see the face of the Lord.

10 He shall not see the face of the Lord.

11 He shall not see the face of the Lord.

12 He shall not see the face of the Lord.

13 He shall not see the face of the Lord.

14 He shall not see the face of the Lord.

15 He shall not see the face of the Lord.

16 He shall not see the face of the Lord.

17 He shall not see the face of the Lord.

18 He shall not see the face of the Lord.

19 He shall not see the face of the Lord.

20 He shall not see the face of the Lord.

21 He shall not see the face of the Lord.

22 He shall not see the face of the Lord.

23 He shall not see the face of the Lord.

24 He shall not see the face of the Lord.

25 He shall not see the face of the Lord.

26 He shall not see the face of the Lord.

27 He shall not see the face of the Lord.

28 He shall not see the face of the Lord.

29 He shall not see the face of the Lord.

30 He shall not see the face of the Lord.

31 He shall not see the face of the Lord.

32 He shall not see the face of the Lord.

m Signifying, the extreme afflictions that God hath appointed for euery one at Psa. 115. 8. Ias. 5. 17. and this cup, which the wicked drinke is more bitter then that which he giueth to his children, for hee satisfieth the one by mercy, & the other by iustice.

n For now it be- gineth, and thall be continue till it be accomplished.

o Reade Iob 1. 2. p Which were cities of the Philiftims.

q Edom is heere taken for whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the rest of those countreys.

s These were people of Arabia which came of Dedan the sonne of Abraham and Ketubah.

t For these were two countreys so named the one called pleniuliu, and the other, baren or defert.

u Or, Perfia.

x That is, of Babylon, as Chap. 51. 4. 6.

y That is, Ierusalem, as euerl. 12.

z Ioe 1. 3. 8. amos 1. 2.

a 26 ap. 30. 23.

b They which are slaine at the Lords appointment.

1 That is, in that place of the Temple wherunto the people resort out of all Iudah to sacrifice.

2 To the intent that they should pretend no ignorance, as Ad. 30. 27.

3 Reade Chap. 18. 8.

4 Reade cha. 7. 26. So that when they would curse any, they shall say, God do to thee as to Ierusalem.

5 Because of Gods promise to the Temple, Psa. 138. 14. that he would for euer increase there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemous to speake against it.

6 Mar 26. 6. 28. 6. 13 not confiding in this was meant of the Church, where God will remaine for euer.

7 So called, because it was repaired by Iotham, a King. 15. 25.

8 The new gate of the Temple, as to the new man.

9 He both the wether the cuse of his doings plainly, and also threateth that they should not thing auaile, though they should put him to death, but hee shall see vengeance upon them.

your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced againſt you.

14 As for me, behold, I am in your hands : doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye ſhall ſurely bring innocent blood vpon your ſelues, and vpon this cite, and vpon the inhabitants thereof: for of a truth the Lord hath ſent mee vnto you, to ſpeake all theſe words in your eares.

16 Then ſayde the Princes and all the people vnto the Prieſts, and to the Prophets, This man is not worthy to die: for he hath ſpoken vnto vs in the Name of the Lord our God.

17 ¶ Then roſe vp certaine of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Michah the Moraſſite * prophesied in the dayes of Hezekiah King of Iudah, and ſpake to all the people of Iudah, ſaying, Thus ſayeth the Lord of hoſtes, Zion ſhall be plowed like a fielde, and Ieruſalem ſhall be an heape, and the mountaine of the houſe ſhall be as the hie places of the forreſt.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague that hee had pronounced againſt them? Thus might we procure great euil againſt our ſoules.

20 And there was alſo a man that prophesied in the Name of the Lord, one Vrijah the ſonne of Shemajah, of Kirjath-jearem, who prophesied againſt this city, and againſt this land, according to all the wordes of Ieremiah.

21 Now when Ichoiakim the King with all his men of power, and all the princes heard his wordes, the king ſought to ſlay him: But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Ichoiakim the king ſent mee into Egypt, euen Elnathan the ſonne of Achbor, and certaine with him into Egypt.

23 And they ſet Vrijah out of Egypt, & brought him vnto Ichoiakim the king, who ſlew him with the ſword, & caſt his dead body into the graues of the children of the people.

24 But the hand of Ahikam the ſonne of Shaphan was with Ieremiah that they ſhould not giue him into the hand of the people to put him to death.

CHAP. XXVII.

Ieremiah at the commandement of the Lord ſueth bandes to the king of Iudah, and to ſeuerall kings that were neere, whereby they are reminded to be ſubiect vnto Nebuchad-nezzar, the ſonne of the people, and the kings and rulers that they beleene not falſe Prophets.

IN the beginning of the reigne of Ichoiakim the ſonne of Toſiah king of Iudah, came this word vnto Ieremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee bands and yokes, and put them vpon thy necke,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, & to the king of Tyruſ, and to the king of Zidon, by the hand of the meſſengers which

come to Ieruſalem vnto Zedekiah the king of Iudah.

4 And command them to ſay vnto their maſters, Thus ſaith the Lord of hoſtes the God of Iſrael, Thus ſhall ye ſay vnto your maſters,

5 I haue made the earth, the man and the beaſt that are vpon the ground, by my great power, and by my outſtretched arme, and haue giuen it vnto whom it pleaſed me.

6 But now I haue giuen all theſe landes into the hand of Nebuchad-nezzar the king of Babel my ſeruant, and the beaſts of the field haue I alſo giuen him to ſerue him.

7 And all nations ſhall ſerue him, and his ſonnes, and his ſonnes ſonne, vntill the very time of his land come alſo: then many nations and great kings ſhall ſerue themſelues of him.

8 And the nation and kingdome which will not ſerue the ſame Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the King of Babel, the ſame nation will I viſit, ſaith the Lord, with the ſword, and with the famine and with the peſtilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets, nor your ſoothſayers, nor your dreamers, nor your enchanters, nor your forcerers, which ſay vnto you thus, Ye ſhall not ſerue the king of Babel:

10 For they prophesie a lie vnto you to cauſe you to go farre from your land, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and ſerue him, tho' e will I let remaine till in their owne land, ſaith the Lord, and they ſhall occupy it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah King of Iudah according to all theſe wordes, ſaying, Put your neckes vnder the yoke of the king of Babel, and ſerue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerue the king of Babel?

14 Therefore heare not the wordes of the prophets that ſpeake vnto you, ſaying, Yee ſhall not ſerue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not ſent them, ſaith the Lord, yet they prophesie a lie in my Name, that I might caſt you out, and that yee might periſh, both you, and the prophets that prophesie vnto you.

16 ¶ Alſo I ſpake to the Prieſts, and to all this people, ſaying, Thus ſaith the Lord, Heare not the wordes of your prophets that prophesie vnto you, ſaying, Beholde, the veſſels of the houſe of the Lord ſhall now ſhortly be brought againe from Babel: for they prophesie a lie vnto you.

17 Heare them not, but ſerue the king of Babel, that ye may liue: wherefore ſhould this cite be deſolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them ſintreat the Lord of hoſtes, that the veſſels, which are left in the Houſe of the Lord, and in the houſe of the King of Iudah, and at Ieruſalem, goe not to Babel.

19 For thus ſaith the Lord of hoſtes, concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee carried away captiue Ieco-

c Reade Chap. 25. 9. d Meaning, Full. ſecondly, and his ſonne Belſhazzar, e They ſhall bring him and his kingdome into ſubiectiõ, as Chap. 25. 14.

* Chap. 14. 24. and 25. 1. and 29. 6.

* Chap. 25. 9. f Which were taken when Ieremiah was led captiue into Babel.

g For it was not only the Prophets office to ſlew the word of God, but alſo to pray for the finnes of the people. Gen. 20. 7. which the King could not doe, becauſe they had no expreſſe words: for God had pronounced the contrary. * 2 Kings 25. 13. * 2 Kings 26. 13. 14.

Micah, xxi. 2. 12. 13. i Tharion, of the Houſe of the Lord, to wit, Zion, & theſe examples the godly alledged to diſſuade Ieremiah out of the Prieſthouſe, whoſe rage elle would nee haue bin ſatiſfied, but by his death. k So that the city was not deliroyed, but by miracle was deliroyed out of the hands of Semeiſerib. l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but perſecute the miſſionaries thereof, and yet in the end they prouide nothing, but prouoke Gods ſeuergements much the more. m As in the ſiſt Hezekiah exam- ple to be followed, ſo in this other Ichoiakim acts: is to be abhorred: for Gods plague did light on him, and his houſehold. n Which declares that nothing could haue appea- red their fury: if God had not mooued this noble man to ſtand valiantly in his defence.

As touching the diſpoſitiõ of theſe propheſies they gathered them into a booke, did not altogether obſerue the order of times, but did ſet ſome alone, which ſhould be alter, and con- trariwiſe: which if the reader make well, will ſuſcaine many doubts, and make the reading much more caſie. b By ſuch ſignes the Prophets viſd ſome times to confirme their propheſies, which not withſtanding they could not doe of themſelues, but in ſo much as they had a reuelation for the ſame. 1. 1. 2. and therefore the ſaſe propheſies to get more credit, did vie alſo ſuch viſible ſignes, but they had no conclufion. 1. King. 22. 11.

niah the sonne of Ichoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall abide vntill the day that I visit them, saith the Lord: then will I bring them vs, and restore them vnto this place.

CHAP. XXVII.

The false prophesie of Hananiab. 22 Ieremiahs reprooues Hananiab and propheseth.

And that same yeere in the beginning of the reign of Zedekiah king of Iudah, in the fourth yeere, and in the fifth month, Hananiah the sonne of Azur the prophet, which was of Gibber, spake to mee in the House of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel took away from this place, and carried them into Babel.

4 And I will bring againe to this place Iecooniah the sonne of Ichoiakim King of Iudah, with all them that were carried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the Prophet Hananiah in the presence of the Priests and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah sayd, So bee it: the Lord doe, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and all that is carried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before mee and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee known that the Lord hath truly sent him.

10 Then Hananiah the Prophet trooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nchuchad-nezzar king of Babel, from the necke of all nations which in the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue given him the beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trult in a lie.

16 Therefore thus saith the Lord, Behold, I will call thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeere in the fourth month.

CHAP. XXIX.

Ieremiahs writeth vnto them that are in captiuitie in Babylon. 10 He propheseth their returne after seuen years. 18 Hee propheseth the destruction of the King, and of the people that remaine in Ierusalem. 21 Hee vnto the King the Prophecie, that hee shall see the people. 22 The death of Sennachib is prophesied.

Now these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were carried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had carried away captiue from Ierusalem to Babel:

2 (After that Iecooniah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are carried away captiues, whom I haue carried to be carried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the profirity of the city, whither I haue caused you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, decieue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus sayth the Lord, that after seuen yeeres bee accomplished at Babel, I will visite you and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts ¶ I haue thought toward you, saith the Lord, not the thoughts of peace, and nor of trouble, to giue you an end, and your hope

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And yee shall seeke mee, and finde mee, because

h This is a hard and cruel iudgement.

i Signifying, that all should be his. 25 Dan. 2. 38. k Seeing this thing was euident in the eyes of the people and yet they returned not to the Lord, it is manifest that miracles cannot moue vs neither the word it selfe, except God touch the heart.

Or, Iesus.

a For some died in the way.

b Meaning, Ieremiahs mother.

c Chap. 14. 11.

d To enreat of some euill conditions.

d To wit, the Land whose works this was.

e The Prophet speaketh not thus for the affliction that he bare to the Iyrans: but that they should pray for the common weal and quietnes; that their troubles might not be increased; and that they might with more patience and lesse griefe wayte for the time of their deliuerance, which God had appointed most certaine: for else not only the Iyrans, but all the world, yea, and the inferre creatures should reioyce when the tyrants should be destroyed. 25. 16. 14. 3.

f This is, for the space of seuen yeeres. 18 I haue caused the Medes and Persians to overcome the Caldeaus.

a When Ieremiah began to beare these bonds, and yokes.

b After that the land had rested, as Levit. 25. 4.

c This was a cite in Babilonia belonging to the houses of Assur, Ioth. 21. 17. 7 For two yeeres of sages.

d He was so overcome though hee was a false prophet.

e That is, I would with the fame for Gods honour, and worth of my people, but he hath appointed the contrary.

f Meaning, that the Prophet that did either denounce warre or peace, was tried either true or false by the success of these prophesies.

g He was so overcome that hee came to passe in time that which the false prophet speaketh, in the faith of his, Deut. 18. 22.

h This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the honour of men, and therefore cannot abide any thing that might discredit them, but barst forth into pages, and counter-ay to their owne conscience passe not what they report, o how wickedly they do, so that they may maintain their estimation.

Whereby he assured them that there shall be no hope of returning before the time appointed. According to the comparison, Chap. 24. 17. h. Reade Chap. 26. 6.

J Reade Chap. 7. 23 and 25 3. and 26. 5.

Because they hope the people have of speedy returning. When was ad. ultery, and falsifying the word of God.

Or, dreamer.

Shemaiah the false prophet flatterer, & Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeal of Iehoiada to punish who ouertrapped against the word of God, of which hee would haue made Ieremiah ore, calling him a rafter then a false prophet.

cau' ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and wil bring you againe vnto the place, whence I caused you to be carried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp 8 Prophets in Babel,

16 Therefore thus saith the Lord o' the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuitie:

17 *Emen* thus saith the Lord of hostes, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile figges that cannot bee eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, I rising vp early, and sending them, but yee would not heare, saith the Lord,

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Koliaiah, and of Zedekiah the sonne of Maasiah, which prophesie lies vnto you in my Name, Beholde, I will deliuer them into the hande of Nebuchad-nerzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire,

23 Because they haue committed villeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 This speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for every man that raueh and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore, why hast not thou reprooued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houes to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the Priest read this Ietter

in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lorde of Shemaiah the Nehelamite, because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to truit in a he,

32 Therefore thus saith the Lord, Beholde, I will visit Shemaiah the Nehelamite, and his seed: hee shall not haue a man to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

C H A P. XXX.

1 The returne of the people from Babilon. 16 He menaceth his enemies, 18 and conuicteth the Church.

The word that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Demaund now, and behold, if man trauell with childre: wherefore doe I behold euery man with his handes on his loynes as a woman in trauell, and all faces are turned into a paleness?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iaa kobs trouble, yet shall he be deliuered from it.

8 For in that day, sayth the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue them selues of him.

9 But they shall serue the Lord their God, and I Dauid their King, whom I will raise vp vnto them,

10 Therefore feare not O my seruant Iaa kobs, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iaa kobs shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vterly destroy all the nations where I haue scattered thee, yet will I not vterly destroy thee, but I will correct thee by Iudgment, and not vterly cut thee off.

12 For thus sayth the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to Iudge thy cause, or to lay a plaster: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

He and his seed shall be destroyed, so that none of them should fee the benefite of this deliuerance.

Because they should be assured and their posterity comforted in the hope of this deliuerance promised.

He sheweth that before that this deliuerance shall come the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorrow as a woman in her trauel, as Isa. 13. 8. e. Meaning, that the time of their captiuitie should be grieuous. d. When I shall visite Babilon. e. Of the king of Babilon. f. To wit, of Iaa kobs.

g. That is, Melisiah which should come of the stocke of Dauid according to the flesh and should be the true Passour, as Ezek. 34. 31. who is set forth, and his kingdome that should be enterprising, in the person of Iudae, Hof. 1. 5. h. Reade Chap. 10. 34.

i. Meaning that no man is able to finde out a meane to deliuer them, but that it must be of the work of God. k. The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thine affliction.

1 Herein is commended Gods great mercy toward his, who doth not destroy them for their sinnes, but corrects as a father, till he haue purged & pardoned them, and so burneth the rods by the which he did punish them. Isa. 63. 7. m Meaning that the citie and the Temple should be restored to their former state.

n He sheweth how the people shall wish praise and thanksgiving acknowledging this benefit. o Meaning Zerubabel, who was the figure of Christ, in whom this was accomplished. p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Left the wicked hypocrites should flatter themselves with these promises, the Prophet sheweth what shall be their portion. r When his Messiah and deliverer is sent.

a When this noble gouernour shall come, meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called. b Which were delivered from the cruelty of Pharaoh.

c To wis, God. d The people thus reuised, as though he were not, so beneficiall so them now, as he had bene of old. e Thus the Lord answere that his loue is not changeable.

f Thou shalt haue still occasion to reioyce: which is meetly exults & dancing, as their custome was after notable victories. Exod. 15. 20. iudg. 5. & chap. 11. 34. g Because the Israelites, which were the first benes returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdom of Christ, which was the restoration of thee Israel. h That is, shall cate the fruit thereof, as Lewis. 23. dena. 26. e. I The ministers of the word k They shall extort all of the embracing of the Gospel, as I. 1. j He sheweth what shall be the concord and loue of all vnder the Gospel, whicne loue shall be useful for their infirmities: and euerie one shall support one another to embrace it.

1 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euerie one shall go into captiuitie: and they that spoyle thee, shall be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iacobks tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceede thanksgiving, and the voice of them that are ioyous, & I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shall be established before me: and I will visit all that vexed them.

21 And their noble ruler shall be of themselves, and their gouernour shall proceed from the mids of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his hart to come vnto me, saith the Lord?

22 And yee shall be my people, and I will be your God.

23 Behold, I the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

C H A P. XXXI.

1 Perseuereth Gods beneficence after his returne from Babylon, 23 And the spiritual ioy of the faithful in the Church. At the same time, saith the Lord, will I bee the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, the people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: e Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawn thee.

4 Again, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt fill t be adorned with thy timbrels, and shalt goe forth in the dance of them, that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of S Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come, that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iacob, and shoute for ioy among the chiefe of the I Gentiles: publish praise and say, O Lord saue thy people the remnant of Israel.

8 Behold, I will bring them from the North country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with childe, and her that is delivered also: a woman company shall returne higher. 9 They shall come weeping, and with mercy will I bring them againe: I will lead them by the riuers of water in a straight way, wherem they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 Hear the word of the Lord, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepherd doth his focke.

11 For the Lord hath redeemed Iacob, and ranfomed him from the hand of him that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, euen for the wheat and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgin reioyce in the dance, and the yong men and the old men together: for I will turne their mourning into ioy, & wil comfort them, and giue them ioy for their sorrows.

14 And I wil replenish the foule of the Priests with fatnesse, and my people shall bee satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemye:

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as a vntrained calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproach of my youth.

20 Ye Ephraim: my deare sonne or pleasant child? yet since I spake vnto him, I still remember him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heapes: set phine hie toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hostes the God of Israel, yet shall they say: this thing in the land of him to cast me off. b To wit, in pitying him for my promise sake. c Marke by what way thou didst goe into captiuitie, and thou shalt turne againe by the same. d Because their deliuerance from Babylon, was a figure of their deliuerance from sinne, should concerne and beare in her womb. Which is a strange thing in earls, because he should be borne of a virgin without man, or he meaneth that, which was like a barren woman in her captiuitie, should be fruitful as shee that is ioynd in marriage, and whom God blest with children.

m That is lamouring their sinnes, which had not gotten care to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 54. Some take it that they should weepe for ioy.

n Where they found none impediments but abundance of althings. o That is, my dearely beloved, as the first child is to the father.

p That is, from the Babylonians, & other enemies. q By these temporal benefits, he meaneth the spiritual graces which are in the Church, and wherof there should be euery plenty. Isa. 58. 11, 12.

r In the company of faithful, which euery prafic God for his benefits. s Meaning, the spirit of wisdom, knowledge, and zeale.

t To declare the greatness of Gods mercy in deliuering the Jews, he sheweth them that they were like to the Beniamites of Israel: that is, utterly destroyed & carried away, in so much that Rahel the mother of Beniamin could haue risen againe to seeke for her children, if she should haue found none remaining.

u That is the people that were led captiue.

x Which was wonten and could not be fabled to the voice.

y He sheweth how the faithfull vnto pray, that is, desire God to turne them for as much as they are enemies of themselves.

z In signe of repentance and delectation of my sin.

a As though he would say, No, for by his iniquity he did what lay in

Judah, and in the cities thereof, when I shall bring againe their captiuitie, the Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the floske.

25 For I will haue fatiate the weary fowle, and I will haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Behold, the daies come saith the Lord, that I will sow the house of Israel, and the house of Iudah, with the seed of man, and with the seede of beast.

28 And like as I will haue watched vpon them, to plucke vp, and to root out, and to throw downe, and to destroy, & to plague them, so will I watch ouer them, to build and to plant them, sayeth the Lord.

29 In those daies shall they say no more, The fathers haue eaten a fowre grape, and the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the fowre grape, his teeth shall be set on edge:

31 Behold, the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah.

32 Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall bee the covenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall I teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their finnes no more.

35 Thus saith the Lord, which giueth sun the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done saith the Lord.

38 Behold, the daies come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence, vpon the hill Gareb, & shall compass about to Goath.

40 And the whole valley of the dead bodies, & of the ashes, & all the fields vnto the brook of Kidron, & vnto the corner of the horse gate toward

the East shall be holy vnto the Lord, neither shall it be plucked vp, nor destroyed any more for euer. CHAP. XXXII.

Jeremiah is cast into prison, because he prophesied that the city should be taken of the king of Babel. 7 Hee saith that the people should come againe to their owne possession. 33 The people of God are his seruants, and he is their Lord.

The word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will giue this cite into the hands of the king of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, & shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall lead Zedekiah to Babel, and there shall he bee, vntill I visite him, saith the Lord, though ye fight with the Caldeans, ye shall not prosper.

6 And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vnckle, shall come vnto thee and say, Buy vnto thee my field, which is in Anathoth: for the title by kinred appertaineth vnto thee to buy it.

8 So Hanameel mine vnckles sonne, came to me in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase bringeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vnckles sonne, that was in Anathoth, and weighed him the siluer, euen teuen shekels, and ten pieces of siluer.

10 And I writ it in the booke, and signed it, and took mineftes, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession being sealed according to the Law, and custome, with the booke that was open.

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vnckles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes the God of Israel, Take the writings, euen this booke of the possession both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses, and fields, and vineyards shall be possessed againe in this land.

16 Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

Having understood this vision of the Messiah to come in whom the two houses of Israel and Iudah should be ioyned, I rejoiced, & I will multiply, and with them and with people and cattell.

The wicked vsed contempt, when they did murmur against Gods judgments pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 16. 5. h Though the covenant of redemption made to the fathers, and this which was giuen after, seem diuers, yet they are all one, and grounded on Iesus Ch. i. k. Fine that this is called a new, because, of the manifestation of Christ, and the abounding graces of the holy Ghost giuen to his Church vnder the Gospel.

And I were the occasion of their own diuorcement through their iniquitie, Ila. 50. 1. Or, matter.

In the time of Christ my Law shall in stead of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8. 10.

Vnder the kingdom of Christ there shall be none blisid of ignorance, but I will giue them faith, and knowledge of God, for remission of their finnes, and they increase the same: so that it shall not seeme to come to much by the preaching of my ministers, as by my holy Spirit, Ila. 51. 13. but the full accomplishing hereof, is referred to the kingdom of Christ when we shall be ioyned.

If the sunne, the moone, and starres cannot but giue light according to mine ordinarie, so long as this world lasts, so shall my Church neuer faile, neither shall any thing hinder it: and as for as will be a people, so neuer is it that I will leave them any way for euert to gouerne them with. n. This one and the other is impossible. o As it was performed, Nchem. 3. 1. By this definition hee sheweth that the cite should be as ample and beautiful as it was: but hee aludeth to the spirituall Ierusalem, whose beauty should be incomparable.

So that Ieremiah had new prophesie from the thirtene yeere of Iosiah vnto the last yeere of Iosiah, which was Ieremiahs reign which was almost forty yeeres.

Chap. 39. 16, 17, and 34. 2.

So that I take Zedekiah away by death: for he shall not dye by the sword, as Ila. 34. 4.

Which by way meant, the people should returne againe out of captiuitie, and enjoy their possessions and vineyards, as Ier. 31. 25, and 44.

Or, right seruants of the Lord.

Because he was next of the kinred, as Ier. 31. 25.

Of the possession of the Levites, as Ier. 31. 25.

Which mooneth out our money about tenne shillings six pence, if this hekel were the common hekel, read Gen. 33. 15. for the hekel of the Temple was of double weight, and ten pieces of silver were halfe a hekel: for twenty make the hekel. According to the custome the instrument or ordinance was sealed vp with the common seale, and a peopie thereof remained, which retained the same in effect, but was not so authenticall as the other, but was left open to be seen if any thing should be called in doubt.

And to forbid them in ground, that they might be preferred as tokens of their delictance.

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17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, & there is nothing || hard vnto thee.

18 * Thou shewest mercy vnto thousandes, and recompentst the iniquities of the fathers into the bosome of their children after them: O God the great & mighty, whose name is the Lord of hosts,

19 Great in counsel, and mighty in worke, (for thine eyes are open vpon all the waies of the sons of men, to giue to euery one according to his waies, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this * day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, *even* a land that floweth with milke and hony,

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the * mountains, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it with the hou'es, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel and the children of Iudah haue surely done euill before mee from their * youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto mee *as a* pronunciation of mine anger, and of my wrath, from the day that they built it, *even* vnto this day, that I should remooue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, * rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they fet their abomination in the house (whereupon my Name was called) to defile it.

35 And they built the high * places of Baal, which are in the valley of * Ben-hinnom, to cause their lonnes and their daughters to passe thorow the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now * therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be * my people, and I will be their God.

39 And I will giue them * one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an * euerlasting couenent with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Ye, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, it is desolate without man or beast and shall be giuen into the hand of the Caldeans.

44 Men shall buy * fields for siluer, and make writings, and seale them, and take witnesses in the land of Benjamin, & round about Ierusalem, and in the cities of Iudah, & in the cities of the mountains, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

C H A P. XXXIII.

The Prophet vnto the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgoeth sinnes for his owne glory. 15 Of the birth of Christ. 20 The kingdom of Christianitie Church shall neuer be emard.

Moreouer, the word of the Lord came vnto Ieremiah the second time (while he was yet shut vp in the * court of the prison) saying,

2 Thus saith the Lord, the * maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of th's citie, and concerning the houses of the kings of Iudah, which are destroyed by the * mounts, and by the sword:

5 They come to * fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger, and in my wrath: for I haue hid my * face from this citie, because of all their wickednesse.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reucale vnto them the abundance of peace and truth.

Or, bid.

Exod. 34. 9.

Gen. 9. 2.

Because the wicked are fubic & to the curfe of God, he sheweth that their pntificie which by nature are vnder this malediction, shall be possibled both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them shall be also reueged on their heads.

k Meaning, that his miracles in deliuering his people should neuer be forgotten.

l The word figuratiuely any thing that is cast vp, as a mouer, or rampart, and is alio used for engines of warre, which were layd on an high place to shoot into a citie before that gens were in sic.

m That is, of euery creature: who as they are his worke, so doth he gouerne and giude them as pleasech him, whereby he sheweth that as he is the author of this their captiuitie for their finnes, so will hee for his mercies be their redemptor to restore them againe to libertie.

n From the time that I brought them out of Egypt and made them my people, and called them my first borne.

o Reade Pro. 1. 21
ifs 65. 8. chap. 7. 23
and 25. 2. and 36. 4
and 20. 1. 9. chap.
25. 14. and 44. 4:
and 2. chro. 36. 15.

p That is, the alters which were made to offer sacrifice vpon to their idolaters.

q Reade Chap. 7. 32. 1. King. 11. 4. 6.

r Reade 1. King. 16. 3.

s Reade Chap. 30. 16.

t Deut. 30. 3.

u Reade Chap. 31. 34. 35.

x One confent and one religion,

as Ezek. 11. 19. and 36. 19.

u Reade Chap. 31. 34. 35.

x This is the declaration of that, which was spoken, Verie 8.

a Which was in the kings house at Ierusalem, as Chap. 32. 2. b To wit, of Ierusalem, who as he made it, so will hee restore it, reade Ihs 37. 36.

c Reade Chap. 32. 24.

d The Iewes think to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods Iudicium is cause of all prosperitie, as his arguement of all aduersitie.

f In the midst of his threatening, God remembereth his, and comforteth them.

7 And I wil cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they have sinned against mee: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

9 And it shall bee to mee a name, a boy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I flew vnto this cite.

10 Thus saith the Lord, Iudah there shall be heard in this place (which ye say shall be desolate without man, and without beast, *even* in the cities of Iudah, and in the strettes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, because the Lord is good: for his mercy endureth for euer, and of then that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing which I have promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call me her, is the Lord our righteousnesse.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer burnt offerings, and to offer meat offerings, and to doe sacrifice continually, and the word of the Lord came vnto Ieremiah, saying,

19 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not bee day, and night in their season,

20 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

21 As the army of heauen cannot be numbered, neither the sand of the sea measured: so wil I multiply the seed of Dauid my seruant, and the Leuites, that minister vnto me.

22 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath cholen, hee hath enen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant bee not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then wil I cast away the seed of Iakoby, and Dauid my seruant, and not take of his seed to bee rulers ouer the seed of Abraham, Izhak, and Iakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

He threateneth that the cite, and the king Zedekiah shall be giuen into the hands of the king of Babylon. 11 Ieremias sheweth cruelty toward their seruants.

THE word which came vnto Ieremiah from the Lord (which was a Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

1 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will giue this cite into the hand of the king of Babel, and he shall burne it with fire,

2 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

3 Yet heare the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword,

4 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee: so shall they burne odours for thee, and they shall lament thee, saying, Oh sorrow for I haue pronounced the word, saith the Lord.

5 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

6 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, *even* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

7 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, to proclaime libertie vnto them,

8 That euery man should let his seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, to wit, of a few his brother.

9 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

10 But afterward they repented, and caused the seruants and the handmaids, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

11 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

12 Thus saith the Lord God of Israel, I made a couenant

Meaning, the Caldeans & other Infidels, which thought God had utterly cast off Iudah and Israel or Benjamin, because hee did correct them for a time for their amendment.

Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar,

2 Chron. 36. 10. Chap 29. 16, 17. and 33.

Not of any violent death.

The lewes shall lament for thee their lord and king.

When the covenie was at hand, and they saw themselves in danger, they would seeme holy, and so began some kind of reformations not soone after they vttered their hypocricie.

According to the Law, Exod. 21. 2. dect. 15. 12. 1 Ebr. returned.

g Declaring that there is no diuine reuenge, but whereas we see remission of sins,

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoever is enemy to it, laboureth to dishonour God.

i Which was a soueraine appointed, for the Leuites to praye God by, 1. Chron. 16. 8. psal. 105. 1. 112. 4. psal. 106. 1. and psal. 107. 1. and psal. 118. 1. and psal. 136. 1.

k Meaning, that all the country of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come to the house of Dauid, of whom this prophete is meant, as is seen all the lewes, and that which is written Chap. 3. g. To wit, Christ that shall call his Church in That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor 1. 30. This is chiefly meant of the Spirituall sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the euersalting Priest, and the euersalting sacrifice figured by the sacrifices of the Law. p. Roode Chap. 31. 25.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 * At the terme of seuen yeeres let yee goe, euery man his brother an Hebrew which hath bene sold vnto thee: and when hee hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And yee were now turned, and had done right in my fight in proclaiming libertie, euery man to his neighbour, and ye had made a covenant before mee in the house whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his hand-maid, whom yee had set at libertie at their pleasure, to returne and hold them in subiection, to bee vnto you as seruants and as hand-maids.

17 Therefore thus saith the Lord, ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I will make you a terror to all the kingdoms of the earth.

18 And I will giue those men that haue broken my Couenant, and haue not kept the wordes of the Couenant which they had made before mee, when they cut the calf in twaine, and passed betweene the parts thereof.

19 The Princes of Iudah, and the Princes of Ierusalem, the Eunuches, & the Priests, and al the people of the land, which passed betweene the parts of the calf,

20 I will enue giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels host, which are gone vpon you.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propheseth the obedience of the Rechabites, and hereby comforteth the spirit of the Iemes.

THE word which came vnto Ieremiah from the Lord, in the daies * of Ichoiakim the son of Iosiah King of Iudah, saying,

2 Goe into the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Ianaaziah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the sonne of Igdaliah a man of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Ionadab the sonne of Rechab our father commanded vs, saying, I shall drinke no wine: neither you nor your ionnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that yee may liue a long time in the land where ye be strangers.

8 Thus haue ye obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our daies, neither wee, our wiuers, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field nor feed,

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchadnezzar King of Babel came vpon into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we dwelt at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine, to obey my words saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandment: notwithstanding I haue spoken vnto you, * rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 There ore thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, & kept all his precepts, and done according vnto all that hee hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

I Dauid writeth as Ieremiah did, that hee looke of the curses against Iudah and Israel. O Hee sent with the booke vnto the people, and read it before them all. 14 Hee called Leui the

d The Prophet saith not, The Lord saith thus: for then they ougtht to haue obeyed, but hee saith, thus saith the Lord: and thus, to declare their obedience to man, being the Iewes would not: God himselfe.

e Whom I haue the King of Ierusalem, for his zeale, 2 Kin. 15. 1. Teaching them hereby to see all occasions of intemperance, ambition and auerity, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundredth yeeres from Iahu to Ichoiakim.

h Which declareth that they were out of bound to their vow, that it could not be broken for any necessity: so where they were commanded to dwell in tents, they dwell now at Ierusalem, for feare of the warres.

i Whom I haue chosen to be my children, seeing they which were the children of Abraham obeyed the commandement of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets. Chap. 18. 11. and 25. 56

l That is, by his Prophets and ministers which sheweth that it is as much as though he should speak vs himselfe, when he sendeth his ministers to speak in his name. m In his posterity shall continue and be in my favour: for euer.

Or, bondage. Deut. 15. 12.

f Meaning in the Temple, to declare that it was a most solemn and fraitcouenant made in the Name of the Lord.

g That is, I giue the sword libertie to destroy you.

h As touching this manner of solemn covenant which the ancient used by passing betweene the two parts of a beast, to signifye the transfere of the same covenant should be so diuided in pieces, reade Gen. 15. 10.

i Against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophetes, reade Chap. 27. 1. b They came of Hobab Moses father in law, who was no Israélite, but after they were with them in the seruice of God,

c That is, a Prophet.

Or, diuor.

a Reade Chap.
25. 11.

And in the fourth yere of Ichoiakim the son of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *ezra* b from the dates of Iofiah vnto this day.

3 It may be that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgive their iniquitie and their finnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the words of the Lord, which hee had ſpoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, ſaying, I am d ſhut vp, and cannot goe into the houſe of the Lord.

6 Therefore goe thou, and reade the roule wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords houſe vpon the ſaſting day: or thou ſhalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will pray before the Lord, and euery one returne from his euill way, for great is the anger & the wrath, that the Lord hath declared againſt this people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords houſe.

9 ¶ And in the ſixt yere of Ichoiakim the ſon of Iofiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ierusalem, & to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words of Ieremiah in the houſe of the Lord, in the chamber of Gemariah the ſonne of Shaphan the Secretary, in the hieſt court at the entry of the hewer gate of the Lords houſe, in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the book all the words of the Lord,

12 Then hee went downe to the Kings houſe into the Chancellours chamber, and loe, all the princes ſate there, *ezra* Eliſhama the Chancellor, and Delaiah the ſon of Shemaiiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the Princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes ent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſon of Chuſhi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read, in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe now, and read it, that we may heare. So Baruch read it in their audience,

16 Now when they had heard all the words, they were afraid both one and other, and ſaid vnto Baruch, We will certifie the king of all theſe words.

17 And they examined Baruch, ſaying, Tel vs now, how diſt thou write all theſe words, at his mouth?

18 Then Baruch answered them, He pronounced all theſe words vnto me with his mouth, and I wrote *ezra* them with inke in the Booke.

19 Then ſaid the Princes vnto Baruch, Goe, kide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laid vp the roule in the chamber of Eliſhama the Chancellor, and told the king all the words that he might heare.

21 So the king ſent Iehudi to ſet the roule, and hee tooke it out of Eliſhama the Chancellours chamber, & Iehudi read it in the audience of the king, and in the audience of all the princes, which ſtood beſide the King.

22 Now the king ſate in the winter houſe, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-knife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent their garments, *ezra* neither the king nor any of his ſeruants that heard all theſe words.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the King, that he would not burn the roule: but he would not heare them.

26 But the King commanded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abd el, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord hid them.

27 ¶ After that the word of the Lord came to Ieremiah (then that the King had burnt the roule, and the words which Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe another roule & write in it all the former words that were in the firſt roule which Ichoiakim the King of Iudah hath burnt,

29 And thou ſhalt ſay to Ichoiakim King of Iudah, Thus ſaith the Lord, thou haſt burnt this roule, ſaying, Why haſt thou written therein, ſaying, That the King of Babel ſhall certainly come and deſtroy this land, and ſhall take thence both man and beaſt?

30 Therefore thus ſaith the Lord of Ichoiakim King of Iudah, He ſhall haue none to ſit vpon the throne of Dauid, & his dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I will viſite him and his ſeed, and his ſeruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah, all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Ichoiakim king of Iudah had burnt in the fire, and there were added beſides them many like words.

vnto, and readeth in before them *ezra*. 23 The King caſteth it into the fire. 28 There is another written at the commandment of the Lord.

b Which were twenty and three yeres, *ezra* Chap. 25. 3 counting 170. in the thirtie yere of Iofiahs reigne.

c As he did in die

d Meaning in priſon, through the malice of the Priests.

e Which was proclaimed for feare of the Babylo-nians, as their com- pany was when they feared warre or any great plague of God.

f Hee thought that falling without prayer and repen- tence, is as little no- thing, but is meete hypocritic.

g The ſaſt was then proclaimed, and Baruch read this roule, which was a little before hee had taken, and then Ichoiakim and Daniel, and his companions were led away captiue.

h Which is the Eaſt gate of the Temple.

i The godly were afraid ſeeing God ſo offended, and the wicked were ſatisfied for the heauy of the puniſhment.

k They that were godly among the Princes, gaue this counſell by whole meaſure: it is like that Ieremiah was deliuered, for they knew the rage of the king, and of the wicked to be ſuch, that they could not eſcape without danger of their liues.

l Which com- pained part of No- uember, and part of December.

m Shewing that the wicked in ſtead of repenting when they heare Gods iudgements, grow into further malice againſt him, and his word;

n Thus we ſee the continual care that God hath ouer one: his to preſerue him from the rage of the wicked.

o Though the wicked thinke to haue aboliſhed the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only giue it vp againe, but alſo increaſe it to greater abundance to their condemnation, as verſe 32.

p Theſe are Ichoi- kims words. q Though Ichoi- achin his ſonne ſucceeded him, yet becauſe hee reigned but three moneths it was ſometimes ſo reade. *ezra* Chap. 22. 19.

CHAP. XXXVII.

1 Zedekiah succeeded Jeconiah. 2 He sent his son Jeremias to p. a) for him 12 Jeremias being in the land of Benjamin taken. 15 He is taken and put in prison.

And king Zedekiah the sonne of Iosiah reigned for - Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel made king in the land of Iudah.

But neither honor his seruants, nor of the people o the land would obey the woros of the Lord which he spake by the ministry of the Prophet Ieremiah.

And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

(Now Ieremiah went in and out among the people : for they had not put him into the prison.

Then Pharaohs hofst was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)

Then came the word of the Lord vnto the Prophet Ieremiah, saying,

Thus saith the Lord God of Israel, Thus shalt ye say to the king of Iudah, that sent ye vnto me to enquire of me, Echolah, Pharaohs hofst, which is come forth to help you, shall returne to Egypt into their owne land.

And the Caldeans shall come againe, and fight against this cite, and take it and burne it with fire.

Thus saith the Lord, I Decieve not your selues, saying, The Caldeans shall surely depart from vs : for they shall not depart.

For though ye had imitten the whole hofst of the Caldeans that fight against you, and there remained but wounded men among them, yet should cury man rite vpon his tent, and burne this cite with fire.

¶ When the hofte of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

Then Ieremiah went out of Ierusalem to goe into the land of Benjamin, separating himselfe thence from among the people.

And when hee was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou shalt eete to the Caldeans.

Then said Ieremiah, That is false, I sife not to the Caldeans but he would not heare him so Irijah tooke Ieremiah, & brought him to the princes.

Wherefore the princes were angry with Ieremiah, and smote him, and layed him in prison in the house of Iehonathan the Scribe : for they had made that the prison.

When Ieremiah was entred into the dungeon, and into the prison, & had remained there a long time,

Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, & said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

Moreover, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

¶ Where are now your prophets, which prophesied vnto you, saying, The king of Babel shall not come againe if you paye againe this land?

Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou couldest not to returne to the house of Iehonathan the Scribe, lest I die there.

Then Zedekiah the king commaunded that they should put Ieremiah in the court of the prison, and that they should giue him daily a peece of bread out of the oakers strute, vntill all the bread in the cite were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

By the motion of the waters Ieremiah is put into a dungeon, to the terror of Iobab Melch, the king commonwealth Ieremiah saith thus, I sife not to the king, for he shall be taken by the king how he will, & shall escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Paschur, and Iucal the sonne of Shelemiah, and Paschur the sonne of Malchiah, heard the words that Ieremiah had spoken vnto all the people, saying,

Thus saith the Lord, He that remaineth in this cite, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: or hee shall haue his life for a pray, and shall liue.

Thus saith the Lord, This cite shall surely be given into the hand of the king of Babels army, which shall take it.

Therefore the Princes sayd vnto the king, We beseech you, let this man be put to death: for thus hee shall weaken the hands of the men of warre that remaine in this cite, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth of this people but the hurt.

Then Zedekiah the king sayd, Beholde, hee is in your hands, for the king can do as hee will: you nothing.

Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but mire: so Ieremiah stucke fast in the mire.

Nowe when Ebed-melech the blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king fate in the gate of Benjamin.)

And Ebed-melech went out of the kings house, and spake to the king, saying,

My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon and he dieth for hunger in the place where hee is: for there is no more bread in the cite.

Then the king commaunded Ebed-melech the blacke Moore, saying, Take with thee thirty men fit with thee, and take Ieremiah the Prophet out of the dungeon before he die.

So Ebed-melech tooke the men with him, and went to the house of the king, vnder the turret, and tooke there olde rotten agges, and olde worne cloues, and let them downe by coards into the dungeon to Ieremiah.

And Ebed-melech the blacke Moore sayde vnto Ieremiah, Put now thee in the olde rotten ragges and worne, vnder thine armeholes, betwene

* 2 King 24. 17, 2 Chron. 36. 10. Chap. 21. 1. Who was called Iehoiachin, or Ieconiah. b And called him Zedekiah whereas before, his name was Mataniah. c King 24. 17. d Ebr. band. e Because he was afraid of the Caldeans that came against him. f That is, without of prison, and out of libertie. g To helpe the Iewes. h Ebr. went vp.

For, if he not vp your sinnes.

As some thinke to goe into Anathoth his owne towne. g By the which men went into the country of Benjamin. h Ebr. gate.

Because it was a wife and stra it prison.

Ebr. full. 1 That is, so long as hee was alive he had to the chiefest thus God provideth for his that he will calfe these enemies to persecute them to that end whereunto he hath appointed them.

For Zedekiah had sent to enquire at the lord for the state of the country now when Nebuchad-rezzar came vs Chap. 21 b 1 e ad Chap. 29 and 45. 5.

For, if hee not vp your sinnes. 2 Thus we see howe wicked when they cannot abide to heare the words of Gods word, weeke to put the ministers to death as transgressors of policies. d Wherein hee grievously offended in that that he would not heare the truth spoken by the Prophet, but also gaue him to the hands of the wicked to be crucified. e To heare matters, and giue sentence.

f Hee was declared that the Prophet should not be famous at the Kings hands, when hee did by all them of his country which was to be his great commendation. h Ebr. under thine hand.

the cordes. And Ieremiah did fo.

13 So they drew vp Ieremiah with cordes, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the king of Babels princes then thy soule shall liue, and this cite shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this cite be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they mocke me.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto the voice of the Lord, I beseech thee, which I speake vnto thee: so shall it be wel vnto thee, and thy soule shall liue.

21 But if thou wilt reioice to goe forth, this is the word that the Lord hath shewed me.

22 And beholde all the women that are kept in the king of Iudahs house, shall be brought forth to the king of Babels princes, and those women shall say, Thy friends haue perfwaded thee, and haue preuailed against thee, thy feet are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this cite shall thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto ys now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that hee would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him. And hee told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and hee was there when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad nezzar is forgerh Ierusalem. 12 Zedekiah fleeing, w taken of the Caldeans 6 His Iouanes are slaine 7 His eyes are shutt ouer. 8 Ieremiah is prou. And for. 15 Ebed melech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Iudah in the tenth month, came Nebuchad-nezzar king of Babel and all his hoire against Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth month, the ninth day of the moneth, the cite was broken a vp.

3 And all the princes of the king of Babel came in, and fate in the middle gate, *enem* Neregal, Sharezer, Shangar-nebo, Sarfachim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the cite by night, through the kings garden, and by the gate betweene the two wals, and he went toward the wilderneffe.

5 But the Caldeans hoire pursued after them, and tooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto Riblah in the land of Hamath, where hee gaue iudgment vpon him.

6 Then the king of Babel slew the finnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer, hee put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chief steward caried away captiue into Babel the remnant of the people that remained in the cite, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chief steward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fieldes at the same time.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Ieremiah to Nebuzar-adan the chief steward, saying,

12 Take him and I looke well to him, and doe him no harme, but do vnto him euen as he shall say vnto thee.

13 So Nebuzar-adan the chief steward sent, and Nebuzar-zan, Rabfaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam, the sonne of Shaphan, that hee should cary him home: so hee dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke-Moore, saying, Thus saith the Lord of hostes the God of Irael, Beholde, I will bring my words vpon this cite for euill, and not for good, and they shall bee accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not bee giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee and thou shalt not fall by the sword, but thy life shall bee for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP.

g Where the king had set him before to be at more libertie, as Chap. 37. 21.

h And yeeld thy selfe vnto them.

i Which declareth that he more feared the reproch of men then the threatening of God.

k When Tecobiah and his mother with others were caried away these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene ledced by his familiar friends and false prophets, which haue left him in the mire.

l Heere in appeareth the infirmity of the Prophet, who did differre to saue his life, albeit it was not to the small of his doctrine, or to the hurt of any.

* 1 King 25. 1. Chap. 32. 4.

a The gates and walles were broken downe.

b Which was a poore door, as saith a Kin. 25. 4.

c Which is called Antiochia in Syria.

d For captain of the guard.

e For the rich and the mighty which put their trust in their riches and meanes, were by Gods iust indignatione most rigorously handled.

f For by the hand of.

g Thus God punished his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

h Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

i Thus God recompensed his zeale and frouour which he shewed to his Prophet in his troubles.

C H A P. XL.

Jeremiah hath licence to goe whither hee will, & hee dwelleth with the people that he remaneth with Gedaliah.

The word which came to Ieremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were carryed away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and fayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned aganist the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loofe thee this day from the chaines which were on thine handes: if it please thee to come with mee into Babel, come, & I will looke well vnto thee: but if it please thee not to come with mee into Babel, I tarry still: behold, all the land is before thee: whither it seemeth good, and conuenient for thee to go, thither goe.

5 For yet hee was not turned: therefore hee said, I will returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer al the cities of Iudah, and dwell with him among the people, or goe wherefoeuer it pleasest thee to goe. So the chiefe steward gaue him vitayles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not carryed away captiue to Babel:

8 Then they came to Gedaliah to Mizpah, euen Ishmael the sonne of Nethaniah, and Iohanan and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the son of Shaphan sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for mee, behold I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam, the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, vey much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaynes of the host that were in the fieldes, came to Gedaliah to Mizpah,

14 And fayd vnto him, Knowest thou not that g Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go I pray thee, and I will lay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes which are gathered vnto thee, should bee scattered, and the remnant in Iudah perish?

16 But Gedaliah the son of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

C H A P. XLI.

Ishmael killeth Gedaliah quietly, and many other with him

1 Vnto the seventh month came Ishmael the sonne of Nethaniah, the sonne of Elifama of the feede royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samariah, euen foure score men hauing their beards shauen, and their clothes rent and cut, with offerings & incense in their hands, to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as he went: and when he met them, he said vnto them, Come e to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the cite, Ishmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the fieldes, of wheate, and of barley, and of oyle, and of hony: so he staied, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is, which Aia the king had made because of Baalsha the king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael carryed away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the son of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the son of Kareah, and

a From this confession vnto chap. 42. it seemeth to be as a parenthesis, and separated matter: and therer this story beginneth againe, and this vision is declared what it was. b God moued this infidel to speake thus, declare the great blindness and obfusination of the Iewes, which could not seele that which this heathen man confessed. c Ely. ca. 11. d Or, as thy countreymen.

a Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap. 41. 2.

2. King. 25. 2. 4.

Or, to receive them, or to inuade about you.

Or, chosen dwellers.

f Which were also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are soon deceiued, and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth month: and in the seventh month, which contined part of September, & part of October, was the gouernour Gedaliah slaine. b Meaning Zedekiah. c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, & therefore came vnto the feast at Tabernacles: but hearing of the burning thereof in the way, they flew the way, figures of forewe. e For his death was kept secret, and hee sained that he lamented for the destruction of Ierusalem and the Temple: but after they slew them when they seemed to fauour Gedaliah. f As fortified Mizpah for feare of the enemy, and cast ditches and trenches. i. King. 15. 23.

g Which had bin captiues vnder Zedekiah.

all these captiues of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ishmael the son of Nethaniah, & found him by the great waters that are in Gibbon.

13 Now when all the people whom Ishmael carried away captiue, sawe Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, they were glad.

14 So all the people that Ishmael had carried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the h^e Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the onne of Ahikam) with the strong men of warre, and the women, and the children, and the Eunuches, whom hee had brought againe from G. beon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-chen, to goe vnto to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the son of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

The captiues and counsell of Ieremiah was that they ought to doe. The admonition to the remnant of the people not to goe into Egypt.

Then all the captiues of the hoste, and Iohanan the sonne of Kareah, and Tezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And sayde vnto Ieremiah the Prophet, 3 Hear our prayer wee beech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for wee are left out a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may fweve vs the way when in we may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard somewhat, I will pray vnto the Lord your God according to your words, & whatsoever thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they said to Ieremiah, The Lord be a witness of truth, and faith between vs, if we do not euen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voice of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the son of Kareah, and all the captiues of the hoste, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent mee to present your prayer: before him,

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and not roote you out: for I repent mee of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whome ye are afraid: be not afraid of him saith the Lord: for I am with you, to faue you, and to deliuer youe from his hand,

12 And I will grant you mercy that hee may haue compassion vpon you, and hee shall cause you to dwell in your owne land.

13 But if ye say, We wil not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no war, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hosts, the God of Israel, If ye set your faces to enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hosts the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred fourth vpon you, when ye shall enter into Egypt, and yee shall be a detestation, and an affliction, and a curse, and a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt know certainly that I haue admonished you in this day.

20 Surely ye dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence: in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan certein the remnant of the people into Egypt, contrary to the command of Ieremiah. 8 Ieremiahs prophecies to be desistuous of Egypt

Now when Ieremiah had made an end of speaking vnto the whole people all the words of the Lord thy God for the which the Lord thy God had sent him to them, and all these words,

2 Then spake Azariah the son of Hofhaiah, and Iohanan the son of Kareah, and all the proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah sprouoketh

open rage: for they can abide nothing but flatteries. reade vs 30. to d Here sheweth what is the nature of the hypocrites: to wit to saye that they would obey God and embrace his word, if they were left: his meane is to saye that they though in dede they bee farre from all obedience: e Thus the wicked doe not only contemne and hire the messengers of God, but flander and spake wicked of all them that support or fauour the godly.

Reade Chap. 188.

e Because all kings hearts and wayes are in his hands, he can turne them & dispose, them as ic pleaseth him and therefore they need not to feare man, but onely thy God, Pro 21. 1. 10. yepenne.

f Thus God turneth the policy of the wicked to their owne destruction: for they thought they thought themselves for in Egypt, and there Nethan had nezzah destroyed them, and the Egyptians, Chap. 46. 15.

g Reade Chap. 26. & 44. 12 shewing that this should come vpon them for their infidelity and disobedience. h For ye were falsly minded to goe into Egypt, wherfore God spake to the contrary.

i To wit, in Egypt

a Who was also called Iezaniah, Chap 43. 1. b This declareth that this is the cause of rebellion, and contempt of Gods ministers. c When the hypocrite is wicked is coursed, they brag looth into

h Poe Paalsthe king of the Ammonites was the cause of this murder.

i Which place David of old had given to Chimham the son of Barzilai the Gileadite. 2. Sam. 19. 35.

a This declareth the nature of hypocrites, which would know of Gods word what they should do, but will not follow it, but inasmuch as it agreeth with that which they have purposed to doe.

b Here is denoted more ready to a bus, the Name of God and take it in vain, then the hypocrites which colour their alliance with oath: c Here is declared the vision and the occasion thereof, wherof mention was made, Ch. p. 49. 16.

1 Or, in appeare her

her, did we make her cakes || to make her glad, and powre out drinke offerings vnto her without our husbands ?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the strettes of Ierusalem, both you and your fathers, your Kings, and your Princes, and the people of the land, and f hath he not considered it ?

22 So that the Lord could no longer forbear, becaufe of the wickednes of your intentions, and becaufe of the abominations, which ye haue committed: therefore is your land desolate, and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover, Ieremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Ye and your wiues haue both spoken with your mouthes, and fulfilled with your m hand, aying, We wil performe our voves that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will performe your voves, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue sworne by my great Name, saith the Lord, that my Name shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying: The Lord God heueth.

27 Behold, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nabuchadrezzar king of Babel his enemy, who also fought his life.

CHAP. XLV.

a In Ieremiah's vision: *b* In a vision, as if he should not perish in the destruction of Ierusalem. **T**he word that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah: when hee had written these wordes in a booke at the mouth of Ieremiah in the fourth yeere of Ichoiakim the sonne of Iosiah king of Iudah, saying,

1 Thus saith the Lord God of Israel vnto thee: O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath layd sorrow vnto my sorrow: Ie fainted for the people, & the Temple, maketh this lamentation, as Psal. 66

in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lord sayth thus, Behold, that which I haue built, will I destroy, and that which I haue planned, will I plucke vp, euen this whole land.

5 And I seeketh thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for that I pray in all places, whither thou goest.

CHAP. XLVI.

a He propheseth the destruction of Egypt. *b* Deliueraunce is promised to Israel.

The wordes of the Lord, which came to Ieremiah the Prophet against the Gentiles,

2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchadrezzar king of Babel smote in the fourth yeere of Ichoiakim the sonne of Iosiah King of Iudah.

3 Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, & let the horsemen get vp, and stand vp with your sallets, furbish the speares, and put on the brigandines,

5 Wherefore haue I seene them afraide, and driuen backe? for their mightie men are smitten, and are fled away, and looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the riuer Perath.

7 Who is this that commeth vp as a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and her waters are moued like the riuers, and he saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp ye horses, and rage ye charrets, and let y valiant men come forth, the blacke Moors, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hosts, and a day of vengeance, that hee may avenge him of his enemies: for the sword shall denoure, and it shall be satiate, and made drunke with their blood: for the Lord God of hosts hath a purpose in this: in the North country by the riuer Perath.

11 Goe vp vnto Gilead, and take balm, O virgin, the daughter of Egypt: in vaine shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchadrezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still and prepare thee: for the sword shall denoure round about thee.

15 Why are thy valiant men put backe? they could not stand because the Lord did drue them.

16 Hee made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our owne people, and to the land of our naturitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt

d Meaning that God might destroy this people becaue hee had planted them. e Thinkt thou to haue honour and credit? wherein he sheweth his infirmitie. f Read chap. 2. 1. 2.

a That is, nine nations, which are round about the land of Egypt. b Reade 2. King. 23. 29. and 24. 7. and 2. Chron. 35. 20.

c Hee warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians, which should be puto flight by the Babylonians at Carchemish.

e The Babylonians shall discomfit them at the riuer Euphrates. f He derideth the boasting of the Egyptians, who thought by their riches and power to haue overcome all the world, aliding to the riuer Nilus, which at certaine times overfloweth the country of Egypt.

g For the Egyptians tooke part with the Egyptians. h He calleth the daughter of Gods enemies a prostitute, becaue it is a thing that doeth please him. Isa. 57. 6.

i That is, at Carchemish. k For at Gilead did grow most forragaine balm for wounds.

l So called because Egypt had not yet bene overcome by the enemy.

m He sheweth that no salve of medicine can preuaile whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

1 These teacheth vs how great danger it is for husbands to permit their wiues to do any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Isa. 3. 25.

¶ How is it not come vpon his heart?

in You haue committed double euil in making wicked voves, and in performing the same. In this declarati on a horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it. We seeched the text: God hath a perpetuall care to see his worship, because they are feared, for though they be but once or three, yet they will deliuer them when he destroyeth his enemies.

p He sheweth the meane whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remaine still in their obduracy till they perish: for Iosueh 13. 10. de Antig. cap. 11. wherein that fine yeere the taking of Ierusalem. Nebuchadrezzar the younger, hinc onerced the Moabites and the Ammonites, went against Egypt, and slew the king, and brought the lawes and other into Babylon.

a Which was Ieremiahs disciple, and wrote his prophetic vnder him. b Whereof, reade Chap. 36. 10. c Baruch moued with an inconfidence, the zeale of Ieremiahs imposition, becaue hee thought for the destruction of

the people, & the Temple, maketh this lamentation, as Psal. 66

o He deideth them which shall impure their ouer thro' lacke of counsell & policy, or to torture, and not obteyning of time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroyed.

q They haue abundance of like things and therefore are d'ificient and proud.

r As verie 9.

s They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u Thar is, they shall fly the great and mighty men of power.

x To wit, Nebuchad nezzar at my.

y Somewhat the Hebrew word Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of foure yeeres Egypt should be restored, 119. 23. 26. 29. 31.

a A great comforte all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, 11. 44. 2. Chap. 30. 17.

b Read cha. 10. 14

and of a great multitude, which passed the time appointed.

18 As I liue faith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountains, & as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to go into captiuitie: for Noph shall be waste and desolate without an inhabitant.

20 Egypte is like a faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men are in the mids of her like fire calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voice thereof shall go forth like a serpent: for they shall march with an army, & come against her with axes, as hewers of wood.

23 They shall cut downe her forest, for the Lord: for they cannot be covered, because they are more then the grasshoppers, & are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 ¶ Thus faith the Lord of hostes the God of Israel, Behold, I will visit the y common people of No and Pharaoh and Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the bandes of those that seeke thee: Iues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward she shall dwell as z in the old time, faith the Lord.

27 ¶ But feare not thou, O my seruant Iacob, and be not thou afraid, O Israel, for behold, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iacob shall returne and be in rest & prosperitie, and none shall make him afraid.

28 Feare thou not, O Iacob my seruant, faith the Lord, for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVIJ.

The word of the Lord against the Philistims.

The words of the Lord that came to Ieremiah the prophet against the Philistims, before that Pharaoh smote a Azzah.

2 Thus faith the Lord, Behold, waters rise vpon the b North, and shalbe as a swelling flood, and shal ouerflow the land, and all that is therein and the cities which with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise & stamping of the hoofs of his strong horses, at the noise of his charres, and at the rubbing of his wheels: the fathers shall not looke backe to their children, for feebleness of hands.

4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long will thou cut thy selfe?

6 O thou sword of the Lord, how long will it be or thou cease to turne againe into thy scabbard, rest and be still.

7 How can it be cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, as because of their pride and craft.

Concerning Moab, thus faith the Lord of hostes the God of Israel, Woe vnto a Nebo: for it is wasted: Kiriat-haim is confounded and taken: Migab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue defouled euill against it. Come, and let vs destroy it, that it be no more a nation: onallo thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voice of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mourners shall goe with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and bee like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath ferled on his lees, and hath not bene punished from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, sayeth the Lord, that I will fend vnto him such as shall carie him away, and shall empie his vessels, and breake their botels.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, Wee are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen yong men are gone down to slaughter, faith the King, whose name is, The Lord of hostes, and his plague hath faste.

17 All ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Arcer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle and cry, tell yee it in Arnon, that Moab is made waste,

b Meaning, it is not possible that the wicked should by any means escape or fly the Lord, when he will take vengeance.

c These were cities of the Moabites, which Nebuchad nezzar looke to be the worst of Kiriat-haim, which Necho King of Egypt.

d These shall the Babylonians encourage one another.

e Read 11a. 25. 30

d Horonaim and Luhith were two places wherby the Moabites should flee, 11a. 25. 31.

e Hide your selfe in barren places, where the enemy will not pursue after you, Chap. 17. 16 f That is, the idoles which are the works of thine hands, some made, in thy possession for the world may signifie, as 1. Sam. 5. 2. g In thy great idole, & his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, 11a. 5. 2.

h He beweth that God would punish y Caldeans if they did not destroy the Egyptians, & that with a courage as d callest this occasion of his vengeance against his enemies, his worke though the Caldeans fought another idole, 11a. 10. 12. 13. i Hath not bene removed as the leues haue, but bene banished at cafe, and as wine that is fresh it selle on his lees. k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer y Moabites, 7 Ebs. gene. vj. or destroyed. l How are they destroyed that put their trust in their strength and riches. m Thus they that see shall know, 21 And

21 And iudgement is come vpon the plaine country, vpon Healon and vpon Iahazah, and vpon Mephath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kirihathim, and vpon Beth-gaurai, and vpon Beth-meon,

24 And vpon Kirioth, & vpon Buzrah, and vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, & his arme is broken saith the Lord.

26 Make yee him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bin found among theeues? for when thou speakest of him, thou art proud.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue that maketh her nest in the sides of the holes mouth.

29 We haue heard the pride of Moab, because exceeding proud his stoutnes, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, & it shall not be loosed: and his distimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine hearts shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And ioy, and gladnesse is taken from the plentifull fields, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elalch, and vnto Iahazah they haue made their voice: from Zoar vnto Horonaim, the heifer of three yere old shall goe lambling: for the waters alio of Nimrim shall be wasted.

35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall found like a shawme for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For euery eue shall hee be balde, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessell wherein no pleasure saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at day shall be as the heart of a woman in triaule.

42 And Moab shall be destroyed from being a people, because he hath let vp himselfe against the Lord.

43 Ye feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & hee shall gettch vp out of the pit, shall be taken in the snare: for I will bring vpon it, vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadowe of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe bee vnto thee, O Moab: the people of Chemoth perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord, Thus saith the Iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites, 7 Idumea. 23 Demetrius. 18 Kedar. 34 and Elam.

Vnto the children of Ammon, thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad? and his people dwell in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of war to be heard in Rabbat of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted cry yee daughters of Rabbat: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Princes and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: they trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man a right fourth, and none shall gather him that flecth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? If thetheues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vnicouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren, and his neighbours, and there shall be none to say,

11 Leauethy fathers children, and I will preserve them alieue, and let thy widowes trust in mee.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworn by myselfe, sayeth the Lord, that Bozrah shall be waste, & for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I haue heard a rumor from the Lord, & an

They be thinking to haue succour of the Ammonites. The Ammonites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe. Which wanted the felices of their iudice as though he could haue defended them. That is, they shall be rebored by the Mesiahs.

They were separated from the Moabites by the river Arnon, and that is the reason why they were carried away into captiuitie, they invaded the country of Gad.

To wit, of the Ammonites.

Meaning, of the cities.

Which was one of the chiefe cities of the Ammonites, and heere Heshbon, and Ai, there was also a cite called Heshbon among the Moabites.

In thy plentifull country.

Signifying that power and riches cannot preuaile when as God will execute his iudgements.

That is, without seeking helpe, and euery one can find a way to escape.

In the time of Christ when the Gentiles shall be called.

Which was a cite of Edom called by the name of Teman, Eliphaz son, who came of Esau.

The meaning is, that that dissemble as though they fled away, shall turne backe and possess your land, and possesse it.

Meaning, that God would vterly destroy them and not spare one, though the grape gatherers leaue some grapes, and thetheues seeke but till they haue enough.

Obsd. 2. 5. m. The destruction shall be forgot, that there shall be none left to take care of their owne people, and

n That is, his power and strength. o He willed the Caldees to lay allegations vpon vpon me, till they be like drunken men that fall downe in their shame, and are derided of all. p Thou art ioyfull to see of his miserie. q He shall not execute his mallice against his neighbours. r Reade Isa. 4. 7.

f Which cite was in the utmost border of Moab: and hereby he signifies, that the whole land should be destroyed, and the people scattered away.

r Reade Isa. 15. 5.

u Their custome was to play on flutes or instruments, heauy and gome tones as beuasts, and in the time of mourning, s Mar. 9. 33. t Jsa. 1. 5. s. 3. v Ier. 7. 18. w Or, shawme.

x That is, Nebuchad-nezzar. Chap. 49. 28.

y He that escapeth in danger shall be taken of another, Isa. 27. 17.

how the widowes and the fatherless, n I haue not spared them, how should I spare thee. o Which was a chiefe cite of Edom.

p That is, Bozrah.

ambassadour is sent vnto the heathen, saying, Gather you together, and come against pher, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

17 Jer. 46.

16 Thyl' feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepst the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonish'd, and shall hiss at all the plaques thereof,

18 As in the overthrow of Sodom and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

q To wit Nebuchad-nezzar after he hath overcome Iudah, which is meant by the swelling of Iorden, that come against moit Seir and Edom. r That is, the Israelites, whom the Edomites kept as prisoners, to haile away from thence. s The captain and gouernour of the arme, meaning Nebuchad-nezzar. t They shall not be able to resist his petie captiuitie. u To wit, the Canie.

19 Behold, I he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make I'ra'el to rest, *u* I will make^r him to haile away from her, and who is a chosen man that I may appoint against her? For who is like mee? and who will appoint mee the time? and who is the shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deni'd against Edom, and his purpose that he hath concei'd against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely^v he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crye of their voices is heard in the red sea.

22 Behold, he shall come vp, and flie as the eagle, *x* and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in traualle.

x As Chap. 48. 40. y Which was the chiefe citie of Syria, wherby hee meant the whole country.

23 ¶ Vnto y^z Damascus hee saith, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, *z* and feare hath seized her: anguish and sorowes haue taken her as a woman in traueil.

25 How is the glorious citie now referred, the city of my Ioy?

26 Therefore her young men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

28 ¶ Vnder Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and go vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains and all their vessels, and their camels: and they shall crye vnto them, Feare is on euery side.

30 Flee, get you farre off (e) they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deni'd a purpose against you.

31 ¶ Arise, and get you vp vnto the wealdy nation that dwelleth without care, saith the Lord, which hath neither gates nor barres, but dwell alone.

32 And their camels shall be a boouye, and the

multitude of their cattell a spoyle, and I will scatter them into all winds, and to the vmoost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall be a dwelling for dragons, and a delocation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremah the Prophet, concerning e^l Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hostes, Behold, I will breake the bow of Elam, *even* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them toward all these windes, and there shall be no nation, whither the fugitiues of Elam shall nor come.

37 For I will cause Elam to bee affrayd before their enemies, and before them that seeke their lues, and will bring vpon them a plague, *even* the indignation of my wrath, saith the Lord, and I will deuise the sword against them, till I haue consumed them.

38 And I will set my throne in Elam, & I will destroy both the king & the princes from thence, saith the Lord: but in the latter daies I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. I.

Et propheta fessit destructionem Babylon, et liberationem Israel, quae fuit in captiuitate.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ministry of Ieremah the Prophet.

2 Declare among the nations, and publish it, and let vp a standart, proclaime it and cencele it not: say, Babel is taken, Bel is confounded, *z* Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North e^r there cometh vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, and depart, both man and beaist.

4 In those dayes, and at that time, sayeth the Lord, the children of Israel shall d^e come, they, and the children of Iudah together, going, and e^w weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall covenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepwards haue caused them to goe astray, and haue turned them away to the mountains: they haue gone from mountaine to hill, and forgotten their resting place.

7 All that found them haue deuoured them, & their enemies sayde, Wee offend not because they haue sinned against the Lord, *z* the habitation of iustice, euen the Lord the hope of their fathers.

8 ¶ Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goats before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shall set themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vain.

10 And Caldea shall be a spoyle, all that spoyle her,

g That is, Persia, to calles of Elam, the son of Sennacherib. h Because the Persians were good archers hee thought that the thing wherein they put their trust should not profit them. i I will place Nebuchad-nezzar there, and in these propheticall Ieremias speaks of these countries which should be subdued vnder the fist of those foue monarchies wherof Daniel maketh mention. k This may be referred to the empire of the Persians & Medes after the Caldeans or vnto the time of Cyrus, as chap. 48. 47.

l To wit, the

a After that God hath vnto the Babylonians seruice to punish other nations, hee sheweth that their turne shall come to be punished. b There were two of their chiefe idoles. c To wit, the Medes and the Persians. d When Cyrus shall take Babel, e Reade Chap. 1. 9

f Their gouernours and ministers, and their examples haue prouoked them to idolatry. g They haue committed idolatry in euery place. h For the Lord the iustic man in his Temple, and would haue maintained them by his iustice against their enemies. i Who thus shall deliuer you from Cyrus. k That is, most forward and victorious.

draw them out: surely hee will make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why B. bylon is destroyed. 41 The vaine confidence of the Babylonians. 42 The vanity of idolatry. 49 Ieremiash speaketh by booke to S. S. S. S.

Thus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants || that lift vp their heart against me, a destroying wind,

2 And will send vnto Babel fanners that shall fanne her, and shall empie her land, for in the day of trouble they shall be againe her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifeth himselfe vp in his brigandine, will I say, Spare not her young men, but destroy all her hoste.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquity: for this is the time of the Lordes vengeance: hee will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the hand of the Lordes, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations crape.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could not be healed: forsake her, & let vs go euery one into his owne country: for her iudgment is against vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the work of the Lord our God.

11 Make bright the arrowes: || gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the wals of Babel, make the watch strong: set vp the watchmen: prepare the frouts: for the Lord hath both deused, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, even the end of thy cōtewolnesse.

14 The Lord of hostes hath sworne by himselfe, saying, Surely I will fill thee with men as with catpillars, and they shall cry and shoute against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giveth by his voyce the multitude of waters in the beauen, and hee causeth the cloudes to send from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the graven image: for his melting is but falshood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horfeman, and by thee will I breake the charct and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dikes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, even in your sight, saith the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, M. nni, and Afchenaz against her: appoint the prince against her: cause horses to come vp as the rough catpillars.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the Lude of his dominion.

29 And the land shall tremble and forow: for the deuce of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post hath runne to mee the post, and a messenger to mee the messenger, to shewe the King of Babel, that his citie is taken on a side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her harvest I shall come.

34 Nebuchadnezar the King of Babel hath deuoured me, and destroyed me: hee hath made me an emptie vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The people of me, and that which was left of me, a brought vnto Babel, shall the inhabitants of Zion say: and my blood vnto the inhabitants of

I When God shall execute his vengeance.

In That is, the true God of Israel is not like to these idols: for hee can helpe when all things are desperate.

¶ Hee respecteth the Medes & Persians, as he did before call the Babylonians his hammer, Chap. 51. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.

p From this strong holds & fortresses.

q By these three nations he meant Armenia the highest, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.

r Turning the court of the riuer on one side was made open, and the reeds that did grow in the water, were destroyed which Cyrus did by the counsell of Gobias and Gabatha Belshazzars captaine.

s When the shalbe cut vp & threshed, this is spoken in the person of the leues beying lying their floure, and the crushed the Babylonians.

¶ Or, of the land that is left vp.

¶ The Medes and Persians that shall destroy them, as the winde doeth the chaffe.

¶ Though they were forsaken for a time, yet they were not utterly cut off as though their husband were dead.

¶ He sheweth that there remaineth nothing for them that abide in Babylon but destruction, Chap. 17. 6. and 48. 6.

¶ By whom the Lord powred out the drinke of his vengeance to who it pleased him.

¶ For the great affliction that they have felt by the Babylonians. ¶ In a. 1. 9. read. 44. 8.

¶ Thus the people of God exhort one another to goe to Zion and praise God.

¶ In approving our cause, & punishing our enemies. ¶ Or, fill or multiply.

¶ For the wrong done to his people & to his Temple, Chap. 50. 38.

¶ For the land of Caldea was full of rivers which ran into Euphrates. ¶ Or, measure. ¶ Ebr. his foule. ¶ Amos. 6. 8.

¶ Chap. 10. 12.

¶ k Reade Chap. 50. 4.

n Thus the Lord
euen the in-
iury done to his
Cne ch as doer to
humble, because
their caufes his.

x When they are
inflamed with
lur-
fetting and drink-
ing. I will fell
with them, and
fing to B. Eliazar
Banquer,
Dan 3.
y Bleazing Babel,
as Chap. 35. ad.

z The great army
of the Medes and
Persians.

a That is, his gifts
& prefents which
he had receiued as
part of the spoils
of other nations,
as I which the id-
olaters brought
vnto him from all
countreys.

b Meaning that
Babylon should
not be destroyed
all at once, but by
little & little should
be brought to no
thing: for the first
yeere came the rid-
dles, the next yeere
the siege, a day
the third yeere it
was taken: yet this
is not that horrible
destruction which
the Prophets
threatened in many
places fort is was
after this when
they rebelled, and
Darius decreed
them by the policy
of Zopyrus, & ban-
gled three thousand
gentlemen, besides
the common peo-
ple.

c All creatures in
heauen and earth
shall reioyce, and
griefe. Csa for the
destruction of Ba-
bylon y great ene-
my of his Church,
d Babylon did not
only defoy Isra-
el, but many other
nations.

e Ye that a know
captiuitie to Baby-
lon.

f He sheweth how
they would re-
member Ierusalem
by lamenting the
miserable condition
of her
g For the walles
were two hundred
feet high.

of Caldea, shall Ierusalem say.

36 Therefore thus sayeth the Lord, Behold, I will maintain thee by cause, and take vengeance for thee, and I will dry vp the sea, and drie vp her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelpes.

39 In their heate I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rams and goats.

41 How is y Shefchak taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: she is covered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth that which he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people goe out of the mids of her, and deliuer yee euery man his foule from the fierce wrath of the Lord,

46 Least your hearts euen faint, and yee feare the rumour, that shall be heard in the land: the rumour shall come this yeere, and after that in the other by yere shall come a rumour, and cruelty in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her saine shall fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue escaped the sword go away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are confounded because we haue heard reproch: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lords House.

52 Wherefore beholde, the dayes come, saith the Lord, that I will visit her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though she should defend her strength on hie, yet from mee shall her destroyers come, saith the Lord.

54 A found of a cry cometh from Babel, and great deltruction from the land of the Caldeans.

55 Because the Lord hath layde Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, and a found was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompent, shall surely recompence.

57 And I will make drunke her Princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke wall of Babel shall be broken, and her iie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremiah the Prophet commanded Sheraiah the sonne of Neriah, the sonne of Maasiah, when he went with Zedekiah the King of Iudah into Babel, in the fourth yere of his reigne: and this Sheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, euen all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a stone to it and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shall not rise from the euill, that I will bring vpon her: and they shall be wearie. Thus saith the words of Ieremiah.

CHAP. LII.

Ierusalem is taken. 10 Zedekiahs finnes are listed before his face and his eyes put out. 13 The citie burned. 21 Ieremiahs brought forth of prison and set free a King.

Zedekiah was one and twentie yeeres olden when he began to reigne, and he reigned eluen yeeres in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchadnezar king of Babel, hee and all his host against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walls, which was by the kings garden: (now the Caldeans were by the citie round about,) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and took Zedekiah in the desert of Terich, and all his hostes was scattered from him.

9 Then they tooke the King and caid him vp vnto the king of Babel to Bבל in the land of Hamath, where he gaue iudgment vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes

h I will goe as-
tish them by as-
sitions, that they
shall not know
which way to
turne them.

i The thicke esse
of the wall was five
tie foot thicke.

k This was not in
the time of his cap-
tivity, but seuen
yeeres before, when
he went either to
gratulate Belu-
chadnezzar, or to
intreat of some
matters.

l John in his Pe-
nitentiall allecti-
o to this place when
he was there, he
saith thus: he
Angeltooke a mil-
stone, and cast it in-
to the sea: signify-
ing thereby the de-
struction of Baby-
lon, Reue 18. 21.
m They shall not
be able to resist,
but shall labour
in vaine.

n King 24. 18.
z Chron 36. 25.

o So the Lord
punished sime by
sime, & gaue him
vp to his rebellious
heart till hee
had brought his
enemy vpon him
to lead him away,
and his people.

p Kings 25. 1.
and chap. 39. 1.

q Reade Chap.
39. 4.

r Reade 3 King 25.
& chap. 39. 5.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, & carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth month in the 4 tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the Kings boue, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certain of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasse that were in the House of the Lord, and the basins, and the brazen Sea, that was in the house of the Lord the Caldeans brake, and carried all the brasse of them to Babel.

18 The pots also and the besoms, and the instruments of musick, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bolles, and the aspens, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brazen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasle of all these vessels was without height.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threede of twelue cubits did compass it, and the thickenesse thereof was foure fingers: it was hollow.

22 And a chapter of brasle was vpon it, and the height of one chapter was fve cubites with networke, and pomegranates vpon the chapters

round about, all of brasle: the second pillar also, and the pomegranates were like vnto thefe.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of waire, and seven men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, and threecore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar carried away captiue, in the 7 seuenth yeere, euen thre thousand Iewes, and three and twentie.

29 In the 18 eighteenth yeere of Nebuchad-nezzar, hee carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes seven hundred fourtie and fve persons: all the persons were foure thousand and sixe hundred.

31 And in the feuen and thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fve and twentieth day of the moneth, Evil-merodach king of Babel, in the first yeere of his reigne, lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, & set his throne about the throne of the kings, that were with him in Babel,

33 And changed his prison garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

i But because of the roundnesse more could be scene but nicotie and fice.

k Which serued in the high Priests of it, as if he had any necessary impediment.

l In the 2. King. 25. 19 is read but of fice: those were the most excellent, and the other two, which were not so noble; are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of this yeere, and the beginning of the nineteenth. See i. iouet.

o That is, restored him to libertie and honor.

p And gave him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremias the Prophet, whereas the other were cruelly ordered, & would not obey him.

d In the 2. King. 25. 8. it is called the seuenth day because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2 Kings 25. 8.

f Of these pillars, read 2. King. 7. 15.

g Which were also made of brasle, as 2. King. 7. 15.

h It was so much in quantitie.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, and sheweth that they are plagued because of their finnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The third Chapter begins for euery letter, and the fourth is as the first.

Wow doeth the city remaine solitary that was full of people? shee is as a widow: she that was great among the nations, and princeesse among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares runne downe by her cheekes: among all her belouers, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great erutude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth to the solenne feasts, all her gates are desolate, her Priests sigh: her virgins are discomfited, and she is in fast heauinesse.

5 Her aduersaries are the chiefe, and her enemies proper, for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like

f For her cruelty toward the poore and oppression of Ieremias, Iere. 34. 11.

g As they vied to come vp with mirth and ioy, Psal. 42.

h That is, haue rule ouer her, Deut. 33. 44.

a The Prophet wondereth at the great indignement of God, seeing Ierusalem, which was so strong and so full of people, to be so destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreys. c So that she taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.

h As men pined away with sorrow, and that have no courage.

i In her miserie she considered the great benefits and commodities that he had lost.

k At her rebellion God, which was the greatest griefe to the godly.

l She is not ashamed of her sinne, although it be manifest.

m Thus Ierusalem lamenteth mourning others to pity her, and to learne by her example.

n This declareth that the knowledge of God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

o Mine heauie finnes are continually before his eyes, as he that etheth a thing to his hand for a remembrance.

p He hath troden down vnder foote as they that tread grapes in the winepresse.

q. ere. 17. chap. 2.

r Which because of her pollutions was separate from her husband, Ier. 17. 19, and was abandoned for the time.

s That is, they desired danger.

h like Harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersaries sawe her, and did mocke at her Sabbaths.

8 Ierusalem hath grieuouly sinned, therefore shee s in der. son: all that honoured her, despise her because they haue seene her filthinesse: yea, shee fighteth and turneth backward.

9 Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: she had no comforter: O Lord, behold mine affliction, for the enemye is proud.

10 The enemye hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whom shee thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all yee that passe by this way? behold and see: if there be any sorrow like vnto ray sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath o hee sent fire into my bones, which preuailth against me: hee hath spread a net for my feet, and turned me backe: he hath made me deolate, and daily in heauinesse.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon vpon my necke: hee hath made my strength to fail: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the winepresse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, when mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemye preuailed.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iacob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his commandment: heare I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the cite while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad as death death at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

1 How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beautie of Iirael, and remembred not his footfoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: he hath thrown down in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the horn of Iirael: hee hath drawn backe his right hand from before the enemye, and there was killed in Iacob like a flame of fire, which deuoured round about.

4 Hee hath bent his bow like an enemy: his right hand was stretched vp as an aduersary, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion, he poured out his wrath like fire.

5 The Lord was as an enemy: hee hath deuoted Iirael, and consumed all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his Congregation: the Lord hath coue the Feasts and sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his Altar: he hath abhorred his Sanctuary: he hath giuen into the hand of the enemye the wales of her palaces: they haue made a noise in the house of the Lord, as in the day of offolennitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawn his hand from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselves with sackcloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is poured vpon the earth, for the destruction of the daughter of my people, because the children and sucklings woone in the streets of the cite.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streets of the cite, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

Of desiring vengeance against the enemye, read Ier. 1. o. and 18. 2. 1. For gather them like grapes.

2 That is, brought her from profanitie to aduersitie.

3 Hath giuen her a mist: ere fall.

4 Alluding to the Temple, or to the Arke of the couenant, which was called the foote-stoole of the Lord, because they should not let their minds flow, but lift vp their hearts towards the heavens.

5 Meaning, the glory and strength, as Sam. 1. 2.

6 That is, his sinew: which he was wont to lend vs, when our enemies oppressed vs.

7 Shewing that there is no remedy but destruction, where God is the enemye.

g As the people were accustomed to praise God in the solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.

h This is a figuratiue speech, at that was, when hee said, the ways did lament, Chap. 1. 4. meaning, that his sorrow was so great that the infernall things had their part thereof.

i Or, fade.

k Or, iaine.

l Or, weant and was. l. Or, poured and the soule, i. Meaning, that her calamity was so euident, that it needed no witnesses.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have looked out vaine and foolish things for thee, and they have not discovered thine iniquitie, to turne away thy captiuitie, but have looked out for thee false prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hiss and wag their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beauty, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hiss and gnash the teeth, saying, Let vs denouie it: certainly this is the day that we looked for: we haue found and seene it.

17 The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of old time: he hath thrown downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart is cryed vnto the Lord, O wall of the daughter of Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the Watches poure out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and confider to whom thou hast done thus: shall the women eate their fruit, and children of a spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the olde lie on the ground in the streets: my virgins and my young men are fill'd by the sword: thou hast slaine them in the day of thy wrath: thou hast killed, & not spared.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the Lordes wrath none escaped nor remained: thou that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene affliction in the Irod of his indignation,

2 He hath led me, and brought me into darkness, but not to light.

3 Surely he is turned against me: hee turneth his hand against mee all the day.

4 My flesh and my skinne hath hee caused to waxe old, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in dark places, as they that be dead for euer.

7 Hee hath hedged about me, that I cannot get out: he hath made my ch. inebriat.

8 Also when I cry and shout, hee floureth out my prayer.

9 He hath stopped vp my wayes with heuen stone, and turned away my pathes.

and cauteh them to clinke that they are not heard, which thing they might pray more carelessly and the sntice. d And kee-

10 He was vnto me as a beare lying in waite, and as a lion in secret places.

11 He hath stopp'd my wayes, and pulled mee in pieces: he hath made me desolate.

12 He hath bent his bow, & made me a mark for the arrow.

13 Hee caused the arrowes of his quier to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, & made me drunken with wormewood.

16 He hath all broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie,

18 And I said, My strength and my hope is perished from the Lord,

19 Remembering mine affl. Zion, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lord is my portion, faith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that hee beare the yoke in his youth.

28 Hee sitteth alone, and keepeth silence because he hath borne it vpon him.

29 Hee putteth his mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though hee end affliction, yet will hee haue compass. on according to the multitude of his mercies.

33 For hee doth not punish willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it commeth to passe, and the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth neither euill nor good?

39 Wherefore then is the liuing man sorrowfull? man sorroweth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, thou seest thou hast not spared.

43 Thou hast couered vs with wash, and persecuted vs: thou hast slaine, and not spared.

44 Thou hast couered thy face with a cloude, that our prayer should not passe thow.

He hath no pitie on me.

Ebr. Iouer. I With grea anguish and sorrow hee hath made me to lole my sense

I Thus with paine was I detrued and I was betwene hope and despair, as the godly times: shee yndie end the Spirit getteth the victorie.

He shewe that God thus vseth to exercise vs, to the intent that hereby they may know themselves, and feele his mercies.

I Considering the wickednes of man it is maruel if any remaine aloue: but only that God put his owne mercies abt, & for his promise, will euer haue his Church to remaine, though they be neuer so few in number, Isa 1.9.

W We feele thy benefits daily.

I The godly put their whole confidence in God, and therefore iooke for some other inheritance, as Psal. 16.5.

Hee sheweth that we can neuer begett our iustie to be exercised vnder the crosse, that when the afflictions grow greater, our patience called by experience may be strengner

Hee mourneth not against God, but againste

He humbled himselfe as they that fall downe with their faces to the ground, and so with patience waiteth for succour.

Hee takeh no pleasure in it, but doth it of necessity for euen emendment, when hee suffereth the wicked to oppresse the pious.

Hee doth not delight therein.

Hee theneth that nothing is done without Gods prouidence.

That is aduersity and prosperitie, Amos 3.6.

When God afflicteth him

In thee, both hearts and hands: for hee to let vp the hands is but hypocritie.

k Because the false prophesies called themselves seers, as the other were called, therefore hee sheweth that they saw a miffe because they did not reprove the people's faults, but flattered them in their finnes, which was the cause of their destruction. 30r, bndriams.

Leuit. 26.15, 25. dem. 28. 15, 25.

Jerem. 14. 17. chap. 10.

Or, brought vp in their owne bands.

Or, enemies whom I feared.

a The Prophet complaineth of the punishments and afflictions that hee endured by the false prophets and hypocrites which hee declared the destructions of Ierusalem, as Ierem. 20.3.

b Hee speaketh thus as one that feele Gods heavy iudgements which hee greatly leared and therefore fretteth them out with this direction of words.

c This is a great reuerence to the godly, when they seene the fruit of their prayes, and God vseth to doo the same in hold as

d As our fathers had bin punished for their finnes, so we that are culpable of the same finnes, are punished. e Because of the enemie that came from the wilderness, and would not suffer vs to goe and seeke our necessary food. f That is, by the enemies hand. g Their flauerie vs to great, that they were not able to abide it. h There were no more lawes nor forme of common wealth.

tians, and to Ashtar to be satisfied with bread.
 7 Our fathers haue sinned, and are not, and we haue borne ^{the} their iniquities.
 8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.
 9 Wee gate our bread with the perill of our liues, because of the sword of the wilderneffe.
 10 Our skinne was blacke like an ouen, because of the terrible famine.
 11 They defiled the women in Zion, and the maides in the cities of Iudah.
 12 The princes are hangd vp by ^{the} their hand: the faces of the Elders were not had in honour.
 13 They tooke the young men to grind, and the children fell vnder ^{the} the wood.
 14 The Elders haue ceased from the ^{the} gate,

and the young men from their songs.
 15 The ioy of our heart is gone, our daunce is turned into mourning.
 16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.
 17 Therefore our heart is heauie for these things, our eyes are dimme,
 18 Because of the mountaine of Zion which is desolate: the foxes run vpon it.
 19 *Eui* thou, O Lord, remainest for ^{the} euer: thy throne is from generation to generation.
 20 Wherefore doest thou forget vs for euer, and forsake vs to long time?
 21 Turne thou vs vnto thee, O Lord, and we shall be turned . renew our dayes as of old.
 22 But thou hast vterly reiected vs: thou art exceedingly angry against vs,

With weeping. And there is ^{the} the conuent and mercies can beere little. ¹ Whereby is declared that it is not in mans powre to turne to God, but is onely his worke to conuert vs, and thus God woe keth in vs because we can turne to him, *ps. 71. 18.*

EZEKIEL.

THE ARGUMENT.

After that Ichoiachm by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchad-nezzar, and so went into captiuitie with his mother and diuers of his princes, and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied, should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof hee confuted his former prophesies, declaring by new visions and reuelations shewed vnto him, that the cust should most certainly be destroyed, and the people grievously tormented by Gods plagues, in such that they that remained, should be brought into cruell bondage. And lest the goath should despise in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, whichester assisted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yeere of Ichoiachms captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His knowledge. 5 The vision of the fioure beastes. 26 The vision of the chariot.



E I came to passe in the thirtieth yeere and the fourth moneth, and in the fifth day of the moneth (as I was among the captiues by the riuier ^{the} Chebar, that the heauens were opened, and I sawe visions of ^{the} God.

2 In the fifth day of the moneth (which was the first yeere of King Ichoiachms captiuitie)
 3 The word of the Lord came vnto Ezeckiel the Priest the sonne of Buzi, in the land of the Caldeans, by the riuier Chebar, where the hand of the Lord was vpon him.
 4 And I looked, and beheld, e a whirlwind came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, ^{to} to me, in the middes of the fire ^{me} me out as the likenesse of ^{the} amber.
 5 All^o out of the middes thereof came the likenesse of ^{the} foure beasts, and this was their forme: they had the appearance of a man.
 6 And euery one had foure faces, and euery one had foure wings.
 7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foot, and they sparkled like the appearance of bright braile.
 8 And the hands of man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were ioyned by their Wings one to another, and when they went forth, they returned not, but euery one went straight forward.
 10 And the similitude of their faces was as the face of man: and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.
 11 Thus were their faces: but their wings were spread out about: two wings of euery one were ioyned one to another, and two covered their bodies.
 12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.
 13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gaue a glister, and out of the fire there went lightning.
 14 And the beasts ranne, and returned like vnto lightning.
 15 Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beast, hauing foure faces.
 16 The fashion of the wheeles and their worke was like vnto a chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.
 17 When they went, they went vpon their foure sides, and they returned not when they went.
 18 They had also rings, and height, and were full of eyes, round about them foure.

The wing of the one touched the wing of the other.
 Every Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.
 For which cause hee is called *seraphim* or *seraphim* to goe.
 That is, when they had executed Gods will: for asfore they returned not till God had changed the state of things. ^h The Hebrew word is *carshin*: meaning that the colour was like the Cilician sea, or precious stones so called. *Or, the 11. em.*

After that the booke of the Law was found, which was the eightieth yeere of the reigne of Iosiah, so that hee and twentie yeeres after this booke was found, Iechoniah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw the visions. b Which was a part of Euphrates so called. c That is, notable and excellent visions, so that it might be knowne it was no natural light, but came of God. d That is, the spirit of prophesie, as *Chap. 3. 18. & 37. 1* e By this diuinitie of words hee signifies the fearful iudgment of God, & the great afflictions, which should come vpon Ierusalem. *Or, pale yellow.* f Which were the foure Cherubims that represented the glory of God, as *Chap. 3. 13.*

THE VISION OF EZEKIEL.

A The whirlwind
that came out of
the North, or A-
quilon.

B The great cloud
C The fire wrapped
about it
D The brightness
about it.

E The likeness of
an altar, or the
shadow

F The firm of
the shaft like
G. These feet
called feet.

H. Hands coming
out from under
their wings.

I K L M. The fa-
ces of the four
faces of every beaft.

N. Their wings tou-
ched one another.

O. These two wings
to each covered their
feet.

P. Fire running a-
round the beafts.

Q. When I saw
every one four
faces.

R. The wings of the
wheels which were
full of eyes.

S. The firmament
like unto crystal.

T. The circle, which
brings upon the
firmament.

V. What are like
the appearance of
a man.

W. The appearance
of amber, and
heaveth the man.

X. The fire about
him

Z. The brightnesse
of fire like the
rainbow.



Blind, Or the
Scott,

19 And when the beafts went, the wheels went with them: and when the beafts were lift vp from the earth, the wheels were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheels leade them, and the wheels were lifted vp besides them: for the spirit of the beafts was in the wheels.

21 When the beafts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them: for the spirit of the beafts was in the wheels.

22 And the similitude of the firmament vpon the heade of the beafts was wonderfull, like unto chryfall, spread ouer their heads about.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noie of their wings, like the noife of great waters, and as the voyce of the Almighty, euen the voyce of peach, as the noife of an host: and when they stood, they met downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downward, I saw as a likeness of fire, and brightnesse round, about it.

Which declared the brightness and the fearfulnesse of Gods iudgements.

Which signified that they had no power of themselves, but only waited to execute Gods commandment.

Whereby was signified a terrible iudgement toward the earth.

p Signifying that he not only he should not profit but they should grievously trouble and afflict him.

q Which declared the terrible plague of the Lord, when God Roper to the members of his ginslers and that all such as c roads of his vengeance that doe it. *Reuel. 22. 12.*

me vpon my feet, and spake vnto me, and saide to me, Come, and p shur thy selfe within thine house.

25 But thou, O sonne of man: beholde, they shall put bands vpon thee, and I shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleaue to the roote of thy mouth, that thou shalt be dumb and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueh off, * let him leaue: for they are a rebellious house.

C H A P. IIIII.

1 The besieging of the ciuite of Ierusalem signified. 9 The long continuance of the captivity of Iuda. 16 An hunger appointed to come

Hou also sonne of man, take thee a brick, and lay it before thee, and poutray vpon it the citie, *scilicet* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the camp also against it, and lay engines of warre against it round about.

3 Moreover, take an iron pan, and set it for a wall of iron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Irael.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Irael vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *scilicet* three hundred and ninetie dayes: so shalt thou beare the iniquitie of the house of Irael.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iuda fourtie dayes: I haue appointed thee a day for a yeere, *scilicet* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shall be vncoauered, and thou shalt prophesie against it.

8 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley and beanes, and lentiles, and millet, and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes that thou shalt sleepe vpon thy side: *scilicet* three hundred and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate shalt be waight, *scilicet* twenty shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, when the sixt part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it in the dongue that cometh out of man, in his sight.

13 And the Lord sayd, So shall the children of

Irael eat their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks, & dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreover, he said vnto me, Some of man, behold, I will breake the staffe of bread in Ierusalem, & they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall fail, they shall be astonied one with another, and shall consume away for their iniquitie.

C H A P. V.

The signe of the haire, wherety is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, or take thee a barbons rasor, & cause it to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and decide the haire.

2 Thou shalt burne with fire the third part in the mids of the city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and mite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy lap.

4 Then take of them againe & cast them into the mids of the fire, and burne them in the fire: for thereof shall a fire come fourth into all the house of Irael.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations, and countries that are round about her.

6 And she hath changed my iudgements into wickednesse more then the nations, and my statutes more then the countreies that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, *scilicet* in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winnds.

11 Wherefore as I live, saith the Lord God Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

Much lesse flesh vrie corruption, in To be as fire to bake thy bread with.

That is, the force and strength wherewith it should nourish, *scilicet* 12. *du. 5. 17 & 14. 13.*

To haue thine head & thy beard. To wit, of that city which he had portrayed vpon the brick, *Ch. p. 4.* By the fire and pestilence meeth the famine, wherewith one part perished do ing the siege of Nebuchadnezzar. By the word hole that wert flaine when Zedekiah fled, and those that were carried away captiue. And by the scattering into the wind those that fled into Egypt, and into other parts after the citie was taken. Meaning, that a very few should be left, which the Lord would preserve among all these stormes, but not with ut troubles and triall. Our of that fire which thou kindlest, shall a fire come which shall signifie the destruction of Irael. My word and law into idolatry and impieties. Because your delat are in greater number, and your superstitions more then among idolaters, *scilicet* 16. *11.* or he coudemneth the things in the respect of his benefits. *Luce. 24. 29.* *dent. 28. 32.* *king. 1. 29.* *habent. 4. 10.* *haruo. 2. 3.*

Which signified the fla. burnell and hard flie of their heart.

b Hereby he reprotyed the idoliary and none of the tribes: for Samaria was on his left hand (on Babylon) and hnw they had remained there three hundred and ninetie yeeres. c Which declared Iuda, who had now from the time of Iuda's sleep in their innoisourty yeeres.

d In token of a speedy vengeance. e The people should to finally be besieged that they should not be able to eue them. f Meaning, that the famine should be so great, that they should be glad to eat whatsoever, they could get.

g Which were fourteen moneths that the citie was besieged, and this was as many dayes as Irael sinned yeeres. h Which make a pound.

i Heade Exod. 29. 40. k Signifying hereby the great execution of fuel and matter to burne.

neither shall mine eye spare thee, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: for they shall know, that I the Lord have spoken in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement, and an astonishment vnto the nations that are round about thee, when I shall execute iudgments in thee, in anger and in wrath, and in sharpe rebukes: I the Lord have spoken it.

16 When I shall send vpon them the iij euill arrows of famine, wh ch shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord have spoken it.

CHAP. VI.

1 Heere is a prophesie that the iudges shall be destroyed for their violence
2 Hee prophesie that the euillnesse of the people, and their assurance.

AGaine the word of the Lord came vnto mee, saying,

2 Some of man, set thy face towards the mountains of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the riuers and to the valleys, Behold, I, men I will bring a sword vpon you, and I will destroy your high places:

4 And your altars shall be defolate, and your images of the b Sunne shall be broken, and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carkes of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be deolate, and the high places shall be laid waste, so that your altars shall be made waste and defolate, and your idoles shall be broken and cease, and your images of the Sunne shall be cut in pieces, and your works shall be abolished.

7 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes which haue gone a whoring after their

idoles, and they shall be displeas'd in themselves for the euils, which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is larre off, shall die of the pestilence, and he that is nere shall fall by the sword, and he that reuineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye know, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweete incense to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and deoile them from the wilderness vnto Dioblah in all their habitations, and they shall know that I am the Lord

CHAP. VII.

The end of all the lawes of Israel shall suddenly cease.

MOREouer, the word of the Lord came vnto mee, saying,

2 Also the voice of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the eare corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wies, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pity: but I will lay thy wies vpon thee: and thine abom nation shall lye in the mids of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, euill one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The end is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the founding againe of the mountaines.

8 Now I will shortly poure out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy waies, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, for I will lay vpon thee according to thy waies, and thine abominations shall be in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the rood flourisheth: pride hath budded.

11 Cruelty is risen vpon a rod of wickednesse: none of them shall reuenge, nor of their riches, nor of any of their sin, neither shall there bee lamentation for them.

12 The time is come, the day draweth nere: let not the buyer reioyce, nor let him that selleth a moune,

e They shall be ashamed to see that their hope in idoles was but in vaine, and shall repect.

f By these signes he would that the Prophet should figure the great destruction to come.

g That if all nations when you shall see my iudgments, Chap. 3. 14. h Some trade, more subtle then the wile craft of Dioblah, which was in Syria, and bordered vpon Israel, or round the wilderness, which was South vnto Dioblah which was North: making the whole country

g That is, I will not be pacified, till I be reuenged, Isat. 74.

h Cr, dangerous, h which were the grasspeppers, midew, and what fiercer were occasions of famine. * Chap. 1. 13.

* Chap. 3. 6. 1.

a He speaketh to all the places where the israelites accustomed to commit their idolatries, bragging their deities. b Reade 2. King. 23. 11. c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King. 23. 10.

d He threateth that in all dangers God will preserve a few, which shall bee as the seed of his Church, and call vpon his Name.

a I will punish thee as thou hast delected for thine idolatry.

b Us, behold euill cometh: behold euill, he lieth with the iudgements of God: euill watcheth in secret by the sinners, which notwithstanding he delecteth in thee, he no hope of repentance.

c The beginning of his punishment is already come. d Which was a voyce of ioy and mirth.

e The George is in a readie. f That is, the proud tyran Nebuchadnezzar, which gathered his force and is ready, for he will enuie: f Thus he will be a shape to euill, their wickedness, he then owne destruction shall be to reate, p, at they shall haue no regard to lament for others. g For the greatest profit.

* *Prout. 1. 28. Iſai 46. 7. ier. 1. 16. & 23. 14.*

mine eye shall not spare them, neither will I have pitie, and though they cry in mine eares with a loud voice, yet will I not heare them.

CHAP. IX.

1 The destruction of Ierusalem. 4 They that shall be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

I cried also with a loud voice in mine eares, saying, The visitations of the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold fixe men came by the way of the big gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers inkehorne by his side, and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone vp from the Cherub, whereupon it was, and stood on the doore of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side.

4 And the Lord sayd vnto him, Goe through the mids of the city, *even* through the mids of Ierusalem, and || set a marke vpon the foreheads of them that mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and limite: let your eye spare none, neither haue pitie.

6 Destroy vnto the old, and the yong, and the maid, and the children, and the women, but touch no man, vpon whom is the marke, and begin at my Sanctuary. Then they began at the banquient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courts with the flame, then goe forth: and they went out and flew them in the citie.

8 Now when they had slain them, and I had escaped, I fell downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel & Iudah is exceeding great, so that the land is full of blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth us not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold the man clothed with linnen, which had the inkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the men that took hote burning coales out of the middle of the wheels of the Cherubims. 8 A rebreath of the vision of the wheels of the beasts, and of the Cherubims.

And as I looked, behold, in the firmament that was aboue the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayde, Goe in betweene the wheels, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the sound of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheels, *and* from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke thereof, and put it into the haubds of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold foure wheels were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheels was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheeled had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went; but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their || rings, and their hands, and their wings, and the wheels were full of eyes round about, *even* in the same foure wheeles.

13 And the Cherub cryed to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were liſt vp: * this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went the wheels went by them; and when the Cherubims liſt vp their wings to mount vp from the earth, the same wheeles alſo turned not from beside them.

17 When the Cherubims stood, they stood: and when they were liſt vp, they liſted themselves vp also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims liſt vp their wings and mounted vp from the earth in my sight: when they went out, the wheels also were besides them: and euery one stood at the entrie of the gate of the Lorders House at the East side, and the glory of the God of Israel was vpon them on hie.

20 * This is the beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP.

c Meaning that the glory in God should depart from the Temple.

d Reade Chap. 2. 23.

e Reade Chap. 1. 16.

f Until they had executed Gods Iudgements. Or, Ier. 16.

* Chap. 1. 10.

g There was one contact betweene the Cherubims and the wheels. *h* Reade Chap 9. 20.

* Chap. 1. 10. *i* That is, the whole body of the foure beasts or Cherubims.

a The timeto take vengeance. *b* Which were Angels in the similitude of men. *c* Signifying, that the Babylonians should come from the North to destroy the citie and the Temple. *d* To marke them should be saved. *e* Which declared that he was not bound thereunto, neither would remaine any longer, that there was hope that they would returne from their wickednes, & worship him right. Or, they should. Or, marke with them. *f* Hee sheweth what is the name of Gods children, whom hee marketh in saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glory. *g* Thus in all his plagues the Lord preferreth his small number, which hee maketh, as Exod 12. 22. to destroy; but the chiefe marke is the spirit of adoption, where with the heart is sealed vp to life euerlasting. *h* Which were the chiefe occasions of all these euils, as Chap. 8. 1. *i* This declereth that the seruants of God haue a compassion when they see his iudgements executed. *k* That is, with all kind of wickednes, psal. 114. 15.

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* Chap. 1. 10. *a* Which in the first Chap. vet. 5. hee called the foure beasts.

b This signified that the citie should be burnt.

CHAP. XI.

Who they were that seduced the people of Israel. Against these he prophesied, showing them how they shall be punished. The viewing of the heart cometh of God. The stones were to them that came unto their own counsels.

Moreouer, the spirit lift mee vp, and brought mee vnto the East gate of the Lordes house, which lyeth Eastward, and behold, at the entrie of the gate were sixe and twentie men: among whom I saw Icaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this cite.

For thy say, it is not neere, let vs builde house. this cite is the b caldron, and wee be the flesh.

Therefore prophesie against them, sonne of man, prophesie.

And the spirit of the Lord fell vpon me, and sayd vnto mee, Speake, thus saith the Lord, O yee house of Israel, this haue ye said, and I know that which riseth vp of your minds.

Many haue ye murdered in this city, and ye haue filled the streets thereof with the flaine.

Therefore thus saith the Lord God, They that yee haue slaine, and haue laid in the mids of it, they are the c flesh, and this cite is the caldron, but I will bring you forth of the mids of it.

Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

Yee shall fall by the sword, and I will iudge you in the border of Israel, & ye shall know that I am the Lord.

This cite shall not be your caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

¶ And when I prophesied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

Again the word of the Lord came vnto mee, saying,

Sonne of man, thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farr from the Lord: for the land is giuen vs in possession.

Therefore say, Thus saiyeth the Lord God, Although I haue cast them farr off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where yee haue bene scattered, and I will giue you the land of Israel.

And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

¶ And I will giue them one heart, and I will put a new spirit within their bowels, and I will take the stony heart out of their bodies, and will giue them an heart of flesh,

That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will be their God.

But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on hie.

And the glory of the Lord went vp from the mids of the cite, and stood vpon the mountaine which is toward the East side of the cite.

Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

The parable of the cupiuitie. Another parable whereby the diuision of sinners and their punishment is signified.

The word of the Lord also came vnto mee, saying,

Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

Therefore thou sonne of man, ¶ prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

Diggeth thou thorow the wall in their sight, and cary out thereby.

In their sight shalt thou beare it vpon thy shoulders: and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

¶ And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

And in the morning came the word of the Lord vnto mee, saying,

Sonne of man, hath not the house of Israel, the rebellious house said vnto thee, What doest thou?

But say thou vnto them, Thus saiyeth the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

I say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

¶ And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

tere. 22. 29. chap. 22. 26. i Meaning, the heart wherewith nothing can enter, & regenerate them anew, so that their heart may be soft and ready to receiue my graces.

k When Ceconiah was led away captiue.

a That is, they receive not the fruit of that which they see and heare.

b For, make the vessels to be like captiuitie.

b That as thou dost, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doinge?

For, proph. 26.

a Thoz the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures. b We shall not be pulled out of Ierusalem, till the honoe of our death come, as the flesh is not taken out of the caldron till it be sod. c Contrary to their vaine confidence he the weth in what sense this cite is the caldron: that is, because of the dead bodies that haue been murdered therein, and so lie as flesh in the caldron. d That is, of the Caldeans. e That is, in Riblah, reade a, Kings 25. 6.

F It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people. They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God. h They shall be yet a little church: shewing that the Lord will euer haue some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.

go forth: they shall dig thorow the wall, to carie out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it though he shall die there.

14 And I will catter toward euery winde all that are about him to helpe him, and all his garrisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drink thy water with trouble, and with carefullnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel: They shall eate their bread with carefullnesse, & drinke their water with defolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that thou haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again, the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God: All my wordes shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

¶ The words of the Lord against the false prophets, whoe teach the people the counsaile of their owne hearts.

And the word of the Lord came vnto me, saying,

1 Sonne of man, prophetic against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lo'd.

2 Thus saith the Lord God, Woe vnto the foot

list prophets that follow their owne spirit, and haue seene nothing.

4 O Isaac, thy Prophets are like the foxes in the wasteplaces.

5 Ye haue not stien vp in the gappes, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made oaths to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? yea say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered morter.

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great shoure, and I will send hailstones, which shall caue it to fall, and a stormy wind shall breake it.

12 Lo, when the wall is fallen, shall it not bee said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shoure shall be in mine anger, and hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation therof shall bee discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wal, and vpon them that haue daubed it with vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, let thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that owe vp plowes vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you.

19 And will ye pollute mee among my people for handiuls of sbarley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillowes, where

b Watching to deliroy the vineyard.
c He speakeh to the gnuerous, and true martes that haue beene filled them.

d Yee promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherem the true liuelines are written.
f Read Iere. 6. 14
g Whereas the true Prophets prophesied the destruction of the citie, to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would affirme, though he had nei- ther occasion nor good ground to saie him.

h Whereby is meant what heretofore was of himselfe fet- tled forth vnder the authoritie of Gods word.
i These inpericious women for lucre would ypo- phesie and tel euery man historie giuing them pillows to leane vpon, & ketchieles to cover their heads, so the intent they might the more allure them and bewitch them. k Will ye make my word to curse you bellies.
l These foreress made the people beleue that they could preterue life & deliroy it, and that they should come to euery one according as they promised.

d When the king shall thinke to escape by fleeing, I will take him in my net as Chap. 17. 26 and 23. 3.

a Which should beare his Name, and should be his Church, trade Chap. 11. 16.

f Because they did not immediately see the prophetes accomplished, they concerned them as though they should neuer be fulfilled.
g Or, saie none of it.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked error of the Gods patience and benignitie.

* Chap. 14. 9.
2 After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 26.

That it to cause them to perish, and that they should depart from the body.

with yee hunt the soules to make them to flee, and I will teare them from your armes, and will let the foules goe, when the soules, that yee hunt to make them to flee.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands: to be hunted, and yee shal know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life.

23 Therefore yee shall fee no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shal know that I am the Lord.

CHAP. XIII.

The Lord sendeth his prophesie for the ingratitude of the people. 22 He reuereth a small portion for a Church.

Then came certaine of the Elders of Israel vnto me, and a fate befere me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idols in his heart and putteth the stumbling blocke of his iniquitie before his face, and cometh to the cōmmer, I the Lord will answere him that cometh, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your seules, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israell, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophet, for to enquire of him for mee, I the Lord will answere him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the Prophet be deceived, when hee hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh.

11 That the house of Israel may goe no more astray from mee, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe vnto mee, saying,

13 Sonne of man, when the land sinnech against

mee by committing a trepasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their righteousnes, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it bee desolate, that no man may passe through, because of beasts:

16 Though these three men were in the middes thereof, As I lue, saith the Lord God, they shall faue neither sonnes nor daughters: they only shal be deliuered, but the land shalbe waste.

17 Or will I bring a sword vpon this land, and say, Sword geue thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I lue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they only shalbe deliuered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy cut of it man and beast.

20 And though Noah, Daniel, and Iob were in the mids of it, As I lue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send my foure fore iudgements vpon Ierusalem, euen the sword and famine, and the noisome beast, and pestilence, to destroy man and beast out of it.

22 Yet behold, therein shalbe left a remnant of them that shalbe carried away, both sonnes and daughters: behold, they shal come soorth vnto you, and yee shal see their way, and their enterprises: and yee shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way & their enterprises: and yee shall know that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unsproutable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tree aboute all other trees? and of the vine branch, which is among the trees of the forest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke.

5 Behold, when it was whole, it was meet for any worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is, among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one b hill, and another fire shall consume them: and yee shall know, that I am the

h Reade Chap. 4. 16. & 5. 17. 11. 3. 1.

i Though Noah and Iob were now alive, which in their time were most godly men (for at that time Iob was in captiuitie with Ezechielland for the eue together should pray for this wicked people, yet would I not heare them, reade leu. 5. 2. k Meaning, that a very few (which he calleth the remnant, verse 22.) should escape the plague, whom God hath sanctified and made righteous, so that this righteoufnesse is a signe to them that are the church of God whom he would preterue for his owne.

l Ckap. 5. 17.

m Reade Chap. 5. 3.

n Which bringeth forth no fruit, no more then the other trees of the forest. doe meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

o Though they escape danger, yet another shall take them.

a Hee sheweth the by possiuite of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their adimonitions, and allow by one meate or other God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vpon him, reade leu. 20. 5. c To enquire of things which the Lord hath appointed to come to passe.

d As his abominatiō hath defouled that is, he shall be led with lies according as hee delighted euen in a. Theff. 2. 10.

e That is, conuince them by their owne conscience. Or, (by my selfe).

f The Prophet deliuereth that God for mans ingratitude reueth vp false Prophets to seduce them that desire in lies rather then in the truth of God, and thus heparieth some by face, 1. King. 22. 20. 27. and ditiueth as well those Prophets, as the people.

g That Gods iudgements against the wicked, & admonitions to the godly, to cleaue vnto the L. O. and not to dwell: themelike with like abominations.

h Reade Chap. 5. 3.

i Which bringeth forth no fruit, no more then the other trees of the forest. doe meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

l Ckap. 5. 17.

m Reade Chap. 5. 3.

n Which bringeth forth no fruit, no more then the other trees of the forest. doe meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

o Though they escape danger, yet another shall take them.

p Reade Chap. 5. 3.

q That Gods iudgements against the wicked, & admonitions to the godly, to cleaue vnto the L. O. and not to dwell: themelike with like abominations.

Lord, when I set my face against them,
8 And when I make the land waste, because they have greatly offended, saith the Lord God.

C H A P. XVI.

The Prophet decrieth the benefits of God toward Ierusalem. 15 These were his gifts. 46 He justifieth the wickedness of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 61 Miracles promised to the repentant.

A Gaine, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natuities when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor sprinkled in clouties.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered thy filthinesse: yea, I swore vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen, and silke, and brodered worke: thou didst eate fine flour, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdom.

14 And thy name was spread among the heathen for thy beautie: for it was perfit through my beautie which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and playdest the harlot, because of thy raiment, and hast pouered out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine high places with diuers colours, and playdest the harlot thereupon: the like things

shall not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of my gold and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And thou kelt thy broyded garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine flour, oyle and hony, whereunto I fed thee, thou hast euen set it before them for a sweete fauour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deuoured them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembered the daies of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbors, which haue great monuments, and hast increased thy whoredome, to procure me.

27 Behold, therefore I will stretch out mine hand ouer thee, and will diminish thine ordinance, and decline thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast inatable: yea thou hast plaid the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou givest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication,

34 And the contrary is in thee from other women in thy fornications, neither the like fornications shalbe against thee: for in that thou givest a reward, and no reward is given vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayeth the Lord God, Because thy shame was pouered out, and thy filthinesse discovered through thy fornications with thy louers,

a Thou bearest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children do the manners of their fathers, Isa. i. 4. and 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthines, and forsaken of all men, I took thee and gaue thee life, whereby I meant, that before God with his Church, and giue life, there is nothing but filthines and death.

d These words, as blood, pollution, nakednes, & filthines, are oftentimes repeated to beate downe their pride, and to cause them to consider what they were before God recueired them to mercy, as gaunted them recovered their finnes.

e That thou shouldst be a chaste wife vnto me, and that I should maintaine thee, and endure thee with all graces.

f I washed away thy finnes.

g I anointed thee with mine holy Spirit.

h Herby he sheweth how he saved his Church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.

k In anobing my gifts, and in purging thy conscience in thine owne wisdom and dignitie, which were the occasions of thine idolatry.

l There was none idolatry in vile, wherewith thou diddest not pollute thy selfe.

m This decrieth how the idolaters put their chief delight in things, which please the eyes and outward senses.

n Thou hast converted thy vessels and instruments, which I gaue thee to serue me with, to the use of thine idoles.

o Meaning, by fire, reade Ier. 18. 11. King. 13. 10.

l Or, head.

p He noteth the great impietie of this people, who fulfilling rom. God to seeke helpe at strange Nations, did also at length embrace their idolatry, thinking thereby to make their sinne more strong.

l Or, shewest leaure.

q Meaning, that some harlots conuence all rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receiue of God for his glory, to serue their vile abominations.

l Or, rather part.

and with al the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whom thou hast taken pleasure, and al them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy iniquities.

38 And I will iudge thee after the manner of them that are harlots, and of them that shedde blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

41 And they shall burne vp thine houes with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembered the daies of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all these abominations.

44 Behold, all that vse proverbs, shall vse this proverb against thee, saying, As was the mother, so was her daughter.

45 Thou art thy mothers daughter that hath cast off her husband and her children, and thou art the siter of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thy elder siter is Samaria, and her daughters, that dwelth at thy left hand, and thy yonger siter, that dwelth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very litle thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy siter hath not done, neither thee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquity of thy siter Sodom, pride, fulnes of bread, and abundance of idleness was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed a bomination before me: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iudged thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iudged thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iudged thy sisters.

53 Therefore I will bring againe their captiuitie, with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the middes of them.

54 That thou mayest beare thine owne shame and mayest bee confounded in all that thou hast done, in that thou hast comforted them.

55 And thy siter Sodom and her daughters shall returne to their former flate: Samaria also and her daughters shall returne to their former flate, when thou and thy daughters shall returne to your former flate.

56 For thy siter Sodom thou wast not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides,

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the oath, in breaking the couenant.

60 Neuertheless, I will remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an everlasting couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy yonger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

64 I will be as the contrary. In whereby he the most wicked he had euer some seede of his Church which he would cause to fruite in due time: and here he declarth how he will call the Gentiles. But of his free mercie. This declarth what fruits Gods mercies worke in his, wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto mee, saying,

1 Sonne of man, put forth a parable & speake a prouerbe vnto the houle of Israel.

2 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, and took the highest branch of the cedar

3 And brake off the top of his twig, and carried it into the land of Merchants, and set it in a city of Merchants.

4 He tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a willow tree.

5 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shor forth buds.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shor forth buds.

7 There was also another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, & spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soile by great waters, that it should bring forth branches, and beare

This he speaketh in comparison, saying that he would restore Ierusalem when Sodom should be restored, that is, neuer and this is meant of the greatest part of the Iewes. In that thou hast showed thy selfe worse than they, and yet thoughtest to escape punishment.

Meaning that if thou didst neuer come to passe. Ibr. was not a ramour in thy mouth.

It would not call her punishment to minde when thou wast alone to leaue by her example.

That is, still thou wast brought vnder by the Syrians & Philistims, 2. Chron. 28. 9.

Which is vnder with the Syrians, or compassed about Ierusalem.

When thou brakest the Couenant which was made betweene thee and me.

That is, of mercie and love I will pittie thee, and stand to my Couenent.

Which that among the Gentiles, he would cause to fruite in due time.

That is, Nebuchadnezzar, who had great power, riches, and many countreys vnder him.

That is, Ierusalem, & take away Ierusalem the King, i. ier. 23.

Meaning, to Babylon.

That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, & made King in stead of Ieconiah, i. King 24. 17. ier. 37. 1.

That is, Zedekiah Kingdomme.

That is, he might not haue power to rebel against Babylon, as ver. 14.

Meaning, the King of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

They thought to be mollified by the waters of Nilus.

Egyptians, Africans and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

I will iudge thee to death, as the adulterers and murderers.

2. King 23. 9.

I will utterly destroy thee, and so my ielousie shall cease.

I have punished thy sinis, but thou wouldst not repen.

As were the Canaanites and the Hittites, & others your predecessors, so are you their successors. Y that is, of Samaria and Sodom.

That is, her cities. Ibr. thy siter yonger then thou. A But done faire worse.

Healldgeth these foue vices, pride, excede, idleness and contempt of the poore, as foue principall cities of such abominations, wherefore they were so horribly punished, Gen. 19. 24.

Which worshipped the calves in Beth el and Dan.

That are so wicked, that in respect of the Sodom and Samaria were iust.

bear fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, shall it proper? shall hee not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of the bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not what these things mean? I tell them, Behold, the king of Babel is come to Ierusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken one of the kings seede, and made a couenant with him, and hath taken an oath of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe hee had giuen in his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 And I will spread my net vpon him, & hee shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with al his host, shall fall by the sword, and they that remaine shall be scattered toward all the winds: and yet shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top of this high cedar, and will set it, and cut of the top of the tender plant thereof, and I will plant it vpon an high mountaine great.

23 Euen in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery foule shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall knowe that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

A New branch in every man shall beare his owne finne. 21 To him that offendeth, salvation promised. 24 Death is prophe.

Heads the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this proverb concerning the land of Israel, saying, The fathers haue eaten sowe grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this proverb no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 And hath not eaten vpon fountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbors wife, neither hath lien with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: he that hath spoyled none by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forth vpon vsurie, neither hath taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, hee is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if hee beget a sonne, that seeth all his fathers finnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the Father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall

h Shall not Nebuchad-nezzar destroy it

i By this drie winde, he meant the Babylonians.

k That is, Ieconiah, King 24. 15.

l For his subiection & obedience.

m Because heeooke the Name of God in vaine, & brake his oath which he had confirmed by giuing his hand vnto the Prophet: declareth that God would not suffer such periurie and infidelity to escape punishment. Chap. 12. 13. and 23.

n This promise is made of church which shall be as a small remnant, & is the top of ierusalem. o I will trim it, and dresse it. p Both the Iewes & Gentiles shall be gathered into it. q All the world shall know that I haue pluckt down the proud enemies and serued my Church which was low and contemned.

a The people murmored at the chastisings of the Lord, & therefore vied this proverb, meaning that their fathers had sinned and their children were punished for their transgressions: therefore receiue leue. 31. 19.

b If he hath not eaten of the flesh that hath been offered vp to idoles, no honour them thereby. c Erus. 18. 20. d Eze. come north. 2. Erus. 22. 18. e I sa. 58. 7. matib. 25. 35. f Exod. 22. 8. 7. leuit. 25. 37. deus 23. 19. p sal. 15. 54

o If a man will man.

e He sheweth how the sonne is punished for his fathers fault: that is, if hee be wicked as his father was and doeth not repent, hee shall be punished as his father was, or else not.

d Dist. 24. 16. d. 14. 6. 2. Cor. 3. 9.

d Heioyneth the oblation of the commandments with repentance for none can re- prieve dead, except he labour to keep the Law. 109 notis 10. hucharge. e That is, in the fruits of his faith which declare that God doth accept him.

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, neither in his righteousnes that he hath done, he shall liue.

23 Have I any desire that the wicked should die, saith the Lord God? or shall hee not liue, if hee returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquity, and do according to all the abominations that the wicked man doth, shall hee liue? all his righteousnesse that hee hath done, shall not be mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall hee die.

25 Yet ye say, The way of the Lord is not be equalled here now, O house of Israel. Is not my way equal? or are not your wayes vnequal?

26 For when a righteous man turneth away from his righteousnes, and committeth iniquitie, hee shall enen die for the same, hee shall enen die for his iniquitie that hee hath done.

27 Again, when the wicked turneth away from his wickednes that hee hath committed, and doeth that which is lawfull and right, he shall saue his soule aliae.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, & make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

The captiuitie of the kinge of Iudah signified by the lions whelpes and by heliun. 2 The property of the ciuite of Ierusalem that is a purl and the millesie of it at present.

How al take vp a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lionesse among the lions? hee nourished her yong ones among the lions whelps.

3 And hee brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The stations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saue that shee had waied, and her hope was lost, shee tooke another of her d whelps, and made him a lion.

6 Which went among the lions, and became a lion, and learned to catch the pray, and hee deuoured men.

7 And hee knew their widowes, & hee destroyed their cities, and the land was wasted, and all

2 That is, lehoz and he is to kin fish-fishions, who for the peple and euery are compared vnto lions. b To wit, lehoz mother, or Ierusalem. c By Pharaoh Necho king of Egypt, a King 23. 11.

d Which was Iehoiachin. e Hee flew of the Prophets, and them that feared God, and raised their whies.

that was therein by the noyse of his roaring.

8 Then the nations set against him on euery side of the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should not more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare tute, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked vp in wrath: shee was cast downe to the ground, and the East winde dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thiristie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

The Lord denieth that he will auersee them when they pray because of their iniquities. 33 Hee prophesie that his people shall returne from captiuitie. 46 By the force of it shall be burnt, it is with the burning of Ierusalem.

And in the seventh year, in the sixth month, the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and saue before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I choe Israel, and lift vp mine hand vnto the seed of the house of Isakob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In that day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then saide I vnto them, Let euery man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me and would not heare me: for none cast away the abominations of e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

the punishment that his people deserved, in conscience who prayed, 21 Eze 23. 12. Numb. 14. 13.

Nebuchad-nezar with his great ciuite which was gathered of diuers nations.

Hee speaketh this in the reproch of this wicked king, in whose blood, that is, in the face of his predecessors, Ierusalem should haue bene blessed according to Gods promise, and should haue been a fruitful vine.

Meaning, that the Cald. and should destroy him: as the East wind doeth the fruit of the vine.

Deflition is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ierusalem.

This declares the great lenitie and mercie of God which calleth sinners to repentance before hee condemne them.

It sheweth that I would be their God, which maner of words obserued from all antiquities, whereby they had almost perit.

It sheweth their acknowledgement of God which called them to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that hee should take vengeance, if they concealed any thing which they knew to bee treth.

God hath forbidden them to make mention of the idols. Exod. 23. 13. Psal 104. e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their desires and outwardnes.

I God had euery respect to his glory, that hee would not haue his Name euill spoken of the Gentiles for euill of the godly

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and declared my judgements vnto them, * which if a man doe, he shall liue in them.

12 Moreover I gave them also my * Sabbaths to bee a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them,

14 But I had respect to my Name, that it should not bee polluted before the * heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they call away my iudgements, and walked not in my statutes, but haue polluted my * Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your * fathers, neither obserue their maners, nor desire you selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall bee a signe betweene me and you, that yee may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe, hee shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand and had respect vnto my Name, that it should not bee polluted before the Heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after * their fathers idoles.

25 Wherefore I I gave them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne * gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they preferred their offering of prouocation: there also they made their sweet fauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place wherunto yee goe? And the name thereof was called * Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answer you when I am asked, O house of Israel? As I liue saith the Lord God, I will not answer you when I am asked.

32 Neither shall that bee done that cometh into your mind: for ye say, we will bee as the heathen, and as the families of the countreys, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the * wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into * bond of the covenant.

38 And I will I chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, * Goe you, and serue euery one his idole, seeing that yee will not obey mee, and I pollute mine holy Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine * this in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land see me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet fauor, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And yee shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, & all your workes, wherein ye haue bene defiled, and yee shall giue your selues worthy to be cut off, for all your euils that ye haue committed.

44 And yee shall know, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes nor according to your corrupt workes, O yee house of

Which signifies an high place, declaring that they vsur'd themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vpon his by staires, Exo. 20. 2. 6. For in the way. He heweth that the ingratitude of the people defileth, that God should cut them off and that they should not haue the comfort of his word. He delecteth that man of nature is wholly enemy vnto God, and to his owne salvation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiving his rebellion, and wickedness. I will bring you among strange nations as into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 45. 9. Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will; as he is. This is spoken to the hypocrites.

* Exod. 18. 5. rom. 10. 5. Galat. 3. 12. * Exod. 20. 8. and 31. 13. 14. 16. 17.

* Num. 14. 18. 39. and 26. 65.

g Who might they take an occasion to blasphemise my Name, as to accuse me of lacke of ability, or else that I had sought a meane to destroy them more commodiously. h That is, my true religion which I had commanded them, and gave them selfe to serue me according to their owne fantasies. i Whereby the holy Chioit confutech them that say that they will follow the religion and example of their fathers, and so excuse their doings by Gods word, whether they be approouable thereby or no. k Meaning, that they fet their delight vpon them. l Because they would not obey my lawes, I gaue them vp to themselves, that they should obey their owne fantasies, as verse 39. Rom. 7. 5. m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale, Luke 16. 15. For that which God required as most excellent is, that gaue they to their idoles.

n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt was heere it to idolatry, seeing that by no adoration be can be draw backe.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Hear the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall deuoure all the greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not hee speake z parables?

CHAP. XXI.

3 Hee sheweth the sword and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commended to professe the destruction of the children of Ammon. 30 The Lord sheweth to destroy Nebuchadrezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lorde haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore, thou sonne of man, as in the paine of thy reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the bruiſe: for it cometh, and euery heart shall melt, and all hands shall fall away, as water: behold, it cometh, and shall be done, saith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished,

10 It is shapened to make a fore slaughter, & it is fourbished that it may glitter: how shall we reioyce z for it contemneth the god of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that hee may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall vpon my people: I finite therefore vpon thy thigh.

13 For it is a trial, I and what shall this bee, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and finite hand to hand, and let the sword be doubled: let the word that hath killed, returne the third time: it is the sword of the great slaughter

entering into their priuie chambers,

15 I haue brought the feare of the sword into all their gates, to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whitherioeuer thy face turneth.

17 I will also finite mine hands together, & will caule my wrath to cease, I the Lord haue laid it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the king of Babel may come, both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the cite.

20 Appoint a way, that the sword may come to Rabbah of the Ammonites, and to Iudah in Ierusalem the strong cite.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: hee consulted with idoles, and looked in the luer.

22 At his right hand was the diuination for Ierusalem to appoint captaiues to open their mouth in the laughter, and to lift vp their voice with shouting, to lay engines of war against the gates, to cast a mount, and to build a forresse.

23 And it shall be vnto them as a false diuination in their fight for the others made vnto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered in discouering your rebellion, that in all your works your finnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn fourth and fourbished to the slaughter, to consume because of the glittering.

29 Whiles they see z vanity vnto thee, and prophesied a lie vnto thee, to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall haue an end.

30 Shal I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will poure out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

n Provide for thy selfe: for thou haue the Gods plague on all parts on this country. o This was spoken because that when Nebuchadrezzar came againe to Iudah, his purpose was to goe against the Ammonites: but doubting in the way, which enterprise hee should take, he consulted with his soothsayers, and went againe to Iudah. p That is, to the tribe of Iudah that kept themelcaia in Ierusalem. q To know whether he should goe against the Ammonites, or the men of Ierusalem. r Hee vid continuing and foreseeing. s Because there was a league betweene the Iewes and the Babylonians, any thing of Ierusalem that should come to passe. t That is, Nebuchadrezzar will remember the rebellion of Zedekiah, and so come vpon them. u Meaning, Zedekiah, who practised with the Egyptians to make himselfe able to resist the Babylonians.

x Some referre this to the Priests attire: for chozaab the Priest went into captivity with the King. y That is, vnto the comming of Messias: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greeks, and Romans, yet this situation was not till Christ should come, & arlength should be accomplished, as was promised, Gen 49. 10. z Though the Iewes and Ammonites would not beleue that thou, o wit, the sword should come vpon them, and said, what the Prophets which threatened, spake thee, yet thou shalt assuredly come, as though thou werst already vpon their neckes.

For Iudab food South from Babylon.

Both strong and weake in Ierusalem.

The people said that the Prophet spake darkely: therefore hee denegeth the Lord to giue them a plaine declaration hereof.

Speake sensibly, that all may vnderstand.

That is, such which seeme to haue an outward shew of righteousness by obseruation of the ceremonies of the Law. c Meaning, to know all the land.

As though thou wert in extreme anguish.

Because of the greatness of the Army of the Caldeans.

And so cause a feare.

Meaning, the secreters, the wing that it will not lose: the king, who should be as the sonne of God, and in his place.

That is, the rest of the people.

To wit, vnto the Army of the Caldeans.

See Iesle 31. 9. Ezekiel innocuous with compassion, thus complaineth, fearing the destruction of the King, dome which God had confirmed to David and his posterity by promise: which promise God performed, although here it seemed to many eyes that it should vnterly perish.

That is, concerning the sword.

CHAP. XXII.

2 Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their insatiable covetousness. 27 The tyrannic of rulers. 29 The wickedness of the people.

MOREOVER, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the middes of it, that her bosome may come, and maketh idoles c against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shedde, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in name, and sore in affliction.

6 Behold, the princes of Israel eury one in thee was ready to his power, to shed blood.

7 In thee haue they defepied father and mother: in the middes of thee c haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast defepied mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shedde blood: in thee are they that catevpon the mountaines: in the mids of thee they commit abomination.

10 In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And eury one hath committed abomination with his neighbours wife, and eury one hath wickedly defiled his daughter in law, and in thee hath eury man forced his owne sifter, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vfurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue f smitten mine hands vpon thy couterouines, that thou hast vfed, and vpon the blood which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will caue thy flesh in fineesse to eate from thee.

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Some of man, the house of Israel is vnto me as k drosse: all they are brasie, and tinne, and yron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasie, and yron,

and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there l and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shal ye be melted in the mids thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclene, m and not rained vpon in the day of wrath.

25 There is a conspiracie n of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured iouies: they haue taken the riches and precious iouies: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy and prophane, neither discerned betwene the vnclene and the cleane, and haue hid their o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof are like wolues, rauening the pray, to shed blood and to destroy soules for their owne couetous lucre.

28 And her p prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needy: yea they haue oppressed the stranger against right.

30 And I fought for a man among them, that should i make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatries of samaria and Ierusalem, and the names of Aholah and Aholiab.

T H E word of the Lord came againe vnto mee, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication b in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginite.

4 And the names of c them were Aholah the elder, & Aholiab her sifter: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholiab.

5 And Aholah played the harlot when d she was mine, and the was set on fire with her louers, so wit, with the Assyrians her neighbours.

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians

l Meaning hereby that the people should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plaugeth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

p Jer. 2. 11. 23. 28. 3. 3.

q They which should haue reprooued them, flattered them in their vices, and countred their doings with lies. Chap. 13. 10.

r Which would thinne himselfe zealous in my cause by resisting vice, I sa. 59. 16. & 63. 5. and alie pray vnto me to withhold my plagues. Psal. 106. 13.

n Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly.

b That is, the time of her destruction.

c To herowe vndoing.

d Whose very name shall be.

e Wee meane hereby that there was no kinde of wickedness which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* 2 Sam. 30. 11, 18.

o 2 Sam. 3. 8.

i In token of my wrath and vengeance.

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednes.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

a Meaning, Israel and Iudah, which came both out of one family

b They became idolaters after the manner of the Egyptians.

c Aholah significth a mansion or dwelling in her selfe, meaning, Samaria, which was the royall citie of Israel: and Aholiab significth, my mansion in her, whereby is meant Ierusalem, where Gods temple was.

d 2 Sam. 11. 1. 2. 11.

e 2 Sam. 11. 1. 2. 11.

f 2 Sam. 11. 1. 2. 11.

g 2 Sam. 11. 1. 2. 11.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands,

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire,

48 Thus will I cause wickednesse to cease out of the land, that all women may be taughte not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the finnes of your idoles, and ye shall know that I am the Lord God,

CHAP. XXIII.

1 He sheweth the desolation of Ierusalem by a parable of a seething pot. 16 The pride of Ierusalem being ad.

AGaine in the ninth yeere, in the tenth month, in the tenth day of the month, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same day: for the king of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and allopoure water into it.

4 Gather the pieces thereof into it, *even* every good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and fl burne also the e bones vnder it, and make it boile well, and seethe the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloody city, *even* to the pot, of whose scum is therein, and whose scum is not gone out of it: bring it out peece by peece: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and poured it not vpon the ground to cover it with dust,

8 That it might cause water to arise, and take vengeance: *even* I have set her blood vpon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God, * Wo to the bloodie cite, for I will make it the burning great.

10 Heape on much wood: kindle the fire; consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vnto the coales thereof, what the brasie of it may be hote and may burne; and that the filthinesse of it may be molten in it, and that the scumme of it may be consumed.

12 Shee hath wearied her selfe with lies, and her great scum went not out of her: therefore her scumme shall be consumed with fire,

13 Thou remainest in thy filthinesse and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I have caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not ge backe neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall

they iudge thee, sayth the Lord God,

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague, yett shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feet, and couer not thy lips, and eat and drink the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes and your daughters whom ye haue left, shall fall by the sword,

22 And yee shall doe as I haue done: yee shall not couer your lips, neither shall ye eat the bread of men.

23 And your tire shall be vpon your heads, and your shoes vpon your feet: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that hee hath done, ye shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Also thou sonne of man, shalt it not be in the day when I take fro them their power, the ioy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake, and be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem, & Against Moab and Seir, Iudaea and the Philistines.

THE word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and propheticke against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidest, Ha, ha, against my Sanctuary when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall fet their palaces in thee, & make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke:

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheeppcoat, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet

That is the Babylonians.

Meaning his wife in whom hee delighted, as ver 28.

For in mourning they went bare headed and barefooted, & also covered their lips. ¶ That, which the neighbours sent to them that mournd. ¶ Meaning the morning following.

By sending the Caldeans to destroy it, as Chap. 7. 21.

Wherein you boast and delite.

For lifting up of their ioules.

Because ye reioyced when the enemy destroyed my city and Temple.

That is to the Babylonians.

They shall chafe thee a way and, and take thy ruggedness out of thee, and dwell in thee. Called also Philadelphia, which was the chiefe city of the Ammonites, & full of conduits, 2. Sam. 1. 27.

That is, worthy death, reade Chap. 16. 38.

Meaning all other cities and countreys.

Offechinaha captiuitie of the reigne of Zedekiah, 1 King 15. 1. Called Sebeth, which containeth part of December and part of Ianuary, in which month and day Nebuchad. nezar besieged Ierusalem. e Whereby was meant Ierusalem. d That is the citizens & the chiefe men thereof. Or scope.

Meaning, of the innocents whom they had slain, who were the cause of the kindling of Gods wrath against them.

Whose iniquities & wicked citizens 3 they yet remaine.

Signifying that they should not be deliuered all at once, but by little and little.

Spare none estate of condition.

The city shewed her enmity to all the world, and was not ashamed thereof, neither yet hid it.

Nahum 3. 1. habak 3. 1.

Or, as part of word.

Meaning, that the city should be utterly destroyed, and that he would give his enemies an appetite thereto.

The cities haue desired her selfe in vaine.

m I laboured by sending my prophets to call thee to repentance, but thou wouldst not

and reioyce in heart with all thy despite against the land of Israel,

7 Behold therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will rouse thee out from the people, and I will caue thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab, and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore behoude, I will open the side of Moab, *em* of the cities *e* of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshmoth, Baal-meon, and Kiriaichaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgments vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euil* by taking vengeance vpon the house of Iudah, and hath committed great offences, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, & destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the *e* Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He propheseth that tyrus shall be ouerthrowne because of pride, and as the destruction of ierusalem. 15 The mourning and affliction of the merchants for the destruction of tyrus.

And in the eleuenth yeere in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Ah, the *b* gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be reuenged:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vpon many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her: and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her *d* daughters which are in the field, shall be slaine by the sword, and they shall knowe

that I am the Lord.

7 For thus sayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charres, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noyse of the horsemen, & of the wheelles, and of the charrets, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the houes of his horses shall he tread downe all thy streets: he shall slay thy people by the sword, and the *e* pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I caue the sound of thy songs to cease, and the ioud of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

¶ 15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the found of thy fall? 2 And at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the *e* sea shall come downe fro their thrones: they shall lay away their robes, and put off their broided garments, and shall clothe themselves with astonishment: they shall sit vpon the ground & be astonished at every moment, and be amazed at thee.

17 And they shall take vpon lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited *b* of the sea men, the renowned city which was strong in the sea, both thee and her inhabitants, which caue their feare to be on all that haunt therein.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate *e* tie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 when I shall cast thee downe with them that descend into the pit, with the people *i* of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the *k* liuing.

21 I will *||* bring thee to nothing, and thou shalt be no more: though thou be fought for, yet shalt thou neuer be ound againe, saith the Lord God.

CHAP. XXVII.

The Prophet he willeth the desolation of tyrus, shewing what were the riches, power and authoritie thereof in times past.

c So that now or or strength should be able to resist the Babylonians.

g Which were certaine garrisones of Philistims, wherby they oft times molested the Iewes: of the Cherethims David also had a guard, 1 Sam. 8. 18

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The towres that belonged vnto her.

f For Tyrus was much built by art, and by labour of men was woonne out of the sea: Some referre this vnto the images of the noble men which they had erected vpon for their glory and enuoume.

g Ierem 9. 34. f I will make thee fo bare, that thou shalt haue nothing to couer thee.

g The generous and rulers of other countries that dwell by the sea: wherby he signifieth that her destruction should be so horrible, that all the world should beare thereof and be afraid.

h Which were dead long agoe.

k Meaning, in Tydea wherof she is restored. Or, make thee a terrour.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entry of the sea, which is the martt of the people for many Iles, Thus saith the Lord God, O Tyrus, thou hast said, I am o perfect beauty,

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beaucie.

5 They haue made all thy ship boards of firre trees of b Sheinir: they haue brought cedars from Lebanon, to make mailes for thee.

6 Of the okes of Bahan haue they made thine orcs: the company of the Assyrians haue made thy banks of Iuory, brought out of y Iles of Chittim.

7 Fine linnen with broidered worke, brought from Egypt, was spread ouer thee to be thy saile, blue silke and purple, brought from the Iles of Elisah, was thy couering.

8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wife men thereof, were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 Thy of Persia, and of Lud, and of Phut were in thine army: thy men of warre they hangd the shield and helmet in thee: they set foorth thy beaucie.

11 Themen of Aruad with thine army were vpon thy walles round about, and the Gammadims were in thy towers: they hangd their shields vpon thy walles round about: they haue made thy beaucie perfect.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy merchants concerning the liues of men, and they broght vessels of brasie for thy merchandise.

14 They of the house of Togarmah brought to thy faires, horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many Iles were in thine hands: they brought thee for a present, i hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy wares: they occupied in thy laires with i emerades, purple, and broyered worke, and i fine linnen, and corall, and pearle.

17 They of Iudab, and of the land of Israel were thy merchants: they brought for thy merchandise wheate of h Minnith, and Pannag, and hony, and oyle, and i balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambes, and rammes, and goats: in these were thy merchants,

22 The merchants of Sheba and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones, and gold.

23 They of Haram, and Cannah, and Eden, the merchants of Sheba, Ashur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broyered worke, and in coffers for the rich apparrell, which were bound with cords: chaines also were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids o the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches, and thy faires, thy merchandise, thy mariners and pilots, thy calkers and the occupiers of thy merchandise, and all thy men of war that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The suburbs shall shake at the found of the cry of thy pilots.

29 And all that handle the oare, the mariners, and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heades, and wallow themselves in the ashes,

31 They shall plucke off their haire for thee, and gird them with a sackcloth, & they shall weepe for thee with sorrow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What cite is like Tyrus? destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, and thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy multitude which was in the mids of thee shall fall.

35 All the inhabitants of the Iles shall astonishd at thee, and all their kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be a terrour, and neuer shalt be any more.

CHAP. XXVIII.

The word of the Lord came vnto mee, saying, The word of the Lord came vnto mee, saying, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man & not God, and thou wast equal with God.

Behold, thou art wiser then Daniel: there is no secret that they can hide from thee.

With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

By thy great wisdom and by thine occupying hast thou increas'd thy riches, and thine heart is lifted vp because of thy riches.

Therefore thus saith the Lord God, Because thou diddest thinke in thine heart that thou wast equal with God.

7. Behold.

a Which serueth all the world with thy merchandise.

† Ebr. beart.

b This mountaine was called Hermon, but the Amorites called it Sheinir, Deut. 3.9. c Which is taken for Grecia and Italy.

¶ Or, Shipmasters.

d Meaning, that they built the walls of the cite, which is here meant by the ships: and of these were the balliers of Salomons Temple, 1 Kings 5.18. e That is they of Cappadocia, or Pignies & dwarfs, which were so called, because that out of the high to wess they seemed little.

f Of Grecia, Italy, and Cappadocia. g By selling siluer. h Which acten for a people of Asia minor.

i Meaning, Valcornes, hircines, and Elephantteeth.

¶ Or, warkers. ¶ Or, carbuncle. ¶ Or, silke.

k Where the best wheat growed. ¶ Or, serpentine or sricale.

¶ Or, were merchants in whose wares, whan they passed through those lands.

¶ Or, came in company towards it, ce.

¶ Or, power. 1 That is Nebuchad nezar.

m That is the cities neere about thee, as was Zidon, Aruad, and ochel.

n Whereby is meant a long time. for it was prophesied to be destroyed but seuenie yeeres, as Isa. 23. 15.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their sword against the beauty of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the p. r. e., and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man and no god in the hands of him that slayeth thee.

10 Thou shalt die the death of the *c* vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe; and art full of wisdom, and perfit in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze, and the j|diamond, the chrysolite, the onix, and the iasper, the saphir, |emeraude, and the carbuncle, and gold: the workmanship of thy timbrals, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the appointed Cherub that couereth, and I haue set thee *f* *in* honour: thou wast vpon the holy mountaine of God. thou hast walked in the mids of the f stones of fire.

15 Thou wast perfit in thy wayes from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they haue filled the middes of thee with cunctie, and thou hast sinned: therefore I will cast thee as prophane out of the i mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp, becau'e of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonied at thee: thou shalt be | a terror, and neuer shalt thou be any more.

20 ¶ Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the slaine shall fall in the mids of her: *m* the enemy shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel fro the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & shall build houles, and plant vineyards: yea, they shall dwell safely when I haue executed iudgments vpon all round about them that despise them, and they shall know that I am the Lord their God.

C H A P. XXIX.

See prophesies against Pharaoh and Egypt. 13 The Lord promiseth that hee will restore Egypt after foure yeeres. 18 Egypt is the remour of king Nebuchad nezzar for the land, vnto which hee took him against Tyrus.

I N the tenth yeere, and in the tenth month, in the twelfth day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put hooks in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the midst of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, becau'e they haue bin a staffe of reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst break and rental their shoulder: and when they leaned vpon thee, thou brakst and madest all their loines to | stand e vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: becau'e hee hath said, The riuer is mine, and I haue made it.

10 Behold therefore, I come vpon thee, and vpon thy riuers, & I will make the land of Egypt vterly waste and desolate from the towre of Seuench, euen vnto the borders of the | blacke Moores.

11 No foot of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited foure yeeres.

12 And I will make the land of Egypt desolate in the midst of the countreis that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the end of fortie yeeres will I gather the Egyptians from the people where they were scattered.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathos, into the land of their habitation, and they shall be there a small kingdome.

He sheweth for what cause God will assemble his Church, and preserue it still, though hee destroy his enemies: so wit, that they should praise him, & give thanks for his great mercies.

To wit, of the captiuitie of Iacob, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, reade letter 17. 11.

He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

I will send enemies against thee, which shall plucke thee and thy people, and they people which trust in thee our thy face place.

Reade 2 Kings 18. 21. Isa. 36. 6.

Or, shake. c. Who they sell their hut, they would stay no more vpon thee, but stood vpon their feet, and put their trust in others.

I thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone, 1 Cor. 13. 12. or 2 Cor. 10. 5.

1 Cor. 4. 6. c. Meaning, that they should not haue full dominion: but be vnder the Pe sinns Grecians & Romans, and the cause, that the Israelites should no more put their trust in them, but leaue it to depend on God.

e Like the rell of the heathen and infidels which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. Or iasper, for carbuncle.

e H. m. aneth the royall state of Tyrus, which for the excellency and glory thereof he compareth to the Cherubims which covered the Arke: and by this word signifieth the same. f I did thee this honour to make thee one of the builders of my Temple, which was when Salomon sent vnto Hieron things necessary for the worke.

g To wit, among my people Israel, which lined as precious stones. h Which was when I fitted thee to this dignitie.

i Thou shalt haue no part among my people. k That is, the honore whereunto I called them. Or, brought into nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad nezzar.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring in iniquity to remembrance by looking after them; so shall they know that I am the Lord God.

17 ¶ In the seventh and twentieth yeere also in the first month, and in the first day of the month, came the word of the Lord vnto me, saying,

18 Some of man, Nebuchad-nezzar King of Babel caused his army to erie a great seruice against Tyrus: euery head was made bald, & euery shoulder was made bare: yet had hee no wages, nor his army for Tyrus, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mides of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cause thereof.

The word of the Lord came againe vnto mee, saying,

2 Some of man, prophetic, and say, Thus sayth the Lord God, Howe and what, howe vnto this day.

3 For the day is neere; and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and shee shall be in Ehiopio, when the slain fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phur, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the towne of Sebuen shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord when I haue fet a fire in Egypt, and a hin at her helpers shall be destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, with the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make her riuers dry, and sell the land into the hands of the wicked, & I will make

the land waste, and all that therein is by the hands of strangers: for the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idols to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will poure my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of No.

16 And I will set fire in Egypt: Sin shall haue great sorrow, and No shall be destroyed, and Noph shall haue sorowes daily.

17 The yong men of Auen, and of Phibeseth shall fall by the sword: and these cities shall goe into captiuitie.

18 At Tehaphnes the day shall restraine his light, when I shall breake thre the barres of Egypt; and when the pompe of her power shall cease in her, the cloud shall cover her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first month, and in the tenth day of the month, the word of the Lord came vnto me, saying,

21 Some of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roulet to bind it, nor make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out fighting, as the signings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperce them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians: to his propheticall declaration to them both.

And in the eleuenth yeere, in the third month, and in the first day of the month, the word of the Lord came vnto me, saying,

2 Some of man, speake vnto Pharaoh king of Egypt, and to his people, Whome art thou like in thy greatnesse?

3 Behold, Assur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

h Left I should by this meanes punish their sinnes, I Comming from the captiuitie of Ieconiab.

k Hee tooke great paines as the siege of Tyras, and his army was fore handled.

l Signifying that Nebuchad nezzar had more paines then profit by the taking of Tytus.

m Or, in it, Or, shall as a wile

a By Phut and Lud are meant Aethiopia and Libia.

b Which was a strong cite of Egypt, Chap. 29.

Or Memphis, or Aicira.

Or, Tann.

Or, Desafays.

Or, Alexandria.

Or, Hehaphnes.

Or, Pathros.

Meaning, that there shall be great sorrow and affliction of Thais, the strength and force.

e Of the captiuitie of Ieconiab, or of Zedekias reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 26.

g His force and power.

h Whereby we see that tyrants haue no power of themselves, neither can deany more harm then God appointen, and when hee will they must cease.

i Of Zedekias reigne, or of Ieconiab captiuitie.

k Meaning, that he was not like in strength to the king of the Assyrians, who the Babylonians outcama.

c Many other nations were vnder their dominion. **¶ Or, conuery.**

exalted him on his with her riuers running round about his plants, and sent out her c lide riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which she deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the feld bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches: and the cheffnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God entued in him.

10 Therefore thus saith the Lord God, Because ¶ he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shall be vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe into the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I s couered the deepe for him, and I did restraîne the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and al the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom i art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in y mids of the vncircumcised, with them that be slaine by

the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXII.

a The Prophet vs commanded to be waite vnto Pharaoh king of Egypt, as he prophesied 16. of destruction that came vnto Egypt from the king of Babilon.

And in the s twelfth yeere, in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, I vnder a lamentation for Pharaoh king of Egypt, and lay vnto him, Thou art like a blon of the nations, and art as a dragon in the sea: thou castedst out thy riuers c and troubledest the waters with thy feete, and stampedst in their riuers.

3 Thus saith the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I wil cause all the foules of the heauen to remaine vpon thee, and I will fill all the beafts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleys with thine height.

6 I will also waite with thy blood the land wherin thou c swimmest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shall put thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring darkness vpon thy land, sayth the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowne.

10 Yea, I will make many people amazed at thee, and their kings shall be astounded with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty wil I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beafts therof from the great water sides, neither shall the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then wil I make i their waters deepe, and cause their riuers to run like oyle, sayeth the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layd waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also, in the fiftenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

a Which was the fift yeere of the general captiuitie vnder Zedekiah, b Thus the Scriptures compare tyrants to cruel and huge beafts, which deuore all that be weaker then they, and such as they may ore come, c Or, waite. d Thon thou come, e great armie. f Chap. 12. 13. and 17. 30.

d With hoes of the carkeiles of thine army. e As Nylus ouerfloweth Egypt, so will I make the blood of thine vobles to ouerflow the word. f The word signifieth to be put out as a candle is put out.

g 1/a. 12. 10. Joel. 2. 31. and 3. 15. math. 24. 29. h By this manner of speech is meant the great sorrow that shall be for the slaughter of the king & his people.

h This came so pade in lesse then foure yeeres after this prophesie.

i To wit, of the Caldians thine enemies, which shall quietly enioy all thy commodities.

d Signifying, that there was no greater power in the world then his was.

¶ Or, thou wast lift up.

¶ That is, of Nebuchad-nezzar, who after ward was the monarch, and only ruler of the world.

¶ Hee by is signified the destruction of the power of the Assyrians by the Babilonians

¶ The deepe waters that caused him to moue to his (meaning his great abundance and pouer) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he referreth forth other kings and princes which are dead as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was. b Reads Chap. 28. 14.

k That is, prophesie, that they shall be cast downe: as the Lord giueth his Prophets power both to plant and to destroy by his word, read Ier. 1. 10. Have not other kingdoms more, though I haue not thought of it? m This is Egypt. To make the matter more sensible, he bringeth in Pharaoh whom the dead had met and marcellus had read Ier. 14. 9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Capadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honorably buried with their armour and figures of honour.

r The Kings of Babylon.

s As the wicked reioice when they see others partakers of their miseries. t I will make the Egyptians afraid of me, as they caused other to feare them.

Egypt, and k cast them downe, *even* them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whome dost thou passe in beautie? goe downe and sleepe with the vncircumcised,

20 They shall fall in the middes of them that are slaine by the sword: shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is o^e Elam and all his multitude round about his graue. all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be leared in the land of the p^r liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them that be slaine.

26 There is u^e Meshech, Tubal, and all his multitude: their graues are round about them: all these vncircumcised were slaine by the sword though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant of the vncircumcised that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layd their swords vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layde by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the Princes of the North, with all the Zidonians, which are gone ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall bee comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, sayth the Lord God.

32 For I haue caused my v^e feare to be in the land of the liuing: and he shall be laid in the mids of the vncircumcised with them, that are slaine by the sword, *even* Pharaoh and all his multitude sayth the Lord God.

C H A P. XXXIII.

The effect of the gouernours and ministers, 14. the strength of the

them that desire, and holdeth fast with the promise of mercy. 30 7 be a vna of the Lord against the mockers of the Prophet.

Againe, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and wil not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquity, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.

9 Neuertheless, if thou warne the wicked of his way to turne from it, if he do not turne from his way, he shall die for his iniquity, but thou shalt deliuer thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus sayes y^e Lord God, if your transgressions and our sinnes be vpon vs, and wee are confounded because of them, how should wee then liue?

11 Say vnto them, As I liue, sayth the Lord God, if I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man say vnto the children of thy people, The righteousness of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousness in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if hee trust to his owne righteousness, and commit iniquitie, all his righteousness shall be no more remembered, but for his iniquitie that he hath committed, hee shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, if hee turne from his sin, and doe that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue and not die.

16 None of off his finnes that he hath committed shall be mentioned vnto him: because he hath done that.

1 Of their euill. 2 Hee liueth that the people ought to haue continual by gouernours and teachers which may haue care ouer them, and euer watch them and euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchman blow the trumpet, and then he will not obey, hee shall deserue double punishment.

c Chap. 3. 17. d What teacheth that hee receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

e The watchman must answer for the blood of all that perish through his negligence.

f Thus the wicked when they heare Gods iudgements for their finnes, desire of his mercies and ministration.

g Reade Chap. 18. 23.

h Reade of this righteousnesse, Chap. 18. 23, 24.

i Herely hee admonisheth all those of hypocricie, which present themselves with good works, and yet declare not themselves such by their faith, that is, in obeying Gods commandments and by godly life.

that which is lawfull & right, he shall surely live.
17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked retourne from his wickednes, and doe that which is lawfull and right, hee shall live thereby.

20 Yet yee say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of our captiuitie, in the tenth month, and in the fifth day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The Cities are smitten.

22 Now the hand of the Lord had bene vpon mee in the euening afore hee that had escaped came, and had opened my mouth: vntill hee came to me in the morning: and when hee had opened my mouth, I was no more dumme.

23 Againe the word of the Lord came vnto me, and said,

24 Some of man, these that dwell in the desolate places of the land of Israel, talke and say, An Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Therefore say vnto them, Thus saith the Lord God, Ye eat with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possess the land?

26 Ye lean vpon your o s words: ye worke abomination, and yee desire euery one his neighbours way: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the castles, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste because of all their abominations; that they haue committed.

30 Al O thou son of man, the children of thy people that p talke of thee by the wals and in the doores of houses, & speake one to another, euery one to his brother saying, Come I pray thee, and heare what is * word that cometh from the Lord.

31 For they come vnto thee, as the people wersh to come: and my people be before thee, and heare thy words, but they will not doe them: for with their mouths they make * ieaftes, and their heart goeth after their couetousnesse.

32 And I, thou art vnto them, as a licting song of one that hath a pleasing voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

2. A mist the shepherds that despise the flocke of Christ, and seeke their ouerregard. 7 The Lord sayeth that he will visite his flocke, and will gather them together. 23. He prophesie of the true shepherde Christ, and will bring peace.

And the word of the Lord came vnto me, saying:

1 Sonne of man, prophesie against the shepherds of Israel, prophesie and say vnto them, Thus sayeth the Lord God vnto the shepherds, * Woe be vnto the shepherds of Israel, that feede them selues: should not the shepherds feed the flockes?

2 Ye eate the fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

3 The weak haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

4 And they were scattered without a shepherd: and when they were dispered, they were deuoured of all the bestes of the field.

5 My sheepe wandred thorow all the mountaines, and vpon euerye his hill: yea my flocke was scattered thorow all the earth, and none did seeke or search after them.

6 Therefore ye shepherds, heare the word of the Lord.

7 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the field hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde them selues, and fed not my sheepe,

8 Therefore, heare ye the word of the Lord O ye shepherds.

9 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe after their hatids: and cause them to cease from feeding the sheepe: neither shall the shepherds feed them selues any more: for I will deliuer my sheepe from their mouths, and they shall no more deuoure them.

10 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

11 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & will deliuer them out of all places, whete they haue been scattered in: the cloudie and darke day,

12 And I will bring them out from the people, and gather them from the countreys, & will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the country.

13 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

14 I will feede my sheepe, and bring them to their rest, saith the Lord God.

15 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, & will strengthen the weak, but I will destroy the fat, and the strong, and I will feede them with iudgement.

16 Also you my sheepe, thus saith the Lord God, behold I iudge betweene sheepe and sheepe, betwene the rammes and the goats.

17 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but yee must tread downe with your feet the residue of your pasture:

1. For the shepherds be meant the King, the Magistrates, Priests, and Prophets.

2. Ye seeke to enrich your selues by their commodities, and to spoile the riches and substance.

3. He describeth the office & duties of a good pastor who ought to loue and succour his flocke, and not to be cruell toward them.

4. For lacke of good gouernment and doctrine they perished.

5. By destroying the couetous shepherds, and restoring true shepherds, wheret we haue a signe fo to see God iudiceth true preachers, who both by doctrine and life labour to feed his sheepe in the best pastures of his word.

6. In the day of christianisation and miseric: and this promise is to comfort the Church in all dangers.

7. Meaning, such as lift vp themselves to beare their brethren, & thinke they haue no need to be gouerned by me.

8. That is, by putting difference betwene the good and the bad, and to giue to either as they deserve.

9. By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not attribute to the power ill they had corrupted it.

* Chap. 18. 3.

When the Prophet was led a way captiue with Iecabiah.

K I was iudged with the Spirit of prophesie, Chap. 1. 2.

1. Wheteby is signified that the ministers of God cannot speak till God giue them courage, and open their mouths, Chap. 24. 37. and 29. 22.

Ephel. 6. 19. m. That the wicked thinke themselves more worthy to enjoy Gods promises then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

n. Contrary to the Law, Leuit. 17. 14. o. As they that are ready hillo to shed blood.

* Chap. 7. 24. and 24. 11. and 30. 6, 7.

p. In desition.

q. This declareth that we ought to heare Gods word with faith zeale and affection, that we should in all points obey it, else we abute the word to our owne condemnation, and make his ministers as though they were idle: to seeke mens foolish fantasies, for pleasures, and loue of iug.

and to have drunke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye have troden with your feet, and drinke that which ye have troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euē* I will iudge betweene the fat sheepe and the leanne sheepe.

21 Because yee haue thrust wide and with shoulder, and pusht all the weakē with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will fer vp a shepheard ouer them, and he shall feed them, *euē* my seruāt k̄ Dauid, he shall feed them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruāt Dauid shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will caue the euill beasts to cease out of the land, and they shall l' dwell safely in the wilderness, and sleepe in the woods.

26 And I will fet them, as a blessing, euē round about my mountaine and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the ^m tree of the felde shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall knowe that I am the Lord, when I haue broken the coards of their yoke, and dissolved them out of the handes of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the bestes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a ⁿ plant of renowne, and they shall be no more confumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euē* the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

^a The destruction that shall come on mount Seir, because they troubled the people of the Lord.

M Ooreuer, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* b iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou ^c hate blood, euē blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, & cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his flaine men in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not ^d returne, and yee shall knowe that I am the Lord.

10 Because thou hast said, These two nations and these two countreyes shall be mine, and we will possessie them (seeing the Lord was there)

11 Therefore as I liue, saith the Lorde God, I will euē doe according to thy wrath, and according to thine indignation, which thou hast vied in thine hatred against them: & I will make my selfe knowne among b them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy bla phemies which thou hast spoken against the mountaines of Israel, saying, They lie wast, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe that I am the Lord.

CHAP. XXXVI.

⁸ He promises to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, as to be ascribed to the mercies of God, and not vnto their desertings. 26 God reuents our hearts, if we may walke in his commandments.

A L O thou sonne of man, prophesie vnto the ^a mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, because the ^a enemy hath said against you, Aha, euē the ^b his places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and ^c tongues of men and vnto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God of the mountaines, & to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in desolation of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation, haue I spoken against the residue of the heathen, & against all Idumea, which ^d haue taken my land for their possession, with the ioy of all their heart, and with de pightfull minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are

^d To wit, to these former citate.

^e Meaning Israel and iudah.

^f And so by blessing against Gods people they should

^g be about to reioyce him out of his

^h owne possession.

ⁱ As thou hast done cruelly, so shalt thou be cruelly

^k handled.

^l Showing that when God punisheth the enemies,

^m the enemy ought to consider that hee

ⁿ hath a care oner, and to praise his Name, and to

^o praye: and also that the wicked

^p reuents though there were no

^q God, till they ceale his hand to their

^r destruction.

⁸ Chap. 6. 2.

^a That is, the Idumean.

^b That is, Ierusalem, which Ior Gods promises

^c was the chiefest of all the world.

^d Ye are made a matter of talke and derision to all the world.

^d They appointed with themselves to haue it, & therefore came with

^e Nebuchad nezz. 2 against Ierusalem for this purpose.

^f Because you haue bene a laughing stocke vnto them,

^g By making a foulemeche, reade Chap. 20. 5.

^k Meaning Christ of whom Dauid was a figure, Ier. 30. 9. hoi. 3. 5.

^l This declarerth that vnder Christ the flocke should be truly deliuered from sinne and hel, and so be faithfully preferred in the Church, where they should neuer perishe in The fruits of Gods graces shall appeare in great abundance in his Church.

^m That is, the root that shall come out of the roote of I. hui, I. hui. 1. 1.

^a Where the Idumeans dwelt.

^b When by their punishment I called them from their iniquitie. ^c Except thou repent thy former cruelty.

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall shoute forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will come vnto you, as I ye shall telle it and soes, 10 And I will multiply the men vpon you, as all the house of Israel wholly, & the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increas, and bring forth fruit, and I will cause you to dwell in the cities, and I will bestowe benefits vpon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, as my people Israel, & they shall possess you, and ye shall be their inheritance, and ye shall no more henceforth deprime them of me.

13 Thus saith the Lord God, Because they say vnto you, Thou hast denouret vp men, and hast bene a waiter of thy people,

14 Therefore thou shalt denoure men no more, neither write thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the fame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came vnto me, saying,

17 Some of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles wherewith they had polluted it.

19 And I scattered them among the heathen, and they were disperd thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred into the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your lakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen, whither they went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I power cleane water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and yee shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for you, and will increase it, and I will no more famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your own wicked wayes, and your deeds that were not good, & shall iudge your selues worthy to haue bin destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your lakes, saith the Lord God: therefore, O ye house of Israel be ashamed and confounded: for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleand you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay wast in the sight of all that passed by.

35 For they saide, This waste land was like the garden of Eden, and these waste land, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 The prophesie the bringing againe of the people, being in captivity. 26 He sheweth the vision of the carcase: which the two

1 He heard of the Lord was vpon me, & caried mee out in the spirit of the Lord, and set mee downe in the mids of the field, which was full of bones.

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Some of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto mee, Propesie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, loe, the sinewes, and the flesh grew vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Propesie vnto the

g God declareth his mercies, and goodnesse toward his Chosen who shall remember his cures when he destroyeth his enemies.

h Which was accomplished vnder Ciriathaim whom all these enemies did destroy them. i That is, vpon the mountaines of Ierusalem. k This charge was imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

27. 28. 29. 30. 31. 32.

I And therefore would not suffer my Name to be had in contempt, as the heathen would hauee prophced me, if I had suffered my Church to perish. m This excludeth from a small dignitie and meane to deterr any thing by, seeing that God reuereth the while to him selfe, and that one ly for the glory of his holy name. n That is, his spirit, hereby here forth in the heart, and regenerate. o his. 161. 44. 3. * Jer. 31. 29. chap. 1. 19.

o Under these abundance of temporal benefits he couereth the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the folle or pleuritisse of the earth, that any country is rich and abundant, but only to Gods mercies, as his plagues and curses declare, when he maketh it barren.

r He sheweth by a great miracle that God hath power, and also will deliue his people from their captiuitie in as much as he is able to giue life to the drie bones and bodies, and raise them vp againe.

windes

b Signifying, all pees whereas the Itraelies were scattered: that is, the faithful that be brought to the same vntie of spirit and doctrine, wherefoer they are scattered thorow the world.

winde: prophesie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure winds, O breath, and breathe vpon these flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feere, an exceeding great armie.

11 Then he said vnto mee, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophesie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall knowe that I am the Lord, c when I haue opened your graues, O my people, and brought you out of your sepulchres,

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your own land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a peece of wood, and write vpon it, Vnto Judah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioine them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be in mine hand.

20 And the pieces of wood which thou writest, shall be in thine hand, in thine sight.

21 And I say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shall be king to them all, and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will faue them out of all their dwelling places, wher-in they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant, shall be King ouer them, and they all shall haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, and they shall dwell therein, euen they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be

their Prince for euer.
26 Moreouer, I will make * a coucnant of peace with them, it shall be an euerslasting coucnant with them, and I will place them, and multiply them, and will let my Sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie them: when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

¶ The prophesie that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came vnto me, saying,

22 Sonne of man, set thy face against * Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine hoste, both horses, and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers and shields, all handling swords.

5 They of Paras, of Cush, and Phit with them, euen all they that beere shield and helmet.

6 Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe and make thee readie, both thou, and all thy multitude that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yest they haue bene brought out of the people, and they shall dwell all faile.

9 Thou shalt ascend and come vp like a tempest, and shalt bee like a cloud to cover the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke * euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no welled towers: I will goe to them that are at rest and dwell in safetie, which dwell all without walles, and haue neither barres nor gates.

12 Thinkinge to spoile the pray, and to take a bootie, to turne thine hand vpon the desolate places that are new inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons the east shall say vnto thee, Art thou come to spoile the pray? hast thou gathered thy multitude to take a bootie? to carry away siluer and gold, to take away goods, and to spoile a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel shall dwell safe, shalt thou not know it?

¶ Psal. 99. 4. and 116. 2.

a Which was a people that came of Magog the son of Iaphet, Gen. 10. 2. Magog also here signifies a certain countrey, so that by these two countreys, which had the government of Grecia and Italy, be meant the principall enemies of the Church, Reuel. 18. 8. Hee threateth that the enemies should be destroyed, thus against the Church, but it should be so to their owne destruction. c The Persian, Ethiopians and mens of Africa. d Gomer wastabyles Iouane, and Togamah the Ioune of Gomer, and are thought to be they that inhabited Affaniamer. e Signifying that all the people of the world should assemble them. f They against the Church and Christ their head. g Or, signifying the land of Israel. h That is, to molest and destroy the Church. i Meaning, Israel, which had now bene destroyed & was not yet built againe: declaring hereby the simplicity of the godly, who seeke not to come to moule themselves by outward force, as to depend of the proud, and soundness of God. b One enemy shall enue another, because every one shall thinke to haue the spoile of the Church. c Shall not thou spee thine occasions to come against my Church when they dispute with thee?

c That is, when I haue brought you out of their places and to uoca where you are captiues.

d Which signifieth the ioyning together of the two booties of Israel, and Iudah.

e Thariz, the house of Israel.

¶ Iohn 10. 16.

¶ 1. a. do. 11. i. 1. 1. 33. s. chap 34. 23. dan. 9. 24.

f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

15 And come from thy place out of the North parts, thou and much people with thee? *all ball ride vpon horses, euen a great multitude and a mighty arme.*

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beasts of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be overthrowen, and the staires shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with persistence, and with blood, and I will cause to raie vpon him and vpon his bands, and vpon the great people that are with him, a fore raine, and hailstones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 Hee searcheth the vision of Gog and Magog. 11 The graues of Gog and his hoste. 17 They all bee deuoured of birds and beasts. 23 Wherefore the houle of Israel a captiue. 24 Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and I leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel.

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will giue thee vnto the birds and to euery feathered soule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the ctyes, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollure mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall e goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, sayeth the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall caue them that passe by, to stop their noses, and there shall they burie Gog with all his multitude, and they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually thorow the land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it, they shall reach to the end of seuen moneths.

15 And the traualers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered soule, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eat flesh, and drinke blood.

18 Yee shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lames, and of the goates, and of bullockes, men of all fat beasts of Bathan.

19 And ye shall eat fat till yee be full, and drinke blood till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the houle of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the houle of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleaneffe, and according to their transgressions haue I done vnto them, and hid my face from them.

k Meaning in the last age, and from the coming of Christ vnto the end of the world. I signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.

m Hereby be declared that none at this time can come to the Church, whereof they haue not beene advertised before time, to teach them to endure all things with more patience, when they know that God hath bin ordained.

n All meues whereby man should thinke to save himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

p Chap. 36.23. and 37.28.

a Or destroy them with sixe plagues, as Chap. 38.22.

b Meaning, that by the vertue of Gods word, the enemy shall be destroyed where-soener he assaulteth his Church.

c That is, among all nations where the enemies of my people dwell, because they were so farre separate.

d There is this plague in tolye deuoured in my councill, and cannot be changed. e. After this destruction the Church shall haue great peace and tranquillity, and bene all their weapons, because they shall no more feare the enimie: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome.

f Which declareth that the enemies shall haue a horrible fall. g For the sinke of the exaltes. I Or of the multitude of Gog. h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

k Or, multitude.

k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shall know that they overcame not my people by their strength, neither yet by the weakness of mine arme, but that this was for my peoples sines.

25 There ore thus saith the Lord God, Now will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holie Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue tran gressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many Nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the month, in the fourteenth yeere after that the Citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither,

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountain, whereupon was as the building of a Citie,

toward the South.

3 And he brought mee thither, and behold, there was a man, whose similitude was to look to, like braffe, with a linnen thred in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto mee, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon al that I shal shew thee, for to the intent that they might be shewed thee, art thou brought hither: declare al that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of sixe cubits long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the stairs thereof, and measured the poste of the gate, which was one reed broad, and by the other poste of the gate, which was one reed broad.

7 And each chamber was one reed long, and one reed broad, and betweene the chambers were fine cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then meaured he the porch of the gate of eight cubits, and the posts thereof, of two cubits, and the porch of the gate was inward.

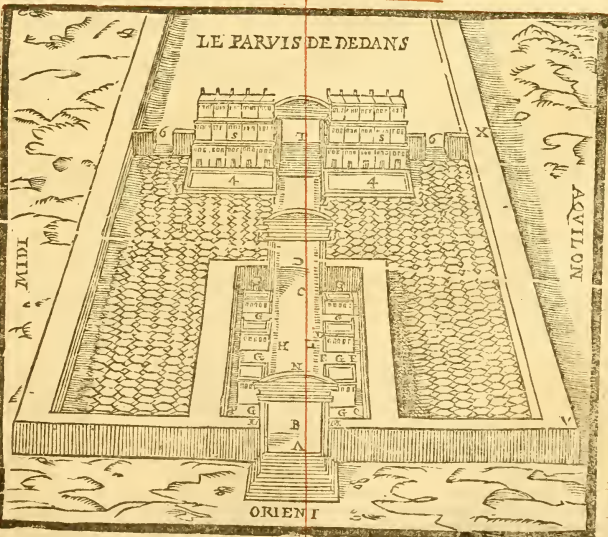
b Which was an Angel in forme of a man, that came to measure out this building.

Or, ystrochid.

Or, upper post.

Or, penifer.

THE DESCRIPTION OF THE FIGURE which beginneth, verſe 5.



Verse 5. The wall that compasseth about the Temple and the Court as appeareth in the second, and in the great figure, A. B. The thickness of the wall was sixe cubites: for so long the reed was.

A. C. The height of the wall, which was sixe cubites, this wall contained 2000 cubits, that is, on the East side 500.

C. H. And on the North side 500. H. I. As much on the South side.

C. K. And 500. on the West side. I. K. This wall did separate the Temple from the citie, Chap. 41. 20.

Verse 6. This gate in the great figure was made in the middle of the wall, into the which appeared a figure of a man, they see in the porch: here are sixe chambers, F, which posts are closed in the wall, G.

Verse 7. F. F. G. The length of the chambers, G.

breadth. E. O. G. The space of five cubits betweene the Chambers, and so much space was on this side, and beyond the threshold inward to the porch was sixe cubits. A. B. B. C. The porch.

Verse 8. C. D. The upper posts. H. I. The breadth of the porch, B. C. The length of the porch, which was inward.

Chambers, and so much space was on this side, and beyond the threshold inward to the porch was sixe cubits. A. B. B. C. The porch.

Verse 8. C. D. The upper posts. H. I. The breadth of the porch, B. C. The length of the porch, which was inward.

3 The Iewes counted the beginning of the yeere after two sorts: for their feasts, they began to count in March, and for their other affairs in September: so that this is to be understood of September. Or, visions of God.

Le Parvis de dedans: or, The inner Court.

Verse 11. I Me the breadth of the gate, and the height A. N.
Verse 12. The face betwixt the chambers as a little palace. O
Verse 13. The breadth of the whole porch from the vntmost chamber to the gate 25 cubits. P. Q.
In the 14. *Verse 14.* The breadth of the vntmost porch, or portico, or galleries which in all were 60 cubits: for every chamber halfe, and the threshold & lintell of the doore, eicher 12. R. figure. *Verse 15.* A. D. The fiftie cubits.
Verse 17. The outward court R. is called, because it was the outward court in respect of the Temple, as appeareth in 5. g. eac figure N. but it is the inner court in respect of the porch which hath bene destroyed. S. The 20 chambers, fiftene on a side. The roundle gates, which are by the great gate. T.
Verse 19. The lower gate A. which is a seven steps, and the gate within e. h. T. betweene A. T. were 100 cubits, and had as much from south to North X. *Verse 10.* This muſt be considered in the great figure. The outward court in respect of the Temple. M. R. the North side. The porch 23. S. The court without T. The length of the porch with the chambers 25 in the East side X. V. The breadth 25 cubits X. Z.
Verse 12. The gate of the inner court. N. or againſt the gate of the outward court East toward the East C. an hundred cubits B. *Verse 14.* The South gate of the great figure. A. D. The outward court. e.
Verse 17. The inner court gate. I. An hundred cubits. D. Each was the length of a court in this chambers.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entry of the gate ten cubites, and the height of the gate thirtee cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were fixe cubits on this side, and fixe cubits on that side.

13 Hee measured then the gate from the rooffe of a chamber to the top of the gate: the breadth was fiue and twentie cubites, doore againſt doore.

14 Hee made also postes of threecore cubites, and the postes of the court, and of the gate, had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within, were fiftie cubites.

16 And there were narrow windowes in the chambers, & in the postes within the gate round about, and I knewe to the arches: and the windowes went round about with in: and vpon the postes were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtee chambers were vpon the pavement.

18 And the pavement was by the side of the gates our againſt the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof, and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looked toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood our againſt the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them, and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to

gate toward the South an hundred cubites.

28 And he brought mee into the inner court by the South gate, and hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiue cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vnter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to the measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vnter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were toward the vnter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entry thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, euen eight tables, wherevpon they slew their sacrifice.

42 And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite high: wherevpon also they layd the instruments wherewith they slew the burnt offering, and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North,

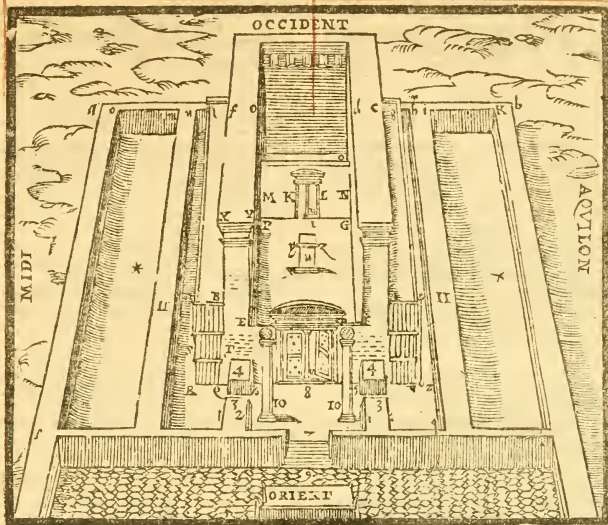
Verse 28. The inner court G. The eight steps are hid with the buildings, but they are like them of the East gate Q. for all the courts were of one measure, quantitie and fashion.

Verse 29. The inner court on the East side N. And fo in all hee maketh fixe courts, two on the East side, two on the North, and two of the South side, looke in the great figure.

Verse 38. Hee speaketh of fixe chambers, which were in the porch of the inner court on the North side L. The entry of the chambers, that is, the doores were vnder the vpper postes on postes, which hanged over the chambers, as also did over the gate. Looke in the great figure. *Verse 39.* In the porch of the inner court were foure tables K, and as many in the outward court S. a cubite and a halfe long, and as broad, and one cubite high.

Verse 44. The chambers in the inner porch on the North side for the fingers L. but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike likewise on the South side. The Prophet was now in the East court where he saw the Altar measured, and described one or two of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



Vers. 45. He spake of the two rows of chambers, which were in the inner court N, whereof they on the South side were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O, were East & by North. These must be seen in the great figure, *Vers. 47.* The Altar p.

Vers. 48. He entered by the gate Q, to come into the porch of the Temple R. The which Temple is here described more by understanding. *Vers. 49.* The length of the porch was twenty cubites, and the breadth eleven cubites, and he brought me by the steps whereby they went up to it, and there were pillars by the postes, one on this side, and another on that side.

Vers. 1. The upper postes or pedestals, mea in the tops of the chambers on the sides of the Temple A B. The second chamber G goeth out more then the East B, and the third A more then the second.

45 And he said vnto me, This chamber whose prospect is toward the South, *u* for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, *u* for the Priestes that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leni, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, *even* four square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, six cubites on this side, and six cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twenty cubites, and the breadth eleven cubites, and he brought me by the steps whereby they went up to it, and there were pillars by the postes, one on this side, and another on that side.

enlarge, because the things here mentioned, might the better be understood. *Vers. 18.* By the postes of the porch hee meant the wall which was six cubites thick on either side of the aliey or porch 1, 2. The two little gates in the side of the porch 1, 4, which wereto goe to the Priestes chambers that were by the Temple A B. *Vers. 49.* The length of the porch 20. cubites 6. And the breadth eleven 7. 8. The steps whereby the Prophet came into the porch of the Temple. 9. 7. the two pillars 10.

CHAP. XII.

1 The disposition and order of the buildings of the Temple, and the other things therein contained.

Afterward, hee brought mee to the Temple, and measured the postes, six cubites broad on the one side, and six cubites broad on the

other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were six cubites on the one side, and six cubites on the other side, and he measured the length thereof forty cubites, and he measured the breadth twenty cubites.

3 Then went hee in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites, and the breadth twenty cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, six cubites, and the breadth of every chamber four cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for 5 chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the faire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

and 1 N, which make in all twenty cubites. *Vers. 4.* The length on every side G O: for it was square. *Vers. 5.* The first chamber, was four cubites thick. The second 6 5 4, and the third six A B. They were twelve cubites high: eight cubites broad, but may easily be conuicted.

Vers. 2. The breadth of the entrie or gate ten cubites, C D. Six cubites from the Temple wall to the gate on either side E C, D F. The length of every cubite from the Temple wall to the most holy place 8 1. The breadth of the Temple twenty cubites E F, or G. Hee speaketh not here of the height: therefore it is made of thirty cubites according to Salomons. *Vers. 3.* The Angel went into the most holy place, or this house of the wall H I. There were six cubites K L. The breadth on either side the wall 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 8. The foundations of six cubits, mea- ing the hie, hamber was so, and e neither frontance seeme to be like-wise by a perpendiclar line of six pinnets B Z.

Ver. 9. The chamber without was the chamber, and fift that chamber the wall was but five cubits thicke, B X Y, for downward it was five, Q 6.

Ver. 10. The chambers on the one side were distant from them on the other side twenty cubits which was the breadth of the Temple.

Ver. 11. The doores on the North V, and they on the South side, toward the South V, there was an alley of five cubits round about the Temple V Z, and was so closed with a wall R T.

Ver. 12. The building, or the great place compassed with a wall of five cubits, and was further off the Temple than the alley or separate place, and thus more plainly set forth in the great figure.

Ver. 16. He describeth whatfoe- work was of stone bottom to the top, was covered with wood on the East, South, and North side.

Ver. 22. The altar was three cubits high Y X, and two cubits long Y Z.

8 I saw also the house high round about the foundations of the chambers were a full reede of five great cubits.

9 The thicknesse of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was the wide-nesse of twenty cubits round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubits round about.

12 Now the building that was before the separate place toward the West corner, was twenty cubits broad, and the wall of the building was five cubits thicke round about, and the length nine cubits.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East was an hundred cubits.

15 And he measured the length of the building, ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubits with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, filled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from above the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto above the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude, and forme of the Sanctuary.

22 The altar of wood was three cubits hie, and the length thereof two cubits, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, open two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, was the North doore, and it was fifty cubits broad.

3 Ouer against the twenty cubits which were for the inner court, and ouer against the pavement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp theie, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, vnto the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fifty cubits long.

8 For the length of the chambers that were in the vtter court, was fifty cubits, and loe, before the Temple were an hundred cubits.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they and as broad as they: and all their entrie were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entret.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests, that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things and the meate offerings, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought mee forth toward the gate, whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rode, five hundred reedes, euen with the measuring reede round about.

17 He measured also the North side, five hundred

Ver. 8. Having described the length and breadth of the Temple, hee cometh in the outward court on the North side. T. This appeareth in the great figure. He brought me into the chamber, that is the row of chambers which were toward the separate place Westward.

Ver. 2. Hee meeth that 5 North was an hundred cubits long x y, and in breadth fifty b z.

Ver. 4. This gallery appeareth in the great figure by the number 12.

Ver. 5. These chambers were contrary fashioned to the other of the Temple.

Ver. 8. So that the wall for the chamber, of the outward court & the wall of the inner, was eithe five cubits, and the whole court an hundred.

Ver. 9. Vnder these chambers were entrie, or doores to passe fro one place to another, which are noted euer by 2 in the great figure.

Ver. 10, 11. The chambers of the East court M were like to the chambers of the North court.

Ver. 12. Which chambers were in the East gate toward the North and South 3, and toward the separate place or back building 4, which chambers are called holy, because they were by the Temple.

drech thereof, *even* with the measuring reede round about.

18 And he measured the South side five hundred reeds with the measuring reed.

19 Hee turned about also to the West side, and measured five hundred reeds with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, five hundred reeds long, & five hundred broad to make a separation betwene the Sanctuary, and the prophane place.

C H A P. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee measurith the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 Hee is commanded also to call them againe to repentance.

Afterward hee brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *even* as the vision that I saw when I came to destroy the cite: and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp, and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Son of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defle mine holy Name, neither they nor their kings by their fornication, nor by the carkeises of their kings in their h'e places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall betwene mee and them) yet have they defiled mine holy Name with their abominations that they have committed: wherefore I have contum'd them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from mee, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the pattern.

11 And if they be ashamed of al that they have done, shew them the forme of the Houe, and the pattern thereof, & the going out thereof, and the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the Lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof & do them.

12 This is the description of the house, it shall be upon the top of the mount: all the limits therof round about shall be most holy. Behold, this is the description of the House.

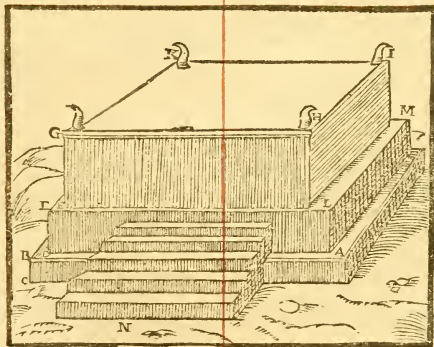
13 And the e are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, *even* the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatries. d Hee alludeth to Awron & Madaian who were executed in their gardens to neere the Temple, and there had erected vp an obelisk to their idolies.

† Ebr. Law.

Verf. 12. The mid or bottome A which was a cubite: B C and a cubite broad B D.

THE FIGURE OF THE ALTAR.



Ver. 14. The lower piece which standeth on y^e bottom, and is the middlemost place, and under the highest is two cubits, D E The breadth one cubite E F From the little piece which was y^e second to the highest are cubites F G. Ver. 15. Four cubites measuring the higher part of the altar F G. Verf. 16. Length and breadth G H. 1K. Which note also the 4 corners of the altar.

edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubits, and the breadth one cubite, and from the little piece to the great piece shall be foure cubits, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpwrd shall be foure hornes.

16 And the altar shall be twelue cubites long, and twelue broad, and foure square in the foure

corners thereof.

17 And the frame shall be fourteen cubits long, and fourteen broad in the foure square corners thereof, & the border about it shall be halfe a cubit, and the bottome thereof shall be a cubit about, and the steps thereof shall be turned toward the East.

18 ¶ And hee said vnto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the

Verf. 17. The frame whereupon the high piece standeth is fourteen cubits: for on every side it is longer by a cubite then the uppermost E L. 1 K.

the Leuites, that be of the seede of Zadok, which approach vnto mee, to minister vnto me, with the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleane it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleane the altar, as they did cleane it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord and the Priestes shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, vpon the eighth day & so forth, the Priestes shall make your burnt offerings vpon the altar and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh, 9 His are to be admitted to the seruice of the Temple, and was to be refused.

Men hee brought mee toward the gate of the outward Sanctuary, which turneth toward the east, and it was shut.

2 Then said the Lord vnto me, This gate shall be a shut, and shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himself shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 Then brought hee me toward the North gate before the House: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, I marke well & behold wth thine eyes, & heare with thine eares all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, and marke well the entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, one to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominations,

7 Seeing that wee haue brought into my Sanctuary: It angers vncircumcised in heart, & vncircumcised in flesh to be in my Sanctuary, to pollute mine house, when ye offer my bread, saith the Lord, and blood, and they haue broken my couenant, because of all your abominations,

8 For ye haue not kept the ordinances of mine holy things: but you your duties haue let vs to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall come into my Sanctuary, of any stranger that

is among the children of Israel.

10 Neither yet the Leuites that are gone back from me when I saul went astray, which went astray from me after their idols, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idols, and caused y^e house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most Holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they are in y^e gates of the inner court, & within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loyns: they shall not gird themselves in the sweating places.

19 But when they goe forth into the vtter court, then to the vtter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shau^e their heads nor suffer their locks to grow long but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their w^{id}ues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference between the holy & prophane, and cause them to discern betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements, and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile themselves, except at their father or mother, or sonne, or daughter, brother or sister that hath had yett no husband: in thele may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering saith the Lord God.

d The Zenites which had committed idolatry were put from their dignitie and would not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue the inferiour officers, as to watch and to keepe the doores, reade King. 27. 9.

Which obserued the law of God, and fell not to idolatry.

f As did the idols and heathen.

* Leuit. 10. 9.

* Leuit. 21. 13.

* Leuit. 22. 2. 11.

g They may be at their buriall, which was a defiling.

† Ebr. his his hand.

† West. The East gate is in the Great figure.

a Meaning from the common people, but not from the Priests, nor the Peinne, read Chap. 46. 8. 9.

† Ebr. set shine to it.

b For they had brought idolaters which were of other countries to teach them their idolatry, chap. 23. 10. c Ye haue not receiued vnto me according to my law.

¹ Deut. 18. 1.
² Num. 18. 10.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

¹ Exod. 13. 2.
and 22. 29.
and 24. 19.
num. 13. 13.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

30 * And all the first of fall the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

¹ Exod. 21. 31.
Leui. 22. 8.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

¹ *One of the land of promise are three separate sinne portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the King, the fourth to the Prince. 9 An exhortation to the heads of Israel. 10 Of weights and measures. 11 Of the first fruits &c.*

Minheritaunce, ye shall offer an oblation vnto the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad. this shall be holy in all the borders thereof round about.

¹ Of all the land of Israel, the Lord only requirith this portion for the Temple and for the Priests, and for the Citie, and for the Prince.

2 Of this there shall be for the Sanctuary five hundred length, with five hundred breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, & five and twenty thousand long our against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitye thereof shall be after the Homer.

12 * And the shekel shall be twentie Gerahs,

and twenty shekels, and five and twenty shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and yee shall give the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer for ten Baths fill an Homer)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the solemne feasts, and in the new moones and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offering and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleinte the Sanctuary.

19 And the Priest shall take of the blood of the sin offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou doe the seventh day of the month, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, yee shall haue the Passouer, a feast of seven daies, and ye shall eate vneleuened bread.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven daies of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rammes without blemish daily for seven daies, and an hee goate daily for a sinne offering.

24 And hee shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for seven daies, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. LXVI.

¹ The sacrifices of the sin bath and of the new moones. 8 Those from which doores they shall goe in, or come out of the Temple, &c.

Thus saith the Lord God, the gate of the inner court that turneth toward the East, shall be shut the fixe working daies: but on the Sabbath it shall be opened, and the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

¹ That is three score shekels make a weight called Mina for he joyneeth these three parts to a Mina.

¹ Which was Nisan, containing part of March and part of April.

¹ Or, counte.

¹ Exod. 17. 10.
Leui. 23. 5.

¹ Read Exod. 29. 40.

¹ West. The inner court gate O. whereunto they went up by eight steps, as appeareth in the great figure.

¹ The Prophet sheweth that the heads must be first reformed aloe any good order can be stablished among the people. ² Ephah and Bath were both of one quantity since that Ephah contained in drie things that which Bath did in liquor, Leuit. 5. 11. 1. King. 5. 11. ³ Exod. 20. 13. ⁴ Leui. 27. 25. ⁵ Num. 5. 47.

shal worship at the threshold of the gate: after, he shall goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be fixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a gift: and the meate offering for the lambs, a gift of his hand, and an Hin of oyle to an Ephah,

6 And in the day of the new moone it shall be a yong bullocke without blemish, and six lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, *then* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs, according as his hand shall bring and an Hin of oyle to an Ephah.

8 And when the Prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entret in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entret by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

10 And the Prince shall be in the mids of them: he shall goe in, when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnitie the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, & to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the fixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, or a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his onnes, and it shall be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then shall it be his to theyre of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for their.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After he brought mee through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall seeke the treipasse offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then hee brought me forth into the vtter court, and caused me to go by foure corners of the court: and behold, in euery corner of the court there was a court.

22 In the foure corners of the court, there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one meature.

23 And there went a wall about them, *then* about the e four, and kitchenes were made vnder the wals round about.

24 Then sayd he vnto me, This is the kitchen where the ministers of the house shall seeke the sacrifice of the people.

thirty broad 8.9 & 7.9. Verse 23. About the walles of these were as kitchenes, were little chambers for the cookes, &c.

CHAP. XLVII.

The vision of the waters that came out of the Temple. 13 The coast of the land of promise another diuision thereof by vs.

Afterward he brought mee vnto the doore of the house: and behold, 2 waters issued out from vnder the threshold of the house Eastward for the forefront of the house toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, & brought me through the waters: the waters were to the knees: again he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and cau'd me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into the dead sea, they shall rune into another sea, and the waters shall be wholesome.

9 And euery thing that lieth, which moeth, whereof the riuer shall come shall liue, and there shall be a very great multitude of fish, because the waters shall come thither: for they shall be wholesome, and euery thing shall liue whether the riuer cometh.

Verse 19. He described the Priests chambers, which were at the side of the Temple toward the North: and so cometh to the place, which was on the West side. S. which were called the vtter court in respect of the inner court, as likewise, was the vtter court in respect of this inner.

¶ That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

Verse 21. The little court in euery corner, was forty cubites long, 7.8. and little courts, which

Verse 1. The doore of the Temple, &c. is out from vnder the threshold of the house toward the East, which came out of the South side, and ranne toward the East. Look in the great figure 11. a. Whereby are meant the spiritual all graces that should be gotten to the Church vnder the kingdom of Christ.

b. Signifying that the graces of God should neuer decrease, but euee abound in his Church.

c. Meaning the multitude of them that should be refreshed by the spiritual waters.

d. Shewing that the abundance of these graces should be so great that: all the world should be full thereof, which is here meant by the Persian Sea or Genesareth, and the Sea called Mediterranean, Zeck. 14.8.

e. The waters which of nature are salt, and wholesome, shall be made sweete and comfortable.

That is, as much as he will.

b. Meaning, as he shall thinke good.

Verse 9. He that entret in by the North gate, shall goe out by the South gate, and contrary, and in going forward they worshipped in the mids M.

f. Which was at the habite, Leuit. 25.9.

d. It be cometh with that portion that God hath assigned him as Chap. 45.8.

Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

B Which were cities at the corners of the salt or dead sea.

h They shall be hereof all forts, and in as great abundance as in the great ocean where they are bred.

i That is, the wicked and reprobate.

l Or, see for meat.

m Or, for brasen and forss.

n Gen. 48. 22.

o Gen. 12. 7, and 13. 6. & 15. 18. and 26. 4. dist. 34. 4.

p By the land of promise, he signifies the spiritual land whereof this waite a figure.

q Or, strife.

r Meaning, that in this spiritual kingdom there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the *f*ishers shall stand vpon it, and from En-gedi euen vnto *s* En-eglam, they shall spread out their nets: for their fish shall be according to their kindes, as the fish of *b* the maine sea, exceeding many.

11 But *i* the myrie places thereof, and the marishes thereof shall not be wholesome, they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side and on that side shall grow all *l* fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meate, and the lease thereof shall be for *l* medicine.

13 ¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherite the land according to the twelue tribes of *i* Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border *k* of the land toward the Northside, from the maine sea toward Hethlon, as men goe to *s* Zedadah:

16 Hamath, Berotah, Sibraim, which is betweene the border of *s* Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of *s* Hauran.

17 And the border from the sea shall be *s* Hazar, Enan, and the border of *s* Damascus, and the residue of the North Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure from *s* Hauran and from *s* Damascus, and from *s* Gilead, and from the land of *i* Israel by *i* Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall be toward *s* Teman, from *s* Tamar to the waters of *l* Meriboth in *s* Kadesh, and the riuer to the maine sea: so shall be the South part toward *s* Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of *i* Israel.

22 And you shall diuide it by *i* Lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of *i* Israel, they shall part inheritance with you in the mids of the tribes of *i* Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the cite, and of the Prience are returned.

NOW these are the names of the *3* tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of *s* Damascus Northward the coast of Hamath, euen from the East side to the West shall be a portion for *s* Dan.

2 And by the border of *s* Dan from the East

side vnto the Westside, a portion for *s* Aser.

3 And by the border of *s* Aser from the East part euen vnto the West part, a portion for *s* Naphthali.

4 And by the border of *s* Naphthali from the East quarter vnto the West side, a portion for *s* Manassah.

5 And by the border of *s* Manassah, from the East side vnto the West side, a portion for *s* Ephraim.

6 And by the border of *s* Ephraim, from the East part euen vnto the West part, a portion for *s* Reuben.

7 And by the border of *s* Reuben, from the East quarter vnto the West quarter, a portion for *s* Iudah.

8 And by the border of *s* Iudah from the East part vnto the West part shall be the oiling which they shall offer of fine and twenty thousand *s* reeds broad, & of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shall be of fine and twenty thousand long, and of ten thousand the breadth.

10 And for them, *1000* for the Priests shall be this holy oblation, toward the North side and twenty thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five & twenty thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sons of * *s* Zadok, which haue kept my charge, which went not astray when the children of *i* Israel went astray as the *s* Leuites went astray.

12 Therefore *1000* oblation of the land that is offered shall be theirs, as a thing most holy by the border of the *s* Leuites.

13 And ouer against the border of the Priests, the *s* Leuites shall haue fine and twenty thousand long, and ten thousand broad: all the length shall be fine and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the fine and twentie thousand, shall be a prophane place for the city, for housing, and for suburbs, and the cite shall be in the mids thereof.

16 And these shall be the measures thereof, the North part six hundred and foure thousand, and the South part six hundred and foure thousand, and the East part six hundred and foure thousand, and the West part six hundred and foure thousand.

17 And the suburbs of the city shall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, & ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the cite.

19 And they that serue in the city shall be of all the tribes of *i* Israel that shall serue therein.

b That is the portion of the ground which they shall separate & appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prience, and for the cite.

* Chap. 44. 13.

e Meaning, that it should be square.

a The tribes after that they entered into the land vnder Iosua, diuided the land for some what ouer wife then is here set forth by this vision.

d Every way it shall be five and twenty thousand.

20 All the oblation shall be five and twenty thousand, with d five and twenty thousand : you shall offer this oblation four square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the prince on the one side, and on the other of the oblation of the Sanctuary, and of the possession of the citie, ouer against the five and twenty thousand of the oblation toward the East border, and Westward ouer against the five and twenty thousand toward the West border, ouer against shall be for the portion of the prince : this shall be the holy oblation, and the house of the Sanctuary shall be in the middes thereof.

22 Moreover, from the possession of the Levites and from the possession of the citie, that which is in the mids shall be the princes : betweene the border of Iudah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus : from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side toward Temath, the border shall be euen from g Tamar, vnto the waters of Meribath in Kadesh, and to the riner that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the Northside five hundred, and foure thousand measures.

31 And the gates of the citie shall be a ter the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundred and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day shall be, The Lord is there.

f Which is heard taken for Idumea, g Which was Leicho the citie of the palme trees, h Meaning Nilus that runneth into the sea, called Mediteranean.

e So that Iudah was on the North side of the Princes and Levites portions, and Benjamin on the Southside.

† Ebr Zebulun, shammah.

DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church, are most lively beere set forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions great them Prophets, as Ezekiel, and Daniel, whom he aduised with such graces of his holy spirit, that Daniel aboue all other had most speciall revelations of such things as should come to the Church, such from the time that they were in captiuitie to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Emperors of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times when vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishing thereof; moreover he sheweth Christ's office and the cause of his death, which was by his sacrifice to take away finnes, and to bring everlasting life. And as from the beginning God euer exercised his people vnder their off, so he teacheth here, that after that Christ is offered, he will still leaue the exercise to his Church vntill the dead arise againe, and Christ gather hu into a his kingdome in the heauens.

CHAP. I.

x The captiuitie of Iehoiakim king of Iudah. 4 The king of beth caraine yang men of the lewes to leaue his law 5 They haue the lawes of asimes appointed, 8 his they d'flaine from it.

IN the third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the vessels of the house of God, which bee carried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treaury.

3 And the king spake vnto e Aphenaz the master of his d Eunuches, that he should bring certaine of the children of Israel, of the e Kings seed, and of the princes :

3 This purpose was to keepep them as hostages, and that he might shew himself victorious, and also by their good intreaty & learning of his religion, they might rather him than the lewes, and it to be able to serue him as gouernours in their land: moreover by this means the lewes might be better kept in iudicia learning otherwise to procure hurt to these noble men.

4 Children in whom was no blemish, but well fauoured, and instructed in all vterdom, and well seene in knowledge, and able to vster knowledge, & such as were able to stand in the kings palace, and whome they might teach the e learning, and the tongue of the Caldeans.

5 And the king appointed them promotion eery day of a portion of the kings meate, and of the wine which hee dranke, so nourishing them i three yeeres, that at the end thereof, they might stand k before the king.

6 Now among the e were certain of the children of Iudah, Daniel, Hananiah, Michael and Azariah.

praise that hee esteemed learning, and knewe that it was a necessary meane to gouernment by. g That they might forget their owne religion, and countrey customs, to serue him the better to his purpose : yet it is not to be thought that Daniel did leaue any knowledge that was not vnder in all points hee refused the abuse of things and superstition, in so much that hee would not eate the meate which the king appointed him, but was content to learne the knowledge of naturall things, h That by their good entertainment they might leaue to forget the mediocritie of their owne people : To the intent that in this time they might both learne the manners of the Caldeans, and also their tongue. k As well to serue at the table as in other offices.

f The king requir'd three things, that they should be of noble birth, that they should be witty and leaured, and that they should be of a strong and comely nature, that they might do him better seruice than hee did for his owne commoditie, therefore it is not to praise his liberallitie : yet in this hee is worthy

a Reade z King, 24. 1 & iere. 27. 1. b Which was a plaiae by Babylon where was the temple of their great god, and is here taken for Babylon. c Whowas a master of the wards, d He called them Eunuches, whom the King nourished and brought vp to be eunuchs of other countreys afterward.



e This purpose was to keepep them as hostages, and that he might shew himself victorious, and also by their good intreaty & learning of his religion, they might rather him than the lewes, and it to be able to serue him as gouernours in their land: moreover by this means the lewes might be better kept in iudicia learning otherwise to procure hurt to these noble men.

1 That they might
allege her forget
theur Religion. For
the Iewes gaue
their children
names, which
might ener put
them in remem-
brance of some
point of religion,
therefore this was
a great tentation
and a signe of their
cōdite, which they
were not able to
resist.

2 Not that hee
thought any religion
to be in the
meate or drinke,
(for afterward he
did eate) but be-
cause the king
should not entice
him by this sweet
poison to forget
his Religion and
accuse of idolatrie,
and that in his
meate and drinke
he might daily re-
member of what
people he was and
Daniel bringeth
this in to shewe
how God from the
beginning afflic-
ted him with his
Spirit, & a length
called him to be a
Prophet.

3 He supposed
they did this for
their religion,
which was con-
trary to the Baby-
lonians, and there-
fore hee might re-
presented them,
which are of no
religion. For nei-
ther he would
condemne theirs,
nor maintaine his
owne.

4 Meaning that
within this space
hee might haue
shewed, and that
no man should be
able to discern it:
and thus hee spake,
being moued
by the Spirit of
God.

5 Not that it was
a thing abominable
to eate dainty
meates, and to
drinke wine, as
both before and
after they did but
if they should haue
herby becme wonne to the King, and haue refused their owne
religion, that meate and drinke had beene accursed. ¶ This bare feeding, and
that also of such sort, when hee fled from the court of Egypt, declareth that we must
live in such sobriety as God doeth call vpon vs, seeing hee will make it more profit-
able vnto vs, then all delicacies: for his blessing onely satisfieth. ¶ Eber saith in
the 4. of Moring, in the liberal sciences, and naturall knowledge, and not in the
magicall arts: which are forbidden, Deut. 18. 10. I So that hee onely was a Pro-
phet and one of the other: for by dreames and visions God appeared to his Pro-
phets, Numb. 12. 6. ¶ Of the three yeeres aboue mentioned, Vers. 5. u That is,
he was esteemed as a Prophet so long as that common wealth stood.

7 Vnto whome the chiefe of the Eunuches
gaue other names: for hee called Daniel, Bel-
shazzar, and Hananiah, Shadrach, and Misael,
Mefhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart,
that he would not defile himselfe with the por-
tion of the kings meate, nor with the wine which
hee dranke: therefore hee required the chiefe of
the Eunuches that he might not defile him selfe.

9 (Now God had brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches.)

10 And the chiefe of the Eunuches sayde vnto
Daniel, ¶ I feare my lord the king, who hath ap-
pointed your meate and your drinke: there ore if
hee see your faces worse I king then the other chil-
dren, which are of your sort, then shall you make
me lose mine head vnto the king.

11 Then said Daniel to Melzar, whome the
chiefe of the Eunuches had fet out Daniel, Hana-
niah, Misael, and Azariah,

12 Prouoethy seruants, I beseech thee, ¶ ten
dayes, and let them giue vs pulse to eate, and
water to drinke.

13 Then let our countenances bee looked
vpon before thee, and the countenances of
the children that eate of the portion of the kings
meate: and as thou seest, deale with thy ser-
uants.

14 So hee consented to them in this matter, and
proved them ten dayes.

15 And at the end of ten dayes, their 9 countenances
appeared fayer, and in ¶ better liking
then all the childrens which did eate the portion
of the kings meate.

16 Thus Melzar tooke away the portion of
their meate, & the wine that they should drinke,
and gaue them pulse.

17 As for these four children, God gaue them
knowledge, and vnderstanding in all learning
and wisdom: also he gaue Daniel vnderstand-
ing of all visions and dreames.

18 Now when the time ¶ was expired, that
the king had appointed to bring them in, the
chiefe of the Eunuches brought them before Ne-
buchad-nezzar.

19 And the king communed with them: and
among them all was found none like Daniel, Hana-
niah, Misael, and Azariah: therefore stood they
before the king.

20 And in all matters of wisdom, and vnder-
standing that the king enquired of them, hee
found them tenne times better then all the en-
chanters and astrologians that were in all his
realme.

21 And Daniel was vnto ¶ the first yeere of
king Cyrus.

¶ *Ortion. 20* Daniel brought vnto the king, and shew him
his dreames, and the interpretation thereof: 44 Of the overruling
kingdom: of Christ.

And in the second yeere of the reigne of Ne-
buchad nezzar, Nebuchad-nezzar dreamed
6 dreames wherwith his spirit was troubled, and
his sleep was vpon him.

2 Then the king commanded to call the en-
chanters, and the astrologians, and the soferers, 5
and the Caldeans for to shewe the king his
dreames: so they came and stood before the
king.

3 And the king said vnto them, ¶ I haue dream-
ed a dreame, and my spirit was troubled to know
the dreame.

4 Then spake the Caldeans to the king in the
Aramites language, O king, lue for euer: shew
thy earnestly thy dreame, and we shall shew the in-
terpretation.

5 And the king answered, and said to the
Caldeans, The thing is gone from mee. If yee
will not make mee vnderstand the dreames,
with the interpretation thereof, yee shall bee
drawen in peeces, and your houses shall be made a
iakes.

6 But if yee declare the dreame and the inter-
pretation thereof, yee shall receive of mee gifis and
rewards, and great honor: therefore shewe mee the
dreame and the interpretation of it.

7 They answered againe, and said, Let the King
shew his seruants the dreame, and we will declare
the interpretation thereof.

8 Then the king answered, and saide, I know
certainly that yee would gaine the time, because
yee see the thing is gone from mee.

9 But if yee will not declare mee the dreame,
there is but one iudgement for you: for yee haue
prepared lying and corrupt wordes, to speake be-
fore me till the time be changed: therefore tel me
the dreame, that I may know, if yee can declare me
the interpretation thereof.

10 Then the Caldeans answered before the
king, and said, There is no man vpon earth that
can declare the kings matter: yea, there is nei-
ther King nor Prince nor lord that asked such
things at any inchanter, or Astrologian, or Caldean.

11 For it is a rare thing that the king requi-
reth, and there is none other that can declare it
before the king, except the gods whose dwelling
is not with flesh.

12 For this cause the king was angry and in
great fury, and commaunded to destroy all the
wise men of Babel.

13 ¶ And when sentence was giuen, the wife
men were slaine: and they fought Daniel and his
fellows to be put to death.

14 Then Daniel answered with counsell and
wisdom to Arioch the kings chief steward,
which was gone fourth to put to death the wise
men of Babel.

15 Yea, hee answered and sayde vnto Arioch
the kings captaine, Why is the sentence so haustie
from the king? Then Arioch declared the thing
to Daniel.

16 So Daniel vnto and desired the king that he
would giue him leaue, and that hee would shew
the king the interpretation thereof.

¶ *Ortion.* 21 Daniel brought vnto the king, and shew him
his dreames, and the interpretation thereof: 44 Of the overruling
kingdom: of Christ.

2 The father and
the same were
both called by this
name: to that this
is meant of the
fonne, when hee
reigned alone: for
he reigned 30 after
a fathers foot with his
father.

b Not that he had
many dreames, but
because many mat-
ters were coierced in
this dreame.

c Because it was
a dreame and strange
to declare, that he
had not had the
like.

d He was to heary
with sleepe that he
began to sleepe a-
gaine. Some teade,
and his sleepe was
broken from him.

e For all these A-
strologers and sofer-
ers called them-
selues by this name
of sofer, as though
all the wisdom &
knowledge of the
country depended
vpon them, & that
all other countries
were void of the
same.

f That is in the Sy-
rian tongue which
differs not much
from the Caldean,
but hee seemed to
be more eloquent,
and therefore the
king desired he
speake as the
Iewish writers doe
in this day.

g This is a iust re-
ward of their ar-
rogance (which
wanted of the fel-
lows that they had
the knowledge of all
things) that they
should bee proued
fooles and that to
their perpetuall
shame and confu-
sion.

h Hee in ap-
peared their igno-
rance, that not
withstanding their
brags, yet were
they not able to
tell the dreame,
except hee entred
them into the
matter, & there-
fore they would
pretend know-
ledge which was
but mere igno-
rance, and was
declared of the
people they were
worthy to die.

i Eber saith in the
4. of Moring, that
God
I which decla-
reth that God
through the king did

C H A P. II.

¶ *Ortion.* 22 The king commaundeth all
the wisemen of Babilon to be slaine, because they could not
sayre his dreames. 16 Daniel requieth that he should be
put to death.

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heauen for grace in this secret, that Dauid and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And he changed the times and seasons: he taketh away kings: he setteth vp kings: he giueth widome vnto the wife, & vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darkenes, & the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me widome and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordained to destroy the wise men of Babel: hee went and saide thus vnto him, Destroy not the wise men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and saide thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and saide vnto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and saide, The secret which the king hath demanded, can neither the wife, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heauen that reuealeth secrets, and sheweth the king Nebuchadnezzar what shall be in the later dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue more than any other liuing, but onely to shew the king the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O king, thou sawest, and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This image was of fine gold, his breast, and his armes of siluer, his belly and his thighes of brasse.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken altogether, and became like the chaffe of the summer floures, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare, before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art * this head of gold.

39 And after thee shall rise another kingdome inferior to thee, of siluer, and another * thirde kingdome shall of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron breaketh all these things, so shall it breake in pieces, and beate all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall be diuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as thy toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the seed of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome; which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, & it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meat of frings, and sweet odours vnto him.

47 ¶ So the king answered vnto Daniel, and

¶ Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, because that it was not a monarchic, and general empire, and also because he would declare the things that were to come, to the coming of Christ for the comfort of the elect among these wonderful alterations; and he calleth the Babylonian kingdome the golden head, because instead of the three, it was the best, and yet was of it selfe wicked and cruell.

¶ Meaning ¶ Persians which were not inferior in dignitie, power, and riches, but were worse in teaching ambition, cruelty, and all kind of vice, shewing that the world should grow worse and worse, till it was restored by Christ.

¶ These of the Macedonians shall be of brasse, not including to the hardnesse thereof, but to the violence in respect of sinners. ¶ That is, the Roman empire shall subdue all these things aforesaid, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

¶ They shall haue continual wars, & continual discord among themselves. ¶ They shall by their neuer be ioynd in hearts.

¶ His purpose is to shew, that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for euer.

¶ A Meaning Christ, who was sent

* P^{sal} 113. 1. and 114. 18.

¶ He leaueth that man hath neither wisdom nor knowledge, but very darke blindnes, and ignorance of himselfe: for it cometh onely of God that man vnderstandeth any thing.

¶ To whom thou mailest thy promise, and who liued in thy tear: whereby he excluded all other gods. ¶ Meaning power to interpret it. ¶ A Whereby appeared that many were false sycrants, and the tell of Daniels offer were preferred no condition, not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King presided according to his wicked affliction, & not considering if their science were lawfull or no. ¶ He affirmed that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth ¶ King with a certaine feare & reverence of God that hee might be the more apt to receive the high mysteries, that should be reuealed.

¶ Because he had said, that God onely must reueale the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and the elere be sheweth that hee was Gods minister, and had no gifts, but soe as God had giuen him to set forth his glory.

¶ By gold, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successively rule all the world: Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the iewes that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

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e This confession was but a sudden motion, as it was also in Pharaoh, Exo. 27. 28. but his heart was not touched, as appeared soon after ward. f Not that the Prophet was desirous of gifts or honour, but because by this means he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also he receiued them, lest his cruell king, which willingly gaue them. e He did not thus thinke, but that the whole Church which was then there in affliction might be releas'd and ease, by this benefit. f Meaning that either hee had the whole authoritie for that none could be admitted to hurt by him.

saide, I know of a trueth, that your e Gods is a God of gods, and the Lord of Kings, and the reuealer of secrets, (seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great d gifts. Hee made him gouernour of the whole prouince of Babel, and chiefe of the rulers, and aboute all the wife men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel saie in the f gate of the King.

pressed in this their captiuitie, and also he receiued them, lest his cruell king, which willingly gaue them. e He did not thus thinke, but that the whole Church which was then there in affliction might be releas'd and ease, by this benefit. f Meaning that either hee had the whole authoritie for that none could be admitted to hurt by him.

CHAP. II.

1 The King setteth vp a golden image. 2 Certaine are accused by the king for despising the kings commandment, and are put into a burning ouen. 3 By beliefe in Gods true power, they are deliuered from the fire. 4 Nebuchad-nezzar confesseth the power of God, after the sight of his miracle.

Nebuchad-nezzar the King made a image of gold, whose height was a threecore cubits, and the bredth thereof sixe cubits: hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King let forth to gather together the nobles, the princes, and the dukes, the iudges, the receivers, the counsellours, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image which Nebuchad-nezzar the c King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receivers, the counsellours, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the king had set vp, and they stood before the image, that Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, See it knowne to you, O people, d nations, and languages,

5 That when ye heare the found o. the corner, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musickie, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the middes of an hot fierie fornaice.

7 Therefore, asloone as all the people heard the found of the corner, trumpet, harpe, sackbut, psalterie, and all instruments of Musickie, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason whereof that same time came men of the Chaldeans, and grievously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that every man that shall heare the found of the corner, trumpet, harpe, sackbut, psalterie, and dulci-

er, and all instruments of Musickie, shall fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp. And whosoever shall not do so, he shall be cast into the middes of an hot fierie fornaice. And thou, O King, hast made a decree, that every man that shall heare the found of the corner, trumpet, harpe, sackbut, psalterie, and dulci-

er, and all instruments of Musickie, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the middes of an hot fierie fornaice.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandment, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commaunded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the corner, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musickie to fall downe and worship the image which I haue made? for if ye worship it not, ye shall be cast immediatly into the middes of an hot fierie fornaice: for who is that God, that can deliuer you out of mine hand?

15 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, wee g are not carefull to answere thee in this matter.

17 Behold, our God whom wee serue is h able to deliuer vs from the hot fierie fornaice, and hee will deliuer vs out of thine hand, O King,

18 But if not, be it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed agaimst Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornaice at once leuen i times more then it was wont to be heat.

20 And he charged the molt valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fierie fornaice.

21 So the men were bound in their coates, their hosen, and their clokes, wth their other garments, and cast into the middes of the hot fierie fornaice.

22 Therefore, because the Kings commandment was straite, that the fornaice should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell downe bound into the middes of the hot fierie fornaice.

24 ¶ Then Nebuchad-nezzar the King was affraid, and rose vp in haste, and spake, and said vnto his counsellours, Did not wee cast three men bound into the middes of the fire? who answered, and said vnto the king, It is true, O King.

25 And he answered and said, Loe, I see foure men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie fornaice, and spake and said, Shadrach, Meshach, & Abednego,

e It seemeth that they name not Daniel, because he was greatly in the Kings fauour, thinking if these three had bin deliuered, they might haue had better recompence than Daniel: and this declaration, and this policie of erecting this image was intended by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receive them to grace if they would now at the length obey his decrees.

g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are related to die for Gods cause.

h They ground on two points, first, on the power and providence of God over them, and secondly, on their cause which was Gods glory, and the testimony of his true religion with their blood, and to make open confession, which they will not fo much as outwardly consent to idolatry.

i This declareth that the more they tyrant rage, and the more wittie they shew them selfes in brouting strange and cruel punishments, the more is God glorified by his innocencie, to whom hee giueth patience and constance to abide the cruelty of their punishments: for either he deliuereth them from death, or els for this life giueth them a better. k For the Angels were called the sonnes of God, because of their excellencie, therefore the King called this Angel whom God sent to comfort his in the great torments, the Son of God.

a Vnder pretence of religion & holiness in making an image to his idol bet, he sought his owne ambition and vain glory: and this declareth that he was not touched with the true feare of God before, but that hee confessed him on a sudden motion, as the wicked when they are overcome with the greatness of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dream, and as may appeare, the King leaied left the Iewes by their religion, should haue altered the state of his common wealth, and to bring all to one kind of religion, & fo rather sought his owne quietnesse then Gods glory.

b Shewing that the idoles: not knowne for an idole so long as hee is with the workeman, but when the ceremonies and customes are recited and wiled and the content of the people is there, then of a blucke they thinke they haue made god.

c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alleged for the establishment thereof, not considering in the mean season what Gods word did permit. d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the content of the multitude, and the truezie of the positions: for though some feare God, yet the multitude, which consented to the wickednes, silmed them; and heere the King required not an inward consent but an outward assent, that the Iewes might by little and little, learne to forget their true religion.

1 This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke, till the Lord called him forth.

2 He was honored by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to connect men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

3 If this heathen King moued by Gods spirit would see (see blasphemie unpunished, but made a lawe and let a punishment to such transgressors, much more ought all they that profess religion, to take order that such impiee reigne not, lest exceeding as their knowledg and charge is greater, so they suffered double punishment. o Meaning, so farre as his dominion extended. p Reade Chap. 7. 44.

the seruants of the hie God, goe fourth and come hither: so Shadrach, Meshach, and Abednego I came forth in the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellours came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yielded their bodies, rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawne in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations, & languages, that dwell in all the world, makee thus multiplied vnto you.

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! For his kingdome is an everlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

Another dreame of Nebuchad-nezzar, which Daniel declared. 29 The Prophet declareth how of a proud King he should become a beast. 31 After he hath lost the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

1 Saw a dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wifemen of Babel before mee, that they might declare vnto me the interpretation of the same.

4 So came the inchanters, the Astrologians, the Caldeans, and the soothsayers, to whom I tolde the dreame, but: they could not shew mee the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no feare troubleth thee, I tell mee the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed, And behold, I saw a tree in the middes of the field. This no doubt was a great miracle to Daniel not only to haue his name chieft, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget true religion of God. Which also was a great grieue to the Prophet to be numbered among the foreracers and men whose practices were wicked and contrary to Gods word. If by thee, it is signified the dignitie of a king, whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankinde.

the earth, and the height thereof was great.

8 A great tree, and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow vnder it for the beasts of the field, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew down the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse bind it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let fewe times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demaund was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abieft among men.

15 This is the dreame that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wifemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit:

19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the king sawe a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse bind it among the grasse of the fildes, and let it be wet with the dew of heauen, and let his portion be with the beasts of the fildes, I will seuen times passe ouer him:

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the king.

g Meaning, the Angel of God, which neither earth nor clepeth, but is ever ready to doe Gods will, and not to be led with mans corruption, but is ever holy: and in that that he commandeth to cut downe this tree, he knoweth that it should not be cut downe by mans hand by God.

h Herely he meaneth that Nebuchad-nezzar should not only for a time lose his kingdome, but be like a beast.

i God hath decreed this indgement, & the whole armie of heauen have as it were subscribed vnto it like as altho they desire the execution of his decree against him, that list vp themselves against God.

k He was troubled for the great iudgement of God which he sawe ordained against the king: and in the Prophets vied on the oportunity to denounce Gods iudgements for the scale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements: he did not regard them with pitee.

l Whereby he meaneth a long space of seuen years. Some interpret seuen months, and others thre moneths, but it seemeth he meant of yeeres.

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, or so stupified mans company, or was cast out for his tyranny and so wanted among the beasts, and as herbes and grassie.

n Daniel leweth the cause, why God thus punished him.

o Cease from pronouncing God to anger any longer by thy finnes, that thee may mitigate his punishment, it thou show by thine upright life that thou hast true faith and repentance.

p Suffice the errors or thy former life to be reuelled.

q After that Daniel had declared this vision, and this his pride declared that it is not in man to coeourt to God, except his Spirit moue him: seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres was accomplished.

s Chap. 7. 14. Mich. 1. 7. Luke 11. 33. He confesseth Gods will to be the iustice, and a most perfect law where by he gouerneth both man and Angels and deuil, so that none ought to inuare or aske a reason of his doings, but onely to stand content that which and giue him the glory.

t By whom it seemeth that he had been put from his kingdom before.

u He doth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

22 That they shall driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that ^o the most High beareth rule ouer the kingdom of men, and giueth it to whomsoeuer he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and ^o breake off thy finnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there bee an ^r healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue 9 monethes, he walked in the royall palace of Babel.

27 And the king spake, and sayd, Is not this great Babel that I haue built for the house of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the word was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee bee it spoken, Thy kingdom is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdom of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haire was grown as egles feathers, and his nailes like birds claws.

31 and at the end of the 7 daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer, whose power is an euerlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdom: my glory and my beautie was restored vnto mee, and my counsellers t and my princes sought vnto mee, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the King of heauen, whose works are all true, and his wayes iudgement, and those that walke in pride, hee is able to abate.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar while hee tasted the wine commanded to bring him the golden and siluer vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wives and his concubines dranke in them.

4 They dranke wine, and praised the gods of gold and of siluer, of brasse, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote our against the candlesticke vpon the plaster of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.

7 Wherefore the king cried lowde, that they should bring the astrologians, the Caldeans and the soothlayers. And the king spake, and saide to the wife men of Babel, Who soeuer can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of gold about his necke, and shall bee the third ruler in the kingdom.

8 Then came all the kings wife men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affoind.

10 Now the Queen by reason of the talke of the king and his princes, came into the banquet house, and the Queen spake, and sayde, O King liue for euer: Jet not thy thoughts trouble thee, nor lethy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians Caldeans, and soothlayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare heard sentences, and dissolved doubts) were found in him, euen in Daniel, whom the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vn-

a Daniel recollect his history of King Belshazzar Eusebius iudicium fuisse, to the Gods iudgemente for the wicked for the distaunce of his Church and how the prophesie of Ieremah was true, that they should be deliued after seventy yeeres.

b The Kings of the East partes bene vlti sit alone commonly, & did dained that any should fit in their company, and now to shew his power, and how little he set by his crimes, which then beseged Babylon, he made a solemn banquet, and vied exerce in their company, which is meant hereby drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand, with overcome with wine.

c Meaning his grandfather.

d In contempt of the true God, they praised their idols, not that they thought that the gods of siluer were gods, but that there was a certain vertue, and power in them to do them good, which isallo the opinion of all idolaters.

e That it might the better be seene.

f Soe that because contemned God, was moued by this sight to tremble for fate of Gods iudgement.

g Thus the wicked in their troubles seeke many means, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandfather Nebuchad-nezzars wife, which of bet age was not before at the feast, but came thither when the heard of these strang newes.

i Reade Ch. 4. and this declareth, that both his name was odious vnto him, and also that hee did not vnderstand the beautie because he was not among them when all were called. k For the idolaters thought that the Angels had power: 2 God had therefore had them in like estimation, as they had God, thinking that the spirit of prophesie and vnderstanding came of them.

CHAP. V.
5 Belshazzar King of Babylon sees an hand writing on the wall.
6 The soothlayers call of the King, cannot expound his writing.
7 Daniel reads it, and interprets it also. 8 The King is affoind.
9 Darus brings in the kingdome.

10 Reade Ch. 4. and this declareth, that both his name was odious vnto him, and also that hee did not vnderstand the beautie because he was not among them when all were called. k For the idolaters thought that the Angels had power: 2 God had therefore had them in like estimation, as they had God, thinking that the spirit of prophesie and vnderstanding came of them.

derstanding, and excellent wisdom is found in chee.

15 Now therefore, wise men and Astrologians have bene brought before mee, that they should reade th writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretat ons, and disolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and give thy gifts to another: yet will I reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou, The most high God gaue vnto Nebuchad-nezzar thy father a kingdome, and ma estie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: hee sinned whom he would: whom he would hee set vp, and whom he would hee put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was depofed from his kingly throne, and they tooke his honour from him.

21 And hee was driven from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grass like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whom ouer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast liſt vp thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasie, yron, wood and stone, which nee ther see, neither heare nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found tooo light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, & put a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldians slaine.

31 And Darius of the Medes tooke the kingdome, being three score and two yeere old.

CHAP. VI.

1 Daniels made ruler over the gouernours. 5 An ell againſt Daniel. 16 Hee is put into a den of lions by the commandement of the King. 23 He is deliuered by Iaius the God. 24 Daniels accusers are put into the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome a hundred and twente gouernours, which should be ouer the whole kingdome,

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was io faithful that there was no blame nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him King Darius lue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the denne of Lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the Law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as hee did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king, concerning the kings decree, Haft thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of Lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians which altereth not.

13 Then answered they, and saide vnto the king, This Daniel which is of the children of captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these words, he was fore displeas'd with him, else, and set his heart on Daniel to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then the men assembled vnto the king, and said vnto the king, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade, Eſter. Chap. 1.

Or, not be troubled.

b This heathen King preſer'd Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such as shall be there is no better remedie then to walke vprightly in the feare of God, and to haue good conscience.

d Herein is condemned the wickedness of the King, who would be let vp as a god, and passed not what wicked lawes hee appointed for the maintenance of the same.

e Because hee would not by his silence shew that hee consented to this wicked decree, hee let open his window toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward the Temple, and also that other might see, that hee would rather consent in heart not to decree for these few dayes to any thing that was contrary to Gods glory.

1 Before he reade the writing, hee declareth to the King his great ingratitude toward God, who could not be moved to giue him the glory, considering his wonderful worke toward his grands father, and fo sheweth that hee doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger and patiently waited for thine amendment, in this word is writt whereof the certairme of the thing shewing that God had most graciously condescended: signifyng also that God hath appointed a terme for all kingdomes, and that a miracle shall come on all that shall them-selves agaiust him. I Or, wanting

n Cyrus his sonne in law giue him this title of honour, although Cyrus himselfe had the dominion.

f Thus the wicked maintainc euill lawes by constancy and authority, which is oftentimes either lightnesse, or flatteries, when as the innocents thereby perish, and therefore gouernours acher ought to feare, nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h His iust cause & uprightnes in this thing where in was charged is approved of God. i For he did difobey the kings wicked commandment to obey God and to idolo no injury to the king, who ought to command nothing whereby God should be dishonoured.

k Because he committed himself wholly vnto God whic cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Heb. xi. 23.

l This is a terrible example against all wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes such when their wickednes is come to light though not in euery point, nor with like circumstances, yet to execute the iustice vpon them.

m This proueth north that Darius did worship God: which, or els was conuerted: for when he would haue the chief place, but also hauelet him vp, and caused him to be honored according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderful miracle. n Which hath not only life in himselfe, but is the only foote stone of life, and quicketh all things, to that without him there is no life.

may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of Lyons: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, *euens* he will deliuer thee.

17 And a stone was brought, & laide vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained sitting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in haile vnto the den of Lyons.

20 And when he came into the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the Lung God, is not thy God (whom thou alway seruest) able to deliuer thee from the Lyons?

21 Then said Daniel vnto the King, O King, lye for euer.

22 My God hath sent his Angel and hath shut the Lyons mouths, that they haue not hurt mee: for his iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandment of the King, these men which had accused Daniel, were brought, and were cast into the den of Lyons, *euens* they, their children, and their wiues: and the Lyons had the mastery of them, and brake at their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare before the God of Daniel: for he is the Living God, & remaineth for euer: and his kingdom shall not perish, and his dominion shall euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the raigne of Cyrus of Persia.

destroyed all Idenpition and idolatry, & not only giuen God the chief place, but also hauelet him vp, and caused him to be honored according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderful miracle. n Which hath not only life in himselfe, but is the only foote stone of life, and quicketh all things, to that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel, 8 The same hornes of the fourth beast, 27 Of the euermlasting kingdome of Christ.

IN the first veyr of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: then hee wrote the

dreame, and declared the summe of the matter.

2. Daniels spake and said, I saw in my vision by night, and beheld, the four winds of the heauen stroue vpon the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a lion, and had egles wings: I beheld, till the wings thereof were plucked off, & it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a beare, & stood vpon the one side: and he had threeribs in his mouth between his teeth, & they said thus vnto him, Arise, and denoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings as a fowle: the beast had also foure heads, and dominion was giuen him.

7 After this, I saw in the visions by night, and beheld, the fourth beast was fearefull and terrible and very strong. It had great yron teeth: it deuoured and brake in pieces, and stamped the residue vnder his feete: and it was vnlike to the beasts that were before it: for it had tenne hornes.

8 As I considered the hornes, behold, there came vp among them another little horn, before whom there were three of the first hornes plucked away, and behold, in his hornes were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the hornes were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheels, as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministered vnto him, and tenne thousand thousands stood before him: the iudgement was set, and the bookes opened.

which had the empire among them after his death, Seleucus had Asia the great, Antigonus the lesse, Cassander and altes him Antipater was king of Macedonia, and Ptolemeeus had Egypt. k It was not of him elfe nor of his owne power that hee got all these countries: for his mye contained but thirye thousand men, as hee euer came in one battell. l Darius, which had ten hundred thousand, when he was taken with sleepe, that his eyes were force open, as the Boies report: therefore this power was giuen him of God. l That it, the Romaine Empire, which was a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and grieuosity of the Romaines. n That which the Romaines could not quietly enjoy in other countries, they would giue it to other kings and rulers, that as all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feet. o That is, sundry and diuers princes which were governed by the deputies and proconules, whereof euery one might be compared to a King. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule but by the content of the Senate, their power is compared to a little horse. For Mahomet came of the Romaine Empire, and the Pope hath the uocation of gouernement: therefore this cannot be applied vnto them, & also in this prophesie the Prophet purpose is chiefly to comfort the Iewes vnto the reuolution of Christ. Some take it for the whole body of the world.

q Meaning certaine portion of the tenne hornes: that is, a part of the whole estate was plucked away. For Augustus took from the Senate the liberty of choosing the deputies to send into the prouinces, and took the gouernment of certaine countrey to himselfe. r The Romaine Emperours at the first vied with certaine humaneitie and gentleness, so that they might haue the profite, & therefore in elections and conuents would behaue themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth. f Meaning the places where God and his Angels should come to iudge the Monarchies when iudgement should begin at the first coming of Christ. t That is, God which was before all times, and is here defined as a number. u He is able to containe and some portion of his glorie.

v This is an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, who was the wile of God was plainly reuiled by his Golpe.

b Which signified that the fourth beast had horrible troubles and afflictions in the world, is all concerned in the world, and at sundry times.

c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most renowned to his authority, as though they had had wings to flye: yet their wings were pulled by the Persians, and they went on their feet, & were made like other men which is here meant by mans heart.

d Meaning the Persians, which were barbarous and cruel.

e They were first in the beginning and were slayd by their mountains and had no breith. f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandment, which by his meenes punished the ingratitude of the world, h Meaning Alexander the King of Macedonia.

i That is, his foure chief captiues,

a Whereas the people of Irael looked for a conitiual quietnesse after these forty yeeres as Ieremiah had declared, he sheweth that this rest shall not be a deliniance from all troubles but a beginning, and the face encouraged them to looke for a conitiual affliction: the Messiah be created & reared, by whom they should haue a final rest & deliuerance and all the promises fulfilled: wherof they should haue a certain token in the destruction of the Babylonical Kingdome.

a Meaning, that he was allotted, who was few of these Emperors in such diguities and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subiect to men of other nations.

b As the three former Monarchies had an end at the time that God appeared, although they flourished for a time, so shall this fourth last, and that they patiently abide Gods appointment shall enjoy the promises.

c Which is meant of Christ, who had no yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was revealed; but appeared therein in figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his diuinity.

d To wit, when he ascended into the heauen, and his iustice manifestly appeared, and all power was giuen vnto him in respect of that that he was our Mediator.

e This is meant of the beginning of Christs Kingdome when God the father gaue vnto him all dominion, as to the Mediator, so to the iustice that he should gouerne here his Chosen in earth continually till the time that he brought them to eternal life.

f Through the strangeness of the vision.

g Meaning of the Angels, at verse 10. f. Because Abraham was appointed here of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure bestiall tyrants should invade, and vnto the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

h That is, of the most high things, because God hath chosen them out of this world, that they should look vnto the heauens, where on all their hope dependeth.

i For the other three Monarchies were generated by a King, and the Romane Empire by Coniuls; but the Romane changed their gouernours yearly, and the other Monarchies retained them for terme of life: all the Romanes were the strongest of all the other, and were neuer quiet among themselves. *k* I reade ver. 7. *k* This is meant of the fourth beast, which was more terrible then the other. *l* Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes & of the Gentiles.

m Till God showed his power in the person of Christ, and by the preaching of the Gospel he gaue vnto his true self, and so obtained a famous name in the world and were called the Church of God, or the kingdome of God.

n Read the exposition herof, vers 8. *o* That is, shall make wicked decrees and proclamation against Gods word, and send throughout all their dominion, to destroy all that do professe it.

11 Then I beheld y because of the voyce of the presumptuous words, which the horn spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of daies, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the hemides of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto e one of them that stood by, and asked him the truth of all this: he told me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure kings which shall arise out of the earth.

18 And they shall take the f kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the truth of the fourth beast, which was so vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of bras: which denoued, brake in pieces, and stamped the residue vnder his feet.

20 Alfo to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the hornes that had eyes, & of the mouth that spake presumptuous things, whose k louth was more flout then his fellows.

21 I beheld: and the same l horse made battell against the Saints, yea, & prevailed against them.

22 Vntill the Ancient of daies came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall tread it downe and break it in pieces.

24 And the ten hornes out of this kingdome are ten kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three kings.

25 And shall speake words against o the most

High, and shall consume the Saints of the most High, and thinke that he may r change times and lawes, and they shall be giuen into his hand vntill a 9 time, and times, and the diuiding of time.

26 But the r iudgement shall fit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the f kingdome, and dominion, and the greatness of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all r powers shall serue and obey him.

28 Euen this is the end of the matter. I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

a These Emperours had not contented that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were of order of nature, as appeareth by Octavian, Tiberius, Caligula Nero, Demitrius &c.

b God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, & the power of his elect fauer.

c God by his power shall restore things that were out of order, and so destroy this wicked horn, that it shall neuer rise vp againe.

d He that worketh against the bestiall should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospeliene the beginning thereof, which is meant by these words: vnder which he receiue faithfull of the beginning of Christs kingdome in the world, and therefore with Christ their brother had many motions in his heart, which moued him to and fro to seeke out: yet he was content with that which God revealed, and kept it in memorie, and wrote it for the wile of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goate 20 The vnderstanding of the vision.

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto mee Daniel, a after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province b of Elam, and in a vision me thought I was by the riuier of Vla.

3 Then I looked vp and saw, and behold, there stood before the riuier a ramme which had two hornes, and these two hornes were hie: but one was h higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, t a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an horne that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he b smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great horne was broken: & for it came vp foure that

a After the generally he cometh to certain particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also had not sufficiently spoken herof.

b That is of Persia.

c Which represented the kingdome of the Persians and Medes, which were joynd together.

d Meaning Cyrus, which after grew greater in power then Darius his yecle and father in law.

e That is, no king or nations.

f Meaning, Alexander that came from Grecia with expedition.

g Though he came in the name of all Grecia: yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this.

h And so had the two hornes was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k appeared

home. h Alexander euer came Darius in two sundry battels, kingdome of the Medes and Persians. i Alexander grew greater in power: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k That is, which were famous for almost in the space of fifteen yeeres there were fifteen diuers successions before this monarchie was divided to these four, whereof Cauder had Macedonia, Seleucus Syria, Antiochus Asia the lesse, and Ptolemeus Egypt. l Which was Antiochus Epiphanes, who was of a feeble and flattering nature, and all these were other become him and the kingdom, and therefore is here called the little horn, because neither p. inely condition, nor any other thing was in him, why he should obtaine this kingdom.

m That is, toward Egypt.

n Whereby he meant Ptolemeus.

o That is, India.

p Antiochus raged against the elect of God, and trode his precious statutes vnder feet, which are so called, because they are separated from the world.

q That is, God who gauereth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple which God had chosen as little corner from all the rest of the world to have his Name there truly cast vpon.

s He sheweth that his finnes are the cause of these horrible afflictions: & yet comforteth them, in that he appointeth this tyrant a time, when he wuld not suffer vterly to abolish his religion.

t This horn shall abolish for a time the true doctrine, and corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking in this question of Christ, whom he calleth a certain one, or a feyrene one, or a maruelous one. x That is, the Lewes finnes, which were cause of this destruction. y That is, which suppressteth Gods religion, and his people. z Christ answered mee for the com. of the Church, a That is, until for many natural dayes past which make fyve yeeres threemonths and an halfe: for so long vnder Antiochus had the temple profaned. b Which was Christ, who in this manner declared himselfe to the old fathers, how hee would be God manifested in flesh. c This power to command the Angel, declared that he was God. d The effect of this vision shall not yett appear, but a long time after. e Meaning, that great rage which Antiochus should heave against the Church. f That is, out of Grecia. g They shall not use like power as had Alexander. h Noting that this Antiochus was impudent and cruel, and also frantic that hee could not be decieued. i That is, no like Alexanders strength. k Both the Gentiles that dwell about him, and also the Lewes.

appeared toward the four winds of the heauen.

9 And out of one of them came forth a little horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yeas it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and to the starrs to the ground, and trode vpon them.

11 And extolled himselfe against the Prince of the hoste, from whom the dayly sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall be giuen him ouer the daily sacrifice for the iniquite: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certain one, saying, How long shall endure the vision of the daily sacrifice, and the iniquite of the desolation to tread both the Sanctuary and the y armie vnder foot?

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.

15 ¶ Now when I Daniel had seene the vision, and fought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when hee came, I was afraid, and fell vpon my face: but he said vnto mee, Vnderstand, O sonne of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last t: wrath: for in the end of the time appointed it shall come.

20 ¶ The ramme which thou fastest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdomes, when the rebellious shall be consumed, a king of h fence countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shall be mighty, but not in his strength, and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also hee shall craue to proper in his hand, and hee shall extoll himselfe in his heart, and by peace shall destroy many: he shall also stand vp against the Prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall bee after many dayes.

27 And I Daniel was stricken and sicke seeraine dayes: but when I rose vp, I did the Kings businesse, and I was astonied at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desires to haue that performe of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 4 A true confession. 5 Daniels prayer heard. 21 Gabriel the Angel appeareth vnto him in vision of the furnace wetter. 24 The awynging of Christs. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Ahasuerus, of the seed of the Medes, which was made King ouer the realme of the Caldeans,

2 Even in the first yeere of his reigne, I Daniel vnderstood by c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremias the Prophet, that he would accomplish feuty yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and fought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepst couenant and mercie towards them which loue thee, and towards them that keep thy Commandments,

5 We haue sinned, and haue committed iniquite, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnes belongeth vnto thee, and vnto vs if open shame, as appeareth this day vnto every man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farre off, through all the countreys, whether thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperresth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the voyce of the Lord our God, to walke in his Lawes, which hee had layd before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the oath that is written in the Law of Moses

a Who was also called Ahasyages.

b For Cyrus led with ambition, went about warren in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king in reed.

c For though he was an excellent Prophet, yet hee daily increased in knowledge by the Scriptures of the Scriptures.

d Hee speaketh not of that ordinary prayer, which hee used thence a day, but of a rare & vehement prayer, lest their finnes should cause God to delay the time of their deliuerance prophesied by Ieremias.

e That is, hath all power in his selfe to execute thy terrible iudgements against obdurate sinners, as thou art rich in mercy, lest thou shouldst comfort them which obey thy word and loue thee.

f Ebr. him.

g He sheweth that whensoever God punisheth, hee doth it for iust cause: & thus the godly neuer accuse him of rigour as the wicked doe: but acknowledged that in the misdeeds there is iust cause why hee should treat them.

h Ebr. confusion of faces.

i He doeth not say for them as the heerebell against word. i As Dauid.

excuse the Kings because of their auctoritie, but prayeth chiefe occasions of their great plagues. h Hee sheweth that God, which seue him not according to his commandment and 27. 15, or the curse confirmed by an oath.

the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our iudges that I Iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs: as it is written in the law of Moses: yett made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works: which he doth: for we would not heare his voice.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renouance, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy righteousnesse, I beseech thee, lett thine anger and thy wrath be turned away from the cite of Ierusalem thine holy Mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cano'te thy face to shine vpon thy Sanctuary, that I yett walke for the Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our defolations, and the cite wherupon thy Name is called: for wee doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord consider, and doe it: desire not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And while I was speaking and praying, and confounding my sinne and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had sene before in the vision, came flying, and touched me about the time of the cuening of lation.

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge & vnderstanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie 7 weekes are determined vpon thy people, and vpon thine holy cite, to finish the wickednesse, and to seale vp the finnes, and to reconcile the iniquitie, and to bring in euerslasting righteousnesse, and to seale vp the vision and prophesie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the going forth of the commandment to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall bee seuen 7 weekes and 3 threecore and two weekes, and

the streete shall be built againe, and the wall euen in a troublous time.

26 And after threecore and two weekes, shall Messiah be slaine, and shall 7 haue nothing, and the people of the 2 prince that 7 shall come, shall destroy the cite and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by defolations.

27 And hee shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to cease, & for the ouerspreading of the abominations hee shall make it desolate, euen vntill the consummation determined shall bee powred vpon the desolate.

28 And hee shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to cease, & for the ouerspreading of the abominations hee shall make it desolate, euen vntill the consummation determined shall bee powred vpon the desolate.

29 By the preaching of the Gospel, hee shall be restored to the Gentiles. b Christ by his death and resurrection. c Meaning that Ierusalem shall be utterly destroyed for their rebellion against God, and that therefore the plagues shall be so great, that they shall be all situated at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, as which I saw in vision before in a vision.

IN the 3rd yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauenes for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weekes of dayes were fulfilled.

4 And in the fore and twentieth day of the 1st month, as I 4th was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linnen, whose loynes were girded with fine gold of 6th 6th phaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with mee, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for 8th my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face, and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto mee, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

† Heb. in vision of
x In this last weeke of the laste weeke shall Christ come and preach ad moste death.
y Hee shall come to haue no beauty, soe to be any of estimation, as
11. 3. 1. 1. 1.

12 Meaning Titus Vespasianus, who should come and destroy both the Temple and the people without hee consumed his accomplisshed this the Sanctuary should be utterly destroyed for their rebellion against God, and that therefore the plagues shall be so great, that they shall be all situated at them.

A Hee noteth this third yeere, because at this time the building began to be hindered by Cambyses Cyng. Iouen, when the father had warre in Asia mine against the Scythians, which was a discoragung to the godly, and a great feare to Daniel.

Which he declare that the godly should not fast too much, but patiently to abide the iustice of Gods promise.

Called Abih, which continueth part of March, and part of April. Being carried by the spirit of prophesie to haue the sight of this race Tygris.

C This was the Angel of God, which was sent to assure Daniel in this prophesie that should follow.

11. 10. 9. The word also signifieth comeliness, or beauty, so that for feare he was like a dead man for deformitie.

g Which declareth that when we are striken downe with the iusticie of God, we cannot lift vs vp with his hand, which is his power.

¶ Or. generat vs. 7 for. machab vs. p. for. the ead. * 6. and 14. 28. 6. machab 1. 1. k That is according to all thy mercifull promises and the performance thereof. l Shew thy iustice laudable. m That is for thy Churles sake in whom thou wilt accept all our prayers. n Declaring, that the godly fee only vnto Gods mercies, and renouance their owne works when they lecke for remission of their finnes. o That he could not content himselfe with any vengeance of words: for hee was so led with a feruent zeale considering Gods iustice made to the cite in 12 yeeres of his Church, & for the advancement of Gods glory. * Chap. 8. 16. p Hee alludeth to Ieremias prophesie, who prophesied that their captiuitie should be seventy yeres: but now Gods mercy should exceed his iudgement, which should be foure hundred and ninetie yeeres, euen to the coming of Christ, and so then it should continue for euer. q Meaning Daniels nation, ouer whom hee was careful. r To shew mercy and to put fin on of remembrance. f That is, from the time that Cyrus gaue them leaue to depart. z These weekes made for nine yeeres, whereof 49 are related to the time of the building of the Temple, and three to the laying of the foundation. a Counting from the sixt yeere of Darius, who gaue the second commandment, for the building of the Temple, are 62. weekes, which of the Temple vnto

make 70. yeeres, which comprehend the time from the building the baptisme of Christ.

h Meaning, Camby-
 sers who reigned in
 his Fathers ab-
 sence, and did not
 only for this space
 inuiter the Temple,
 but would
 haue fether re-
 garded, if God had
 not sent me to re-
 fill him, and there-
 fore I haue I stayed
 for the profit of the
 Church.
i Though God
 could by one Angel
 destroy all the
 world, yet to assure
 his children of his
 loue, he lendeth
 fourth double
 power, euen Mi-
 chael, that is,
 Christ thus the
 head of Angels.
k For though the
 Prophet Daniel
 should end and
 cease, yet his do-
 ctors should con-
 tinue till the com-
 ing of Christ, for
 the comfort of his
 Church.
l This was the
 same Angel that
 spake with him
 before in the fini-
 litude of a man.
m I was out come
 with feare and ter-
 ror, when I saw
 the vision.
n He declareth
 briefly that God
 would be mercifull
 to the people of Ista-
 el, smiteth downe his
 now the Angel had
 would not onely
 of Persia by Alexan-
 der the king of Ma-
 cedonia. **o** For this Angel was ap-
 pointed for the defence
 of the Church vnder Christ, who is the head thereof.

13 And the prince of the kingdom of Persia withstood mee one and twentie dayes: but loe, Michael one of the chiefe princes, came to helpe mee, and I remained there by the Kings of Persia.
 14 Now I am come to shewe thee what shall come to thy people in the latter dayes, for yet the vision is for many dayes.
 15 And when he spake these words vnto mee, I set my face toward the ground, and helde my tongue.
 16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto them that stood before mee, O my Lord, by the vision my sorrowes are returned vpon me, and I haue receiued no strength.
 17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for me straightway I remained no strength in mee, neither is there breath left in me.
 18 Then there came againe and touched mee, one like the appearance of a man, and he strengthened mee.
 19 And said, O man, greatly beloved, feare not: peace be vnto thee be strong and of good courage. And when he had spoken vnto mee, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.
 20 Then sayd hee, knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth Ioe, the pryncesse of Grecia shall come.
 21 But I will shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

Apophyses of the Kingdomes, which should be enemies to the Church of God, as of Greece, of Egypt, of Syria, of the whole Romanes.

Also I in the first yere of Darius of the Medes when I stood to encourage and to strengthen him.
 2 And now will I shewe thee the truth. Behold thee shall stand vpon three kings of Persia, and the fourth shall be richer then they all: and by his strength, and by his riches hee shall stirre vp all against the realme of Grecia.
 3 But a mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.
 4 And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the foure vnto of heauen: and not to his posterity, nor according to his dominion, which hee ruled: for his kingdom shall be pluckt vp euen to be for others besides those.
 5 And now will I shewe thee what shall come to thy people in the latter dayes, for yet the vision is for many dayes.
 6 And when he spake these words vnto mee, I set my face toward the ground, and helde my tongue.
 7 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto them that stood before mee, O my Lord, by the vision my sorrowes are returned vpon me, and I haue receiued no strength.
 8 Then there came againe and touched mee, one like the appearance of a man, and he strengthened mee.
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 10 Then sayd hee, knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth Ioe, the pryncesse of Grecia shall come.
 11 But I will shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in these things, but Michael your prince.

5 And the king of the South shall be mighty, and one of his princes, shall preuaile against him, and he shall rule: his dominion shall be a great dominion.
 6 And in the end of yeres they shall be ioyned together: for the kings daughter of the South shall come to the King of the North to make an agreement, but she shall not retain the power of the arme, neither shall he continue, nor his yarme: but, shee shall be deliuered to death, and they that brought her, and he that begat her, and he that comforted her in these time.
 7 But out of the bud of her steeles shall one stand vp in his stead, which shall come with an arme, and shall enter into the portrefle of the King of the North, and doe with them as hee list, and shall preuaile.
 8 And shall also carry captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shall continue 600 yeres then the king of the North.
 9 So the king of the South shall come into his kingdom, and shall returne into his owne land.
 10 Wherefore his sonnes shall be stirred vp, and shall assemble a mighty great armie: and one y shall come, and ouerflow, and passe through them: shall hee returne, and be stirred vp at his fortresse.
 11 And the King of the South shall be angry, and shall come fourth, and fight with him, euen with the king of the North: for hee shall set forth a great multitude, and the multitude shall be giuen into his hand.
 12 Then the multitude shall be proud, and their heart shall be lifted vp: for hee shall cast downe thousands: but hee shall not preuaile.
 13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come fourth (after certaine yeres) with a mighty armie, and great riches.
 14 And at the same time there shall many stand vp against the king of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.
 15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.
 16 But he that shall come, shall doe vnto him as hee list, and none shall stand against him: and hee shall stand in the pleasant land, which by his hand shall be consumed.
 17 Again he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall hee do, and hee shall giue him the daughter of women, to destroy her: but

1 To wit, Ptolemee king of Egypt.
 2 That is, Antiochus the sonne of Seleucus, and one of Alexanders prynces: shall be more mighty: for hee should haue both Asia, & Syria.
 3 That is, Berenice the daughter of Ptolemee Philadelphus: shall be giuen in marriage to Antiochus the sonne of Seleucus: thus shalke this Antiochus and Egypt should haue a continuall peace together.
 4 That is, Antiochus the sonne of Seleucus: shall be giuen in marriage to Antiochus the sonne of Seleucus: thus shalke this Antiochus and Egypt should haue a continuall peace together.
 5 Some reade, Ieude meaning the child begotten of Berenice.
 6 Some reade, he that begate her, and he that comforted her, which brought her vp: for that is the y that were occasion of his marriage, were destroyed.
 7 Meaning, that Ptolemee Euergetes after the death of his father Philadelphus should succede in the Kingdome being of the same stocke: but Berenice was.
 8 To wit, Ieude the sisters daughter of Antiochus Calpurnius king of Syria.
 9 For this Ptolemee reigned first, and laste yeres.
 10 Meaning, Seleucus and Antiochus the Great the sonnes of Calpurnius: his elder was againe Ptolemee Philopater the foune of Philadelphus. y For his elder brother Seleucus died, or was slain: while the warres were preparing. z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also readye to invade Egypt. a For Antiochus had fixe thousand horsemen and thre thousand foot men. b After the death of Ptolemee Philopater, when list Ptolemee Epiphanes his heire. c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. d For vnder Onias which falsly alleaged that place of Isa. 19. 29. certaine of the leuesyeyed with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsel of God. e For the Egyptians were not onely against the Egyptians, but also the Iewes and shall enter into their country where hee had made them before: that they may know that all the things come by Gods providence. g This was the second battle that Antiochus fought against Ptolemee Epiphanes. h To wit, a beautiful woman which was Cleopatra Antiochus daughter. i For hee regarded not the life of his daughter in respect of the kingdom of Egypt.

a The Angel assured Daniel that God hath giuen him power to performe these things
b Meaning hee appointed him to assist Darius when hee overcame the Caldeans.
c Whereof Cambyes that now reigned, was the first, the second Suerdes, the third Darius the sonne of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and Road against them.
e For hee raised vp all the East countreyes to fight against the Grecians, and albeit hee had in his arme one hundred thousand men, yet in foure battels hee was defeated and fled away with shame.
d That is, Alexander the great.
f For when his estate was most flourishing, hee overcame himselfe with drinke, and so fell into a disease, as some write, was poisoned by Callistus.
g For his twelve chiefe Princes divided his Kingdom among themselves.
h After this his Monarchie was diuided into three: for Seleucus had Syria, Antiochus Asia minor, Callandere the kingdomes of Macedonia, and Ptolemee Egypt.
i Thus God reuenged Alexanders ambition and crueltye in causing his posterity to be murdered yearly of the Iathers chief friends, and partly one of another.
k None of these foure shall be able to be compared to the power of Alexanders.
l That is, his posterity having no part thereof.

k Shee shall not agree to his wicked counsel but shall loue her husband as hee dutie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called the Ionian straits: for the Iewes called all countreyes yles which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadors to shame in all places Attilius the consull or Lucius Scipio put him to flight, and cauled his shame to increas his own beed.

n By his wicked meaning of foolish counsell.

o For feare of the Romanes hee shall flee to his holdes.

p For when as vnder the presence of powerty he would haue rebud the Temple of Iupiter Dodoneus, the country men fled him.

q That is, Seleucus shall succede his father Antiochus.

r Not by forgotten enemies, or battell but in treason.

f Which was Antiochus Epiphanes, who as it is thought, was the occasion of Seleucus his brothers death and was of a vile cruell and flatering nature, as he defrauded his brethren of the kingdome, and whored the kingdome without the consent of the people.

g Hee lieth that great foraine powers shall come to helpe the young sonne of Seleucus against his vncle Amlochus: and yet shall be onestrowen, a Meaning Ptolometus Philometor Philopatros sonne, who was this childes cousin germane, and is here called the prince of the covenant, because he was the chief, and all other followed his conduct.

x For after the battell Philometor and his vncle Antiochus made a league.

y For hee came vpon him as a vawar, and when hee surprised his vncle Amlochus nothing.

z Meaning, in Egypt.

a He will consent himselfe with the shall hold for a time, but euer labour by craft to continue to the chief.

b Hee shall overcome with treason, c Signifying his princes and the chief about him.

d Declaring that his souldiers shall bring out and venture their life to play and be slaine for the safeguard of their prince.

e The vncle and the nephew shall take vncle, and baket together, yet in their hearts they shall imagine mischief one against the other.

f Signifying that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who ruleth the kings by a secret biding, that they cannot do what they list themselves.

g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told by the scripture to moue them to vniuersitie, knowing that all things are done by Gods providence.

h That is, the Romane power shall come against him: for P. Popilius the Ambassador appointed him to depart in the Romanes name: to which thing he obeyed although with griefe, and to reuenge his rage hee came against the people of God the second time.

i With the Iewes which shall forsake the covenant of the Lord: for sith hee was called against the Iewes by Iasna high Priest and this second time by Menelias

18 After this shall hee turne his face vnto the yles, & shall take many, but a prince shall caule his shame to light vpon him, besides that hee shall cause his owne thame to turne vpon himselfe.

19 For hee shall turne his face towards the forces of his owne land: but hee shall bee ouerthrowen and fall, and be no more found.

20 ¶ Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the armes shall bee ouerthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, hee shall worke deceit vllly: for he shall come vp, and ouercome with a small people.

24 He shall enter into the quiet and plentiful prouince, and hee shall doe that which his fathers haue not done, nor his fathers fathers: hee shall diuide among them the pray and the spoyle, and the substance, yea, and hee shall forecaft his duties against the strong holds, euen for a time.

25 Also hee shall stirre vp his power, and his courage against the king of the South, with a great armie, and the king of the South, shall be stirred vp to battell with a very great and mighty armie: but hee shall not stand: for they shall forsake and practise against him.

26 Yea; they that feede of the portion of his meate, shall destroy him: and his armie shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not auale: for yet the ende shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall hee doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not bee as the first.

30 For the shippes of Chittim shall come against him: therefore hee shall be sorie, and returne and fet against the holy covenant: so shall hee doe, hee shall enen returne: and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable deolatation.

32 And such as wickedly breake the covenant, shall hee caule to sinne by flattery: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoyles many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them faintly.

35 And some of them of vnderstanding shall fall to try them, and to purge, and to make them white, till the tunc be out: for there is a time appointed.

36 And the King shall doe what him list: hee shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake maruolous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for hee shall magnifie himselfe alone all.

38 But in his place shall hee honour the god Mauzzim, and the god whom his fathers knewe not: shall hee honour with golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim with a strange god whom hee shall acknowledge: hee shall increas his glorie, and shall caule them to rule ouer many, and shall diuide the land for a gaue.

40 And at the end of time shall the King of the South push at him, & the King of the North shall come against him like a whirlwinde with charrets, and with horsemen, and with many shippes, and hee shall enter into the countreyes, and shall ouerflow and passe through.

41 Hee shall enter also into the pleasant land, and many countreyes shall be ouerthrowen: but theye shall escape out of his hand, euen Edom & Moab, and the chief of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where hee shall passe.

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A great faction of the wicked Iewes which I will hold with Antiochus. I Se called because the power of God was nothing diminished, although this tyrant fell in the Temple the image of Iupiter Olympius, and so began to corrupt the pure sense of God. In Meaning that as bare the same of Iewes, but indeed were nothing lefte for theye found their foules and betrayed their brethren for gaue. They that remaine constant aunge the people shall resist others by their example and edifie many in the true religion. Whereby he exhorted godly to collancy, although they should perish a thousand times, and thought their miseries endure neuer longer. As God will not leave his Church destitute, yet will hee not deliue it all at once, but so helpe, as they may still seeme to fight vnder the croise, as hee did in the time of the Maccabees whereof hee here prophesith. That is, these shall be chosen this small number many by pccities. To wit, of them that feare God and will lose their life for the defence of true religion, Signifying also that the Church must continually be purged, and ought to looke for one perfection: for one perfection is another: for God hath appointed the time thereof.

For we must obey because the Angels purpose is to shewe the whole course of the peccations of the Iewes vnto the coming of Christ, hee will speaketh of the Monarchie of the Romanes which hee noteth by the name of a king, who were without all religion and contemned the true God. To long the tyrants shall preuaile as God hath appointed to punish his people: but he lieth that it is but for a time. The Romanes shall obtaine no certain forme of religion as other nations, but shall change their gods at their pleasure: yet contemne them & preferre themselves to their gods. Signifying that theye should be without all humanitie for the loue of women is calous for singular or great loue, as a Sam. 16. y That is, the God of power and riches, they shall efforce their owne power above all their gods and worship it. Under presence of worshipping the gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, all they should haue beene despised as Athieths: but this was to increas their fame & riches: and when theye gate any countrey theye lo made others the ruler thereof: that the profit euer came to the Romanes. That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but theye shall be overcome, c The Angel forewarneth the Iewes that when theye shall see the Romanes invade them, and that the wicked Iewes escape their handes, that then theye should not thinke but that it was done by Gods providence, forasmuch as he warneth them of it so long alone, and therefore he would not preferre them

d Hearing that Craſus was flaine, and Antonius difcomfited, e For Anguſtus overcame the Parthians, and recorded that which Antonius had loſt. f The Romanes came to ſea, and in Iudæa

44 But the tidings out of the Eaſt & the North ſhall trouble him: therefore hee ſhall go fourth with great wrath to deſtroy & roote out many. 45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious & holy mountaine, yet he ſhall come to his end, and none ſhall helpe him.

erchis reigned quietly throughout all countreys, and from ſea to ſea, and in Iudæa but as length for their cruelty God ſhall deſtroy them.

CHAP. XII.

Of the delivrance of the Church by Chriſt

And at that time ſhall Michael ſtand vp, the great prince, which ſtandeth for the children of thy people, and there ſhalbe a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: and at that time thy people ſhall be deliuered, every one that ſhall be found written in the booke.

2 And many of them that ſleepe in the duſt of the earth, ſhall awake ſome to euerlaſting life, and ſome to ſhame and perpetual contempt.

3 And they that be c wiſe, ſhall thinke, as the brightnes of the firmament: and they that turne many to righteousline, ſhall ſhine as the ſtarrs, for euer and euer.

4 But thou, O Daniel, ſhut vp the words, and ſeale the booke: till the end of the time: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and beheld, there before me ſtoode one c Who had kept the true ſeare of God, and chiefly maneth the miniſters of Gods word, and next all the other ſancti, and bring them to the true knowledge of God. e Though the moſt part diſpiſt this prophete, yet keepe thou it ſure and cleme as a treaſure. f All the time that God hath appointed for the full reſtauration of theſe things: and then many ſhall run to and fro to ſearch the knowledge of theſe myſteries, which they obtaine now by the light of the Goſpel.

ftood other two, the one on this ſide of the brinke of the riuer, and the other on that ſide of the brinke of the riuer.

6 And one ſaid vnto the man clothed in linnen, which was vpon the waters of the riuer, When ſhalbe the end of theſe wonders?

7 And I heard the man clothed in linnen which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and ſware by him that liueth for euer, that ſhall tarie for a time, two times and an halfe: and when he ſhall haue accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 The I heard it, but I vnderſtood it not: the ſaid I, O my Lord, what ſhalbe the end of theſe things?

9 And he ſaid, Go thy way Daniel: for thy words are cloſed vp, and ſealed till the end of the time.

10 Many ſhalbe purified, made white, & tried: but the wicked ſhall dece wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the dayly ſacrifice ſhalbe taken away, and the abominable deſolation ſet vp, there ſhall bee a thouſand two hundred and ninety dayes.

12 Bleſſed is he that waiteth & cometh to the knowledg, three hundredth & ſixty & thirty dayes.

13 But goe: thou thy way till the end bee: for thou ſhalt reſt and ſtand vp in thy lot, at the end of the dayes.

is not in man to appoint the time of Chriſts coming, but that they are bleſſed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying that he ſhould depart this life, and reſt againe with the elect, when God had ſufficiently humbled and purged his Church.

g Which was byge. h Which was as it were a double eith and did the more comfite the thing. i Meaning, a long time, a longer time, and as length a ſhort time, ſignifying that their troubles ſhould haue an end. k When ſhall Church ſhalbe ſcattered & diminished in ſuch ſort: as it ſhall ſeem to haue no power. l From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Law. m Signifying that the time ſhall be long of Chriſts ſecond coming, and yet the children of God ought not to be diſcouraged though it be deſerued. n In this number he addeth a month & an halfe to the former ſpace, ſignifying that it

H O S E A.

THE ARGUMENT.

A Fear that the ten tribes had fallen away from God by the wicked & ſubtil counſell of Ieroboam the ſonne of Nebat: & in ſtead of his true ſeruice commanded by his word, worſhipped him according to their owne fantaſies and traditions of men, giuing themſelves to moſt idolatric and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grew ever worſe and worſe, and ſill abſurd Gods benefits. Therefore now when their proſperitie was at the height vnder Ieroboam the ſonne of Ioſab, God ſent Hoſea & Amos to the Iſraelites (as hee did at the ſame time Iſaiah and Micah to them of Iudah) to condemne them of their iniquitie: and whereas they thought themſelves to be greatly in the favour of God, and to be his people, the Prophet calleth them baſtards and children borne in adultery: and therefore ſheweth that God would take away their kingdom, and giue them to the Aſſyrians to be led away captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeventy yeeres, though they remained ſill in their vice & wickedneſſe, and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhould neither be diſcouraged at ſuch threatenings: onely, nor yet flaſter themſelves by the ſweetneſſe of Gods promiſes, he ſet forth before them the two principal parts of the Law, which are the promiſe of ſaluation, and the doctrine of life: for the firſt part he diſtinctly ſaithfull to Meſiah, by whom onely they ſhould haue true deliuerance: and for the ſecond, hee uſeth threatenings and menaces to bring them from their wicked maners and vices. and this is the chief ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, els by threatenings of his iudgements to ſcare them from vice: and albeſt that the whole Law containe theſe two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

The time wherein Hoſea propheth. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Chriſt is the head of all people.

He word of the Lord that came vnto Hoſea the ſonne of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the ſonne of Ioſab king of Iſrael.

2 At the beginning the Lord ſpake by Hoſea, and the Lord ſayde vnto Hoſea, Goe, take vnto thee a wife c of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceived and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name e Izzrel: for yet a litle, and I will fill the blood of Izzrel vpon the houle of Iehu, and will cauſe to ceaſe the kingdom e: the houle of Iſrael.

5 And at that day will I alſo breake the bow of Iſrael in the valley of Izzrel.

name they beſtoed becauſe Iſrael did preſcite with God: but that they were 200 baſtards, & therefore ſhould be called Izzreliens, vnder, ſcattered people, altho' they ſhould be called Izzreliens, which was ſhorteſt of the ten tribes vnder Abrahah where Iehu died to much blond. a Sing 10, 13. f I will be reuenged vpon Iehu for the blood that he ſhed in Izzrel: for I will ſend God ſtrike him vp to execute his iudgements, yet hee did them for his own ambition, & not for the glory of God, as the end declared: for hee built vnto that idolatrie which hee had deſtroyed. g When the meaſure of their iniquitie is full and I ſhall take vengeance and deſtroy all their policie and force.

d Gomer ſignifieth a conſumption or corruption & Diblaim children of figs, declaring that they were all corrupt like rotten figs. e Meaning that they ſhould be no more called Iſraelites of the which

a The Angel here noteth two things: firſt that Church ſhalbe in great affliction & tribulation at Chriſts coming, and next, that God will ſend his Angel to deliuer it, whom here hee calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the Goſpel. b Meaning, all ſhall riſe at the general reſurrection, which thing hee here nameth becauſe the faithful ſhall haue their eſtate to that for in the earth there ſhall be no ſtridigion. d The ſon of Iſrael which is a treaſure. e Though the moſt part diſpiſt this prophete, yet keepe thou it ſure and cleme as a treaſure. f All the time that God hath appointed for the full reſtauration of theſe things: and then many ſhall run to and fro to ſearch the knowledge of theſe myſteries, which they obtaine now by the light of the Goſpel.

a Called alſo Azaiah, who being a leper was deſpoſed from his kingdom. b So that it may be gathered by the reignes of theſe foure kings, that hee preached aboute theſe ſeuen yeeres. c That is, one that of long time hath accuſtomed to play the harlot: not that the Prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God to ſet forth vnder this parable or figure the idolatric of the Synagoga, and of the people her children.

b That is, not obtaining mercie; whereby he figuratively, that God's favour was departed from them. c For the realities were returned after that they were taken captives by the Assyrians. d For after their captivity he reuolued by 5 mensa of Cyrus, Ezra. 1. 1 That is, not my people. m Because they thought that God could not have been true in his promise except he had preferred this he decreed that though they were destroyed, yet the true Israelites, which are the former of the promise, should be without number, which stand both of the Iewes and the Gentiles. Rom. 9. 26. n To wit, alter the captivity of Babylon when the Iewes were restored: chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamity and destruction of Israel shall be so great, that to referre to them shall be as a miracle.

6 She conceived yet againe, & bare a daughter, and God said vnto him, Call her name^b Loruhamah: for I will no more haue pity vpon the house of Israel, but I will vterly rake them away. 7 Yet I will haue mercy vpon the house of Iudah, and I will keepe them by the Lord their God, and will not smite them by bowe, nor by sword, nor by batell, by horses, nor by horsemen. 8 Now when she had wined Lo-ruhamah, she conceived, and bare a sonne. 9 Then said God, Call his name^c Lo-ammi: for ye are not my people, therefore will I not be yours. 10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shall be sayd vnto them, *Ye are the sonnes of the liuing God.* 11 Then shall the children of Iudah, and the children of Israel be gathered together, and appointe them elus one head, and they shall come vp out of the land: for great shall be the day of Izrael.

which are the former of the promise, should be without number, which stand both of the Iewes and the Gentiles. Rom. 9. 26. n To wit, alter the captivity of Babylon when the Iewes were restored: chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamity and destruction of Israel shall be so great, that to referre to them shall be as a miracle.

CHAP. II.

The people is called to repentance. 5 He sheweth their idolatry and threatneth them except they repent.

Say vnto your brethren, Ammi, and to your sisters, Ruhamah, 2 Plead with your b mother: plead with her for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, & her adulteries from between her breasts, 3 d Left I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leaue her like a dry land, and flay her for thirft. 4 And I will haue no pitie vpon her children: for they be the children of fornications. 5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will goe after my glouers that giue me my bread and my water, my wooll, and my flaxe, mine oyle and my drinke. 6 Therefore behold, I will stoppe her way with thornes, and make an hedge, that she shall not find her paths.

7 Though she follow after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not knowe that I keepe her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, and take away my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe, to couer her shame.

10 And now will I discover her in lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

k I will punish thee, then thou mayest trie whether thou wilt be true, and bring thee into such tribulations, that thou shalt haue no lust to play the whore. l This he speaketh of the faithfull, which are truly converted, and also sheweth the vice and profit of Gods rods. k This declareth that idolaters defraude God of his honour, when they attribute his benefits to other idoles. l Signifying, that God will take away his blessing when man by his ingratitude doth abuse him. m That is, all her seruice, ceremonies and inuocations whereby she worshipped her idoles.

11 I will also cause all her mirth to cease: her feast dayes, her new moones, and her Sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath sayd, These are my treasure, and my louers haue giuen mee: and I will make them as a forest, and the wilde beastes shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her selfe with her earrings and her iewels, and she followed her louers, and forgate mee, sayth the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenant for them with the wilde beasts, and with the fowles of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousnes, and in iudgement, and in mercy and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izrael.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, *Thou art my people.* And they shall say, *Tuou art my God.*

he will so bleste them that all creatures shall fauour them, that neuer shall be broken. x Then shall the heauen decree which shall bring forth for the vie of man. * Rom. 9. 5. 1. pe

CHAP. III.

The Iewes shall cease to be for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, *Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and loued the wine bottels.*

2 So I bought her to mee for silteene pieces of siluer, and for an homer of barley and an halfe homer of barley.

3 And I sayd vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be vnto thee.

4 For the children of Israel shall remaine

and payed a small portion for her, lest they perceiuing the goodness of God should haue abused me and not benevnder duties for silteene but halfe the price of a shee, Exod. 21. 2. d I will trie thee in the widowhood whether thou wilt be mine or no. e Meaning not onely all the time of their captivity, but also vnto Christ.

n I will punish her for her idolatry. o By flowing how bartors trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes. p By my benefits in offering her grace & mercie, euening she shall see where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and waeterio they had great comfort when they came out of the wilderness, as Ioh. 7. 26. and it is called the doore of hope, because it was a departing fro death and an entrie into life. r Shee shall then praise God, as he did when she was deliuered out of Egypt.

s That is, mine heart, knowing that I am loyded to thee by an inuoluable content. t That is, my matter: which name was applied to their idoles. u Noidolatry shall once come into their mouth, but they shall see me purely according to my word. v Meaning that with a conscience for the earth.

z Herein the Prophet representeth the posture of God which loueth his Church before he called her, and did not withdraw the same which he giue her sellete idoles. b This is, gane themselves wholly to pleasures, and could outtake vpon as they that are giuen to drunkenness. c Yet I loued her, because of the lone goodness of God which were pieces of filteer were a long time as in the wilderness.

¶ That is, they should neither have policy nor religion, and their idols also where in they put their confidence, should be destroyed, ¶ This is meant of Gubins kingdom,

many dayes without a king & without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel confesse and seeke the Lord their God, and David the King, and shall feare the Lord and his goodnes in the latter dayes, which was promised unto David to be eternall. Psal. 71. 7.

CHAP. IIII.

A complaint againe the people and the priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the Land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein shall be cut off, with the beasts of the fildes, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the night, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, for they sinned against me: therefore will I change their glory into shame.

8 They ate vp the finnes of my people, and lift vp their minds in their iniquity.

9 And there shall be like people like a priest: for I will visit their wayes vpon them, and reward their their deeds.

10 For they shall eat, & not have enough: they shall commit adultery, and shall not increase, because they have left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they have gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit their daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

¶ Shewing that their wickednes shall be punished on all sorts: for though they thinke by the multitude of wines to haue many children, yet they shall be deceiued at their hope. m In going themselves to pleasures, they became like brutes. n Thus he speaketh by definition in calling them his people which now for their finnes they were not: for they sought hipe of Rocks and Slickes. o They are carried away with a rage. p Because they take away Gods honour, and giue it to idoles: therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies. Rom. 1. 28. q I will not correct you till me to bring you to amendment, but let your own head bring to your owne damnation.

15 Though thou Israel, play the harlot, yet let not Iudah finne: come not yet vnto Gilegal, neither goe ye vp to Beth-aten, nor sweare, The Lord lieth.

16 For Israel is rebellious as an vnruely heifer. Now the Lord will feed them as a lambe in a large place.

17 Ephraim is ioynd to idols let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, & bring ye.

19 The wine hath y bound them vp in her wings, and they shall be ashamed of their sacrifices, ¶ That is, in the house of God, Beth-uen, that is, the house of iniquity, because of their abominations, yet their signifying that no place is holy, where God will to dispense them, yet they shall not remaine in any certain place. x They are found in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. The helpe of man in trouble.

O Ye Priests, heare this, and hearken ye, O house of Israel, and giue ye care, O house of the King: for iudgement is toward you, because you haue bin a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profoued to decline to slaughter, though I haue beene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They wil not giue their minds to turn vnto their God: for the spirit of fornication is in y mids of them, and they haue not knowne the Lord.

5 And the pride of Israel doeth refuse to his face: therefore shall Israel and Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue gotten strange children, now shall a month deuoure them with their portions.

8 Blowe ye the trumpet in Gibeah, and the shaine in Ramah: crie out at Beth-uen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel hee I caused to know the truth.

10 The princes of Iudah were like them that remoued the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because he willingly walked after the commandment.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknes, and Iudah his wound, then went Ephraim vnto Asshur, and sent vnto king of Arub, yet could hee not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelpe to the house of Iudah, when I will spoile and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, til they acknowledge their fault, and seeke me in their affliction they will seeke me diligently.

and did not either follow God. m In Reuel of seeking for remedy. n Whose king of the Assyrians.

¶ God complaineth that Iudah is infested, and warneth them to learn by their example to returne in time. ¶ For albeit the Lord had banoured this place in large place, in time past by his presence, yet because it was banied by their idoltery, he would not that his people should resort thither.

¶ He calleth Beth-uen, because of their abominations. ¶ God is not pure in any certain place. x They are found in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

¶ The Priests and priests catched the poore people in their snare, as the fowlers did the birds, in these two high mountaine.

¶ Notwithstanding they seemed to be giuen to holines, and to sacrifices, which here hee calleth slaughter in contempt.

¶ Though had admonished them continually by my Prophets.

¶ They banied themselves not onely to be Israelites, but also Beniaminites, because their king Ieroboam came of that tribe.

¶ Meaning, their contemning of all admonitions.

¶ That is, their children are degenerate, so that there is no hope in them.

¶ Their destruction is not as yet of.

¶ That is all Israel comprehended vnder this part, signifying, that the Lords plagues should pursue them from place to place till they were destroyed.

¶ By the success they shall know that I haue surely determined this.

¶ They haue turned upside downe all political order and all maner of religion.

¶ To wit, after king Ieroboams commandment, that Iudah should

¶ To wit, after king Ieroboams commandment, that Iudah should

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will fend a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

R Eioyce not, O Israel, for ioy 2 as other people: for thou hast gone a whoring from thy God: thou hast loued a reward vpon euery corne floore.

2 The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer d wine to the Lorde, neither shall their sacrifices be pleant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread e for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day and in the day of the feast of the Lord?

6 For loe, they are gone from d destruction: but Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasaunt places of their fluer, and the thorne shall bee in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fowler in all his waies, & hated in the house of his God.

9 They k are deeply leet: they are corrupt as in the dayes of Gibeon: therefore he will remember their iniquity, he will visit their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: but they went to Baal-Poor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth e and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in e Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue best? giue them a barren wombe and drie breasts.

15 All their wickednesse is in q Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp

they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

Against Israel and his idols. 14 His destruction for the same.

I Srael is an empie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no King, because we feared not the Lord: and what should a king doe vnto vs?

4 They haue spoken words, swearing falsly in making e a covenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyce on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a prent vnto king Iareb: Ephraim shall receive shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places also of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Couer vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeon: there they stood: the battell in Gibeon against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer vsed to delight in p threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, and Laabok shall breake his clods.

12 Sowe to your selues in righteousnesse reape after the measure of mercie: breake vp your fallow ground: for it is time to seeke the Lord, till hee come and raine righteousnesse vpon you.

13 But you haue plowed wickednesse: yee haue reaped iniquitie: you haue eaten the fruit of lies because thou diest trust in thine owne waies, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as if Shalman destroyed Beth-arbel in the day

a Whetsof though the grapes were gathered, yet euen as it gathered newe strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but water their stubbornors. b As they were rich and had abundance. c To wit, Itons God. d The day shall come that God shall take away their king, and then they shall see the fruit of their sinnes, and how they trusted in his inuaine. e King. 17. 67. f In promising to be faithful, yet to follow God. g Thus their integrity and fidelity, which they pretended, was nothing but bitter, rage and griefe. h When the calf had beene tied away. i Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voyce: which impertinent Eliak desired. i King. 18. 27. i rade k King. 23. 5. l When the people were in contempt of Beth-el, see Chap. 4. 15. m Iudg. 3. 19. n real. 6. 16. and 9. 6. o In these dayes shall they as well then as we. Red as the Gibeonites, as God there partly declared: for they could not be good in their

a For though all other people should scape, yet thou shalt be punished. b Thou hast committed idolatry in hope of reward and to have thy barnes filled, Iere. 44. 17. as an harlot that had rather lye by playing the whore, then to be vntainted of her owne husband. c Their outward things that thou seekest, shall be taken from thee. d All their doings both touching policy and religion, shall be reiecte as things polluted. e The most offering which they offered for themselves. f When the Lord shall take away all the occasions of seuing him, which shall be the most grieuous point of your captiuitie, when ye shall see your selues cut off from God. g Though they think to escape by fleeing the destruction that is at hand, yet they shall be destroyed in the place whither they see for succour. h Then they shall know that they were deluded by them who challenge to be their prophets and spiritual men. i The Prophets duty is to bring men to God, and not to be a snare to pull them from God. k This people is rooted in their wickednesse, that of Gibeah which was like to Sodom, was neuer more corrupt. Ind. 9. 23. l Meaning, that he so offendeth them and delighted in them. m They were as abominable vnto me as their louers the idoles. n Signifying, that God would destroy their children by these fony means, and so consume them by life and lide. o As they kept reder plants in their houses in Tyrus, prenting them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God rather to make them barren, then that this great slaughter should come vpon their children. q The chief cause of their destruction is, that they commit idolatry, and corrupt my religion in Gilgal.

cutting Gods iudgements, seeing thine owne deedes were 2 wicked, as theirs: I To wit, to fight, or the lifelines remained in that stubbornnesse from that time. m The lifelines were not moued by their example to cease from their finnes, when they haue gathered all their strength together. p Wherein is pleasure, as in Ieremy 4. 4. I That is, Shall manasse in the destruction of that cite spared neither kinde nor age,

of battell: the mother with the children was dashed in pieces.

15 So shall Bethel do vnto you, because of your inuidious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefite of see Loran to ward Israel. 5 Their ingratitude against him.

When Israel was a child then I loued him, and called my sonne out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I heard them.

4 I led them with cords of a man, with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and layed the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsells.

7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim? how shall I deliuer thee Israel? how shall I make thee, as Gadmah? or shall I let thee, as Zebouim? mine heart is turned within mee: my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet reuclen with God, and is faithfull with the Saints.

of the small number who shall walke after the Lord. k The Egyptians and the Assyrians shall be afraid when the Lord maintaineth his people. l Heate according to Gods word, and doth not degenerate.

CHAP. XII.

Hee admonisheth by Isakob: example to trust in God, and not in man.

Ephraim is fed with the wind, and followeth after the East wind: hee increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and boyle is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visit Isakob, according to his wayes according to his workes, will hee recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had power with God.

4 And had power over the Angel, and preuailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

1 God omd Isakob as he lay sleeping in Bethel, Gene. 28. 11. and so spake with him there, that the issue of that speech appertained to the whole body of the people, whereof we are.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 Hee is as Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Norwithstanding I am rich, I haue found me out riches in all my labours: they shall find none iniquity in me, that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the sollemne feast.

10 I haue also spoken by the Prophets, and I haue mult pl ed visions, and vied similitudes by the ministry of the Prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.

12 And Isakob fled into the country of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee rescued.

14 But Ephraim prouoked him with high places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

that all their religion was but vanity. l If you best of your riches and no bilitie, yet leeme to reproch your father, who was a pure legitime and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

1 The a'omunition of Israel, 9 and cause of their destruction.

When Ephraim spake, there was a trembling: hee exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their filter, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they lay one to another whiles they sacrifice a man, let them kisse the calves.

3 Therefore they shall bee as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlwinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled they were filled, and their heart was exalted: therefore haue they forgotten mee.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of their whelps, and I will breake the caule of their heart, and there will I deuoure them like a lion: the wilde beaust shall teare them.

9 O Israel, one hath destroyed thee, but in me thou shalt helpe.

10 Is I am: where is thy king that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Give me a king and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

g As for Ephraim he is more like the wicked Canaanite, then godly Abraham or Isakob.

h Thus the wicked measure Gods favour by our wicked prosperitie, and like hypocrites cannot abide that any should reprove their doings.

i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou dost now contemne.

k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Propet sayth,

your riches and no legitime and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

n He sheweth the excellence and authority that this tribe had above all the rest. o He made a king of his tribe.

p The Ephraimites are not far from destruction, and haue lost their authority.

q The selfe-prophets of the idolaters: so often their children after the example of Abraham, and he sheweth how they were wont to expone another to the same, and to kisse and worship the calves which were their idoles.

r He calleth them to repentance, and reprocheth their ingratitude.

s Thy destruction is certain, and my benefites toward thee declare that it cometh not of mee: therefore thinke owne malice, idolatry and vaine confidence in men must needs be the cause thereof.

t I am all one, I am all one.

u I am all one, I am all one.

a Whiles the Israelites were in Egypt, and did not provoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way from the Prophets, called them to repentance. c That is, friendly and not as beasts in illnes. d Seeing they commended all this kindness, they shall be led captiue into Assyria. e To wit, the Prophets. f God confideth with himselfe, and that with a certain grieffe, how to punish them. g Which were two of the cities that were destroyed with Sodome, Deut. 19. 23. h Meaning, that his loue whereby he first loued them, made him betweene doubt & assurance what to doe: and herein appeareth his fatherly affection, that his mercie toward his shall overcome his iudgements as declarerth in the next verse. i To consume thee but will cause thee to yeeld and so receive thee to mercie: and this is meant of the Egyptians and the Assyrians shall be afraid when the Lord maintaineth his people. k Heate according to Gods word, and doth not degenerate.

a That is, flattereth himselfe with vaine confidence. b Meaning, presents to get friendship. c Which in these points was like to Ephraim, but not in idolatries. d Seeing that God did thus preferre Isakob their father, Iudahs ingratitude was the most to be rebuked. e Reade Gene. 28. 11. and so spake with him there, that the issue of that speech appertained to the whole body of the people, whereof we are.

It is surely layd vp to be punished, as iere. 17. 1
 2 But would come out of the wombe that is out of this danger wherein he is, and no: tary to be helid.
 k Meaning, that no power shall resist God when hee wil deliuer his, but euen in dea^h will he giue them life, l Because they will not tarme to me, i. will not change my purpose.

12 The iniquitie of Ephraim is bound vp: his sinne is hid.
 13 The forrowes of a traueiling woman shall come vpon him: he is an vnwelfare, els would hee not stand full at the time, when at the breaking forth of the children.
 14 I wil redeeme them from the power of the graue: I wil deliuer them from death: O k death, I wil be thy death: O graue I wil be thy destruction: 1 repentance is hid from mine eyes.
 15 Though hee grow vp among his brethren, an East winde shall come, euen the winde of the Lord shall come vp from the wilderness, and drie vp his veine, and his fountaine shall be dried vp: he shall spoile the treasure of all pleasant vessels,

CHAP. XIII.

1 The destruction of Sanaaria. 2 He exhorteth Israel to sinne to God, who requireth praye and thanke
 Sanaaria shall delolate: for shee hath rebelled against her God: they shall fall by the word: their infants shall be dashed in pieces, and their women with childe shall be ript.
 2 O Israel, a returne vnto the Lord thy God, for thou hast fallen by thine iniquitie.
 3 Take vnto you words, & turne to the Lord, and say vnto him, b Take away all iniquitie, and

h He exhorteeth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance: b He sheweth them how they ought to confesse their sinnes.

receiue vs graciously: so wil we render the calues of our c lips.
 4 Ashtur shall not faue vs, neither wil wee ride vpon horses, neither wil we lay any more to the worke of our hands, Te a: our gods: for in thee the atherleefe findeth mercie.
 5 I wil heale their rebellion: I wil loue them freely: for mine anger is turned away from him.
 6 I will be as the dew vnto Israel: he shall grow as the lillie and fasten his roots, as the trees of Lebanon.
 7 His branches shall spread, and his beautie shall be as the oliue tree, and his smel as Lebanon.
 8 They that dwell vnder his shadow, shall returne: they shall reuue a the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.
 9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.
 10 Who is his wife, and he shall vnderstand these things? and prudent, and hee shall know them? for the wayes o the Lord a: righteous, and the iust shall walke in them: but the wicked shall fall therein.

c Declaring that this is the true faith, which the faithfull can offer euensinners and pt re Heb 12. 15. d Wee will leane off all vaine confidence and pride. e He declareth how readilye God is to receive them that doe repent. f Who euer soyne themselves to this people, shall be blessed. g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, & safeguard vnto them, as a most sufficient fruit and profit. h Signifying that the true witdom and knowledge consisteth in this, euen to self vpon God.

IOEL

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly hee threatneth greater plagues, because they grew easily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grossly offended God. And so doing, hee promitteth that God will be mercifull, and not forget his Couenants: as hee made with their fathers, but will send his CHRIST, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

Signifying the Princes, the Priests & the gouernours.
 b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruits of the ground for ye space of foure yeeres which was for their finnes, and to call them to repentance.
 c Meaning that the occasion of their exccesse & drunkennes was take away. d This was another plague where with God had punished them when he stirred vp the Assyrians against them.
 e Moorne grieuouly, as a woman which has lost her husband, to whom shee hath bene married in her youth. f The tokens of Gods wrath did appeare in his Temple in somuch as Gods seruice was left off.

CHAP. I.
 1 A crop is remaining in the vines. 2 Hee exhorteth the people to praye and fasting for the misers that was at hand.
 He word of the Lord that came to Ioel the sonne of Pethuel.
 2 Heare ye this, O Elders, and hearken yee all inhabitants of the Land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.
 3 Tell you your child e of it, and let your children shew it to their children, and their children to another generation.
 4 That which is left of the palmer worme, hath the grahopper eaten, and the residue of the grahopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.
 5 Awake ye c drunkards, & weepe, and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth.
 6 Yea, d a Nation cometh vpon my land, mighty, and without number, whose teeth are like the teeth of a Lion, and hee hath the iawes of a great Lion.
 7 Hee maketh my Vine waste, and pilleth off the barge of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.
 8 Monne like a Virgine girded with sackcloth for thee husband of her youth.
 9 The meate offering, and the drinke offering is cut off from the house of the Lord: the Priests

the Lords ministers mourne.
 10 The field is waited the land mourneth: for the corne is destroyed: g the new wine is dried vp, and the oile is decayed.
 11 Be ye aghamed, O husbandmen: howle, O ye Vine dressers for the wheat and for the barley, because the haruett of the field is perished.
 12 The Vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, euen all the trees o the field are withered: surely the ioy is withered away from the finnes of men.
 13 h Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.
 14 Sanctifie you a Fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,
 15 Alas: for the day, for the i day of the Lord is at hand, and it cometh as a destruction from the Almighty.
 16 Is not the meat cut off before our eyes? and ioy, and gladnesse from the house of our God?
 17 The feed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.
 18 How did the beasts mourne! the herds of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.
 19 O Lord, to thee wil I cry: for the fire hath deuoured

All comfort and substance for nourishment is taken away.
 h He sheweth that the onely meane to auoide Gods wrath and to haue all things restored, is vnained repentance.
 i We see by these great plagues that vnto destruction is at hand.

deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry vnto thee: for the riuers of waters are dried vp, and the ^k fire hath deuoured the pastures of the wildernesse.

C H A P. II.

He prophesies of the comming and earnest of their enemies. 13. As an oracle to some them to conuert. 18. The loue of God is an oracle.

Blow the ^h Trumpet in Zion, and shoute in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkenes, and of blacknes, a day of clouds, and obscuritie, as the morning spread vpon the mountaines, so ^u there a ^c great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the Garden of Eden before him, and behinde him a desolate wildernesse: so that nothing shall escape him.

4 The beholding of him is like the sight of hories, and like the horsemens fo like they runne.

5 Like the noise of charres in the tops of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknesse.

7 They shall runne like strong men; and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one ^f thrust another, but euery one shall walke in his path: and when they shall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city, they shall run vpon the wall: they shall climbe vp vpon the houes, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sun and the Moone shall darke, & the starres shall withdraw their shining.

11 And the Lord shall utter his voice before his host: for his host is very great: for he is strong that doeth his word: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And I rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindeesse, and repenteth him of the euill.

14 Who knoweth if hee will ^k returne and repent, and leaue a blessing behind him, when a meat offering and a drinke offering vnto the Lord your God?

15 Blow the Trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation: gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome goe fourth of his chamber, and the bride offer her bridechamber.

17 Let the Priestes, the ministers of the Lord, weepe betwene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch, that the heathen

should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee miculous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you come and wine, and oyle, and you shall be fauisied therewith: and I will no more make you a reproch among the heathen.

20 But I will remouee farre off from you the Northern army, & I will driue him into a land, barren & desolate, with his face toward the East sea, and his end to the vtmost sea, and his stincke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe thus.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wildernesse are Greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for hee hath giuen you the raine of prighteousnes, and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moone.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oyle.

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worrne and the caterpillar and the palmer worrne, my great host which I sent among you.

26 So you shall eate and be fauisied, & praise the Name of the Lord your God, that hath dealt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre out my Spirit vpon all flesh: and your sonnes & your daughters shall prophesie: your old men shall dreame dreames, and your young men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew wonders in the heauens & in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkenes, and the Moone into blood, before the great and terrible day of the Lord come.

32 But who ouer shall call upon the Name of the Lord, shall be saued: for in mount Zion, & in Ierusalem shall deliuerance, as the Lord hath said, and in the x remnant, whom the Lord shall call.

24. 29. ^u Gods iudgements are for the destruction of the iudels, and to moue the godly to call vpon the Name of God, who will giue them saluation. ^x Meaning hereby the Gentiles, Rom. 10. 13.

C H A P. III.

Of the iudgements of God against the enemies of his people.

For behold in those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all Nations, and wil bring them downe into the vvalley of Iehoshaphat, and will plead with them there for my people, and for mine heritage Israel: whom they haue scattered among the Nations, and parted my land.

3 And they haue cast lottes for my people,

help destroyed the enemies. 2. Chron. 20. 25. also hee hath referred to this word Iehoshaphat, which signifieth pleading, or Iudgement, because God would iudge the enemies of his Church, as hee did there.

Tsal. 79. 10.

m If they reprob hee wech that God will perseuer and defend them with a mostertant assistance.

n That is the Assyrians your enemies.

o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea, to the sea called Medeternaum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be when God was reconciled with them.

z Matt. 23. 6. 4. deni. 11. 10.

q That is, in greater abundance and more generally then in times past: and that the world shall be filled vnder Christ, when as Gods grace, and his Spirit vnder the Gospel was abundantly giuen to the Church, 1. 2. 44. 3. act. 1. 17. ioh. 7. 38. 39.

r As they had visions and dreames in old time, so that the world haue clearer reuelations.

s He weareth the faithful what terrible things should come, to the intent that they should not looke for continual quietnesse in this world, and yet in all these troubles he would perseuer them.

t The order of nature shall seeme to be changed, for the horrible afflictions that shall be in the world, 1. 13. 10. ezek. 34. 7. chap. 35. 15. matth.

u Gods iudgements are for the destruction of the iudels, and to moue the godly to call vpon the Name of God, who will giue them saluation. ^x Meaning hereby the Gentiles, Rom. 10. 13.

C H A P. III.

Of the iudgements of God against the enemies of his people.

A When I shall deliue a Church, which standeth of the Tewes, and of the Gentiles.

b It appeareth that hee intendeth to that great victory of Iehoshaphat, when as God without mans

help destroyed the enemies. 2. Chron. 20. 25. also hee hath referred to this word Iehoshaphat, which signifieth pleading, or Iudgement, because God would iudge the enemies of his Church, as hee did there.

and

k That is, drought.

a He sheweth the great iudgements of God, which are at hand, except they repent
b Of affliction and trouble.

c Meaning the Assyrians.

d The enemy destroyed out plentiful country, where flourisheth the cornmeth.

e They shall be pale and blacke for care, as Nah. 2. 10.

f For none shall be able to resist them.

g Read vers. 1. 2. and (sa. 13. 10. ezek. 32. 7. chap. 35. 15. matth. 24. 29. b The Lord shall stirre vp the Assyrians to execute his iudgements. 2. Iere. 20. 7. amos. 5. 18. 23. 1. 15. i Mourn for these afflictions, and lette God with purenes of heart, and not with ceremonies. k He speakes this to stirre vp their soules to weep, and not that hee doubteth of Gods mercie, if they did repent how God repenteth read Iere. 18. 8.

l That as all haue sinned, so all may be saved: for all figures of their reprobation, that men feeling the childre, which are wretches from Gods wrath, might be the more truly touched with the consideration of their owne finnes.

That which the
 come gate for
 the ſale of my
 people, he be-
 lowed
 upon harlots and
 drinke.
 He ſaketh the
 caule of his church
 in hand againſt
 the enemy, although
 the iſtury were
 done to himſelfe.
 Haſt I done
 you wrong that
 ye will cōdemne
 me the like?

and have giuen the childe for the harlot, and
 ſold the girl for wine, that they might drinke.
 4 Yea, and what have you to do with me, O
 Tyruſ and Zidon, and all the coaſts of Paleſtina?
 will ye render mee a recompence? and iſ ye re-
 compenſe mee, ſwiftly and ſpedily will I render
 your recompenſe vpon your head:
 5 For he haue taken my ſilver and my golde,
 and haue caried into your Temples my goodly
 and pleaſant things.
 6 The children alſo of Iudah, & the children
 of Ieruſalem haue you ſolde vnto the Grecians,
 that ye might ſend them farre from their border.
 7 Behold, I will raiſe them out of the place
 where ye haue ſold them, and will render your re-
 ward vpon your owne head,
 8 And I will ſell your ſonnes and your daugh-
 ters into the hand of the children of Iudah, and
 they ſhall ſell them to the Sabceans, to a people
 farre off: for the Lord hath ſpoken it.
 9 Publiſh this among the Gentiles: prepare
 warre, wake vp the mighty men: let all the men
 of warre draw neere and come vp.
 10 Breake your plowshares into ſwords, and
 your ſithes into ſpeares: let the weak ſay, I am
 ſtrong.
 11 Aſſemble your ſelues, and come all ye hea-
 then & gather your ſelues together round about
 there: ſhall the Lord caſt downe thy mighty men.
 12 Let the heathen be wakened, and come vp
 to the valley of Iehoſaphat: for there will I ſit
 to iudge all the heathen round about.

For afterward
 God ſold them by
 Nebuchad-nezzar
 and Alexander the
 Great, for the
 loue he bare to
 his people, and
 thereby they were
 comforted as
 though the price
 had bene theirs.
 When I ſhall
 execute my iudg-
 ments againſt
 mine enemies, I
 will eaſily cūry
 one to be ready,
 and to prepare
 their weapons
 to deſtroy one ano-
 ther, for my
 Churches ſake.

13 Put in your ſiſhes, for the haruſt is ripe:
 come get you downe, for the winepreſſe ſtill
 yea, the winepreſſe runne out, for their wicked-
 neſſe is great.
 14 O multitude, O multitude, come into
 the valley of the ſiſhing: for the day of the Lord is
 neere in the valley o theſiſhing.
 15 The Sunne and Moone ſhall bee darkened,
 and the ſtarrs ſhall withdraw their light,
 16 The Lord alſo ſhall roare out of Zion, and
 vtter his voyce from Ieruſalem, and the hea-
 uens and the earth ſhall ſhake, but the Lord will be
 the hope of his people, and the ſtrength of the chil-
 dren of Iſrael.
 17 So ſhall ye know that I am the Lord your
 God, dwelling in Zion, mine holy Mountaine:
 then ſhall Ieruſalem be holy, and there ſhall no
 ſtrangers come thorow her any more.
 18 And in that day ſhall the mountaines drop
 downe wine, and the hills ſhall flowe with
 milke, and all the riuers of Iudah ſhall run
 with waters, and a fountaine ſhall come forth
 of the Houſe of the Lord, and ſhall water the valley
 of Sittim.
 19 Egypt ſhall be waſte, and Edom ſhall be
 a deſolate wilderneſſe, for the iniuries of the chil-
 dren of Iudah, becauſe they haue ſhed innocent
 blood in their land.
 20 But Iudah ſhall dwell for euer, and Ieruſa-
 lem from generation to generation.
 21 For I will cōſent their blood, that I haue
 not clenſed, and the Lord will dwell in Zion.

Thus he ſhall en-
 courage y^e enemies
 when their wick-
 edneſſe is full ripe
 to deſtroy one ano-
 ther, which he call-
 eth the valley of
 Gods iudgement.
 I God ſtured his
 againſt all trouble
 that when he de-
 broyeth his ene-
 mies, his childre
 ſhall be deliue-
 ed. The ſtrangers
 ſhall no more de-
 broy his Church
 which if they doe,
 it is the people,
 which by their
 finnes make the
 breach for the
 enemies.
 I He promiſeth to
 his Church abun-
 dance of graces,
 read Ezek 47. c.
 which ſhould wa-
 ter & comfort the
 moſt barren pla-
 ces, Amos 9. 13.
 m The malicious
 enemies ſhall haue
 no part of this
 grace.
 n He had ſuffered
 his Church to be
 no to lie in their
 ſiſhing, but now
 he promiſeth to
 cleaſe them and
 to make them pure
 vnto him.

A M O S.

THE ARGUMENT.

Among many other Prophets that God raiſed up to admoniſh the Iſraelites of his plagues for their wicked-
 neſſe and idolatry, hee ſtirred up Amos, who was an herdſman or ſhepherd of a poore towne, and gaue
 him both knowledge and conſcience to reprove all ſtates and degrees, and to denounce Gods horrible iudgements
 againſt them, except they did in time repent: ſhewing them, that if God ſpare no the other nations about them,
 who had liued as it were in ignorance of God in reſpect of them, but for their finnes will puniſh them, that they
 would looke for nothing but an horrible deſtruction, except they turned to the Lord by vniuerſed repentance. And
 finally hee comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould haue perfect deliue-
 rance and ſaluation.

CHAP. I.

1 The time of the propheteſe of Amos. 3 The word of the Lord
 againſt Damascus, 6 The Philiftines, Tyruſ, Iudaea and Aſſy-
 rion.



He words of Amos, who was a-
 mong the herdmen at ^a Tecoa,
 which he ſawe vpon Iſrael, in
 the dayes of Vzziah king of Iudah,
 and in the dayes of ^b Ieroboam
 the ſonne of Ioſhaphat king of Iſrael
 two yere before the earthquake.

2 And he ſaid, The Lord ſhall roare from Zi-
 on, and vtter his voyce from Ieruſalem, and the
 dwelling places of the ſhepherds ſhall periſh, and
 the top ^c of Carmel ſhall wither.
 3 Thus ſaith the Lord, For three tranſgreſ-
 ſions of Damascus, and for foure, I will not tur-
 ne to it, becauſe they haue ^d threſhed Gilead with
 threſhing inſtruments of yron.
 4 Therefore will I ſend a fire into the houſe
 of Hazael, and it ſhall deuoure the palaces of
 Ben-hadad.
 5 I will breake alſo the barres of Damascus,
 and cut off the inhabitant of Bikeath-auen: and
 him that holdeth the ſcepter out of Beth-eden, and
 the people of Aram ſhall goe into captiuitie vnto
 Kir, ſaith the Lord.
 6 Thus ſaith the Lord, For three tranſgreſ-
 ſions of Azzah, and for foure, I will not tur-
 ne to it, becauſe they ^e caried away priſoners the whole
 captiuitie to ſhut them vp in Edom.
 7 Therefore will I ſend a fire vpon the walles
 of Azzah, and it ſhall deuoure the palaces
 thereof.
 8 And I will cut off the inhabitant from Aſh-
 dōd, and him that holdeth the ſcepter from Aſh-
 kelon, and turne mine hand to Ekron, and the
 remnant of the Philiftines ſhall periſh, ſaith the
 Lord God.
 9 Thus ſaith the Lord, For three tranſgreſ-
 ſions of Tyruſ, and for foure, I will not tur-
 ne to it,

Which was a
 towne ſix miles
 from Ieruſalem in
 Iuda, but hee pro-
 phetiſed in Iſrael.
 b In his dayes the
 kingdom of Iſrael
 did moſt flouriſh.
 c Which is a ſolei-
 phous witteth, was
 whē Vzziah wood
 haue vſurped the
 Prieſts office and
 therefore was mit-
 ten to be the leprouſe.
 d Whatſoener is
 ſenſuſſed pleaſant
 in Iſrael ſhall
 ſhortly periſh. e He ſheweth firſt that all the people need about ſould be de-
 broyed for their manifold finnes: which are meant by three and foure which make
 ſeyn, becauſe the Iſraelites ſhould the more deeply conſider Gods iudgements
 toward them, if by the Syrians ſhall not be forced for committing this cruelty a-
 gainſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment which hath
 committed ſo many and grieuous finnes againſt God and man,

g The antiquitie
 of their buildings
 ſhall not auaide
 my iudgements,
 read 1er 49. 27.
 h Tiglath Meſer
 led the Aſſyrians
 captiue, & brought
 them to Cyrene,
 which he calleth
 here Kir.
 i They ioyned
 them ſelues with
 the Edomites
 their enemies,
 which carried them
 away captiue.

h For Esau (of whom came the Edomites) and the Taskob were brethren: therefore they ought to have admonished one of their brotherly friendship, and not to have provoked them to hatred.
† Ebr. corruptis in compassions.
l He was a contumacious enemy unto him.

it, because they shut the whole captiuitie in Edom, and haue not remembered the k brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to thee, because hee did pursue his brother with the sword, and † did cast off all pittie, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to thee, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 There ore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their king shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to thee, because it burnt the bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will flay all the princes thereof with him saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to thee, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies, car'd them to cry after the which their fathers haue walked.

5 There ore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to thee, because they fold the righteous for siluer, and the poore for d stoopes.

7 They gaze ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a make to dishonour mine holy Name.

8 And they lie downe vpon clothes laide to pledge: by euery altar: and they g drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness to possess the land of the Amorite.

11 And I raised vp of your sonnes for Pro-

m Henoteth the great cruelty of the Ammonites that spared not the women, but moll tyrannously tormented them and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the king of Edom that they burnt his bones after that he was dead: which declared their barbarous and their decaied hearts, seeing they would reuenge themselves of the dead.
b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.
c If he spare not Iudah vnto whom his promises were made, much more he will not spare his degenerate Kingdome.
d They esteemed moe vile bribes more the mens liues.
e When they haue spoiled him and thrown him on the ground, they gaze for his life.
f Thinking by these ceremonies that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spyle others: a d offerer of blood, thinking that hee will dispense with them, because hee is made by their iniquities. h The delation of their enemies, and his mercie toward them, should haue cal'd their hearts to meditate toward him.

phets, and i of your yong men for Nazarites, Is it not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commaunded the Prophets, saying, Prophetic not.

13 Behold, I am k pressed vnder you as a cart is pressed that is full of heaues.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Against the house of Israel of Ierusalem, 11 For the which God will punish them.

Heare this word that the Lord pronounceth against you, O children of Israel, *uen* against the whole familie which I brought vp from the land of Egypt, saying,

2 You s onely haue I known of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they bee agreed?

4 Will a lion roare in the forest, when hee hath no pray? or will a lions whelpie crye out of his den, if hee haue taken nothing?

5 Can a bird fall in a snare vpon the earth where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the citie, and the people be not afraid? or shall there be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he b reuileth his secret vnto his seruants the Prophets.

8 The lion hath roared: who will not be afraid? the Lord God hath spoken: who can but i prophetic?

9 Proclaime in the palaces at Afsod, and in the palaces in the land of Egypt, & say, Aftemle your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they stole vp violence, and robbie in their palaces.

11 Therefore thus saith the Lord God, An aduerlarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lorde, As the shepheard taketh m out of the mouth of the Lyon two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde: and in Damascus as in a couch.

13 Heare, and testifie in the house of Iakob, saith the Lord God, the God of hostes.

strangers, as the Philistims and Egyptians to bee witnesses of gainst the Israelites for their cruelty and oppression. l The suite of their cruelty and theft appeareth by their great riches, which they haue in their houses. m When the Lyon hath satiate his hunger, the shepheard had an eare, to the which the shepheard been worried. o Where they thought to haue had a sure hold, and to haue been in safetie.

i Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouths of my Prophets.
k You haue wearied me with your finnes. l i. a.
l None shall be deliuered by any meancs.

a I haue onely chosen you to be mine among all other people and yet you haue forsaken me.
b Herely the Prophet signifieth that he speaks h not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Will God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods providence? Shall his threatenings be in vaine?
e Shall the prophets threaten Gods iudgements and the people wot be afraid?
f Doth any aduert his cause without Gods appointment?
ment. l i. a. 4. 7.
g Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them to fo speak as they did,
h He calleth the Gods iudgements & the suite of their cruelty and oppression. l The suite of their cruelty and theft appeareth by their great riches, which they haue in their houses. m When the Lyon hath satiate his hunger, the shepheard had an eare, to the which the shepheard been worried. o Where they thought to haue had a sure hold, and to haue been in safetie.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Bethel, and the hornes of the altars shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

A visitation the gouernour of Samaria.

HEare this word, ye a kine of Basan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needy, and they lay to their matters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that he will take you away with thornes, and your posteritie with sigh hookes.

3 And ye shall goe out at the breaches curie *how* forward: and ye shall cast your shutes out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, and your tithes after three yeeres.

5 And offer a thanksgiving of leauen, publish and proclaim the free offerings: for this is liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you cleanness of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And al' I haue with-holden the raine from you, when there were yet three moneths to the harvest, & I caused it to raine vpon one city, and haue not caused it to raine vpon another city, one piece was rained vpon, and the piece wherupon it rained not, withered.

8 So two or three cities wended vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens, and your vineyards, & your figgrees, and your oliue trees did the palmer worne denoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the stinke of your tents to come vpon you into your noisrels, yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowne you, as God ouerthrew Sodom & Gomorah: and ye were as a smirrebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I do vnto thee, O Israel: and because I will do this vnto thee, prepare to meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the wind, and declareth vnto man what is his thought: which maketh the morning darknes, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, heere a lamentation of the house of Israel.

2 The virgin Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The cite which went out by a thousand, shall leaue an hundredth: and that which went forth by an hundredth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, least hee breake out like fire in the house of Ioseph and deuoure it, & there be none to quench it in Beth-el.

7 They turned iudgment to wormewood, and leaue off righteousnesse in the earth.

8 Hee maketh Pleiades, and Orion, and hee turneth the shadow of death into the morning, and he maketh the day darke as night, he call'eth the waters of the sea, and powrth them out vpon the open earth: the Lord is his Name.

9 Hee strengtheneth the destroyer against the mightie, and the destroyer shall come against the fortreffe.

10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 For a much then as your treading is vpon the poore, and ye take from him burdens or wheat ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sines: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue, and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill and loe the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streets, & they shall say in all the hie waies, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you that keefe the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a lyon and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light, euen darknesse and not light in it?

21 I hate and abhorre your feast daies, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offerings & meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melody of thy viols.)

24 And let iudgement runne downe as waters, and righteousness as a mighty riuier.

25 Haue ye offered vnto mee sacrifices and offerings in the wilderness forty yeeres, O house of Israel?

b Meaning, that the tenth part should scarcely be saved.

c In these places they worshipped new idoles, which alwaies were feared for the true honor of God: therefore hee saith that they shall not save them, d In stead of iudgement and equity they execute cruelty and oppression. e Hee defileth the power of God, Iob 9. 9.

f They hate the Prophets, which reprove them in the open assemblies. g Ye take both his money, and also his food, whereas he should liue.

h God will fo plague them that they shall not intercede for the godly once to open their mouths to aduise them of their faults.

i So haue all degrees of sinne matter of lamentation for the great plagues, k Thus hee speaketh, because the wicked and hypocrites said they, were content to abide Gods iudgement, whereas the godly tremble and feare, Iere. 30. 7. Iob 2. 2. 11. 22. p. 15.

l Because ye haue corrupted me, and remaine obstinate in our vices, I will not be your God, & you shall cease his grace plentifully if you. Thus your abundant afflictions according to Gods word.

a Thus hee calleth the princes & gouernours, which being ouerwhelmed with y great abundance of Gods benefits forgate God, and therefore hee calleth them by the name of bees and of men, b They incourage such as haue authority ouer the people to powle them, so that they may haue profite by it. c Hee alludeth to fishers, which catch fish by hookes and rebates. d Hee speaketh this in contempt of them, which reformed to these places, thinking that their great deuotion had bene sufficient to haue bound God vnto them. e Reade Deut. 17. 28. f As Leuit. 7. 13. g You only delite in these outward ceremonies, and haue none other respect. h That is, lacke of bread and meat. i I stayed the raine till the fruits of the earth were destroyed by drought, and yet you would not consider it to returne to me by repentance. k They could not find water enough wherthey had heard say, it had rained.

l As I plagued the Egyptians, Exod. 9. 10. m You were also consumed, and a few of you wonderfully preserved, skin. 14. 16 n Turne to him by repentance. a Hee calleth them, because they were afflicted of the Lord: or because they were giuen to wastrenesse and damnae.

Which you esteeme as your King and carried about as you did Chiuu, in which images you thought that there was a certaine diuinity.

The Prophet threateth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

These two cities were famous by their first inhabitants the Canaanites: and after that time they did nothing auale them that were there borne, why should you haue that they should see you which were brought in to dwell in other mens possessions.

If God had destroyed their excellent cities in three diuers kindes as in Babylon, Syria, and of the Philistines, had brought their wilde borders into a greater straitnes, then you yet are thinke you to be better, or to escape?

Ye haue continue still in your wickednesse, and thinke that Gods plagues are not at hand, but give your eies to all idleness, without regard, as hee caused diuers kindes of instruments to be made to teare Gods glorie, hee thesed did contend to inuent as many to teare their wanton affections, and hils.

If they pitied no their brethren, wherof now many were slaine, and carried away captiue.

Some read the say of them that stretch themselves, shall depart.

Readie Ierem. vi. 1. That is, the richer, and pomper. k The destruction shall be so great, that none shall remaine left to bury the dead: and therefore they shall burne them at home, to carie out to the burnt aishes with more ease. l That is, to some neighbour, that dwellers round about. m They shall see fo alienated at this destruction that they shall boall no more of the Name of God, and that they are his people; but they shall be done when they heare Gods Name, and abhor it as they that are desperate or reprobate. n Hee comprehend them to barren rocks, wherupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them. o Read Chap. 5. 7. p That is, power and glory. q From vs. conuert of the country to another.

26 But you haue borne in Siccuth, your King, and Chiuu your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiue ty beyond Damaius, faith the Lord, who is Name in the God of hostes.

CHAP. VI.

Against the princes of Iuda in their pleasure. **W**oe to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: be they better then these king domes, or the border of their land better then your border?

3 Ye that put farre away the euill day, and approach to the eat of iniquitie?

4 They lye vpon beds of yuorie, and stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musick like c David.

6 They drinke wine in bowles, and anoint themselves with the chiefe ointments, but no man is torrie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and the sorow of them that stretched themselves, is at hand.

8 The Lord God hath sworne by himselfe, faith the Lord God of hostes, I abhorre the excellency of Iacob, and hate his palaces: therefore will I deliuer vp the cite with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vnckle shall take him vp & burne him to cary out the bones out of the house, and shall lay vnto him, that is by the sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses rumie vpon the rocke? or will one plowe there with oxen? for ye haue turned iugement into gall, and the fruit of righteoufnesse into wormewood.

13 Yee reioyce in a thing of nought: ye say, Haue not we gotten vs p horses by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, faith the Lord God of hostes: and they shall afflict you from the entering in of Hamath vnto the riuier of the wilder nesse.

CHAP. VII.

God sheweth certaine visions, whereby he will spoyle the destruction of the people of Israel, to the fall of the wall of Amaziah, his crafty counsell.

Thus hath the Lord God shewed vnto me, & behold he formed grasshoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iacob? for he is small.

3 The Lord repented for this. It shall not be, faith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iugement by fire, and it denoued the great detpe, and did eate vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iacob? for he is small.

6 So the Lord repented for this. This also shall not be, faith the Lord God.

7 Thus againe he shewed me, and behold, the Lord stood vpon a wall made by line with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will fet a line in the mids of my people Israel, and will passe by them no more.

9 And the high places of Ithak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou Seer, goe, flee thou away into the land of Iudah, and there eate thy bread, and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an herdman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Go, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Ithak.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiue ty forth of his land.

As in this day he doth agnif them that persecute the minist

CHAP. VIII.

Against the rulers of Israel. 7 The Lord sweareth. 11 The Iannets of the word of God.

Thus hath the Lord God shewed vnto me, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, faith the Lord God: many deed

To denoued hee the land: and hee alienated to the Inuading of y Encines, b After the publicke commandement for mowing was given: or as some read, when the Kings sheepe were shorne. c That is, Ilayed this pte in quiet prayer. d Meaning, that Gods indignation was inflamed against the flabbourness of this people.

e Signifying, that this word be the last warning of the people, and that he would defende his iugement no longer.

f That is, when Amos had prophesied that the king should be destroyed: for this worked Prielt more for haered to care to the Prophet, then for loue toward the king, thought this action insufficient to condemne him, wherco none other could take place.

g When this instrument of Satan was able to compass his purpose by the king, hee assayed by another practice, was to feare the prophet, that he might depart, and not reprove their idolatry there openly, and to hinder his profit.

h Thus he sheweth by his extraordinary vocation, that God had given him a charge, which he must needs execute.

i Thus God yfed in appoue the authoritie of his Prophets by his plagues & iudgements against them, which were malicious enies, Ier. 18. 1. and 29. 2. of his Golpel.

k This he sheweth by his extraordinary vocation, that God had given him a charge, which he must needs execute.

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o This he sheweth by his extraordinary vocation, that God had given him a charge, which he must needs execute.

p This he sheweth by his extraordinary vocation, that God had given him a charge, which he must needs execute.

b There shall be none left to moune for them. **c** By buying the sale of food, and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickly that fild that they haue, and at length for necessitie to become your slaves. **d** When the death was once come, they were so greedy of gaine, that they thought the holy day to be an hindrance vnto them. **e** That is, the measure small, and the price great. **f** That is the inhabitants of the land shall be drowned, as Nilus drowned may when it ouerfloweth. **g** In the middle of their prosperity I will send great affliction. **h** Whereby he sheweth that they shall not only perish in body, but also in soule for lacke of Gods word which is the food thereof. **i** For the idolaters did vie to swear by their idoles, which here he calleth their sinne, as the Papists yet doe by theirs. **k** That is, the common maner of worshipping, and the seruice or religion there vsed.

bodies shall be in every place: they shall cast them forth with silence.

4 Hearc this, O ye that swallow vp the poore, that ye may make the neede of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell corne? and the Sabbath, that we may sell forth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for filiter, and the neede for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaaokob, Surely I will neuer forget any of their works.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the Sonne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring fackelchoyl vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the young men perish for thirst.

14 They that swear by the sime of Samaria, and that say, Thy God, O Dan, liueth, and the maner of Beerseba liueth, euen they shall fall, and neuer rise vp againe.

15 And they shall be as the stone of the wall, and shall be as the stone of the wall.

CHAP. IX.

The trainings against the Temple, & Against Israel. 12 The restoring of the Church.

I Saw the Lord standing vpon the Altar, and he said, Smite the lintell of the doore, that the posts may shake: and cut them in pieces, euen the heads of them all, and I will flay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuiety before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostis shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laid the foundation of the globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from Captor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will vtterly destroy the house of Iaaokob, saith the Lord.

9 For Ioe, I will command and I will fit the house of Israel among all nations, like as come is fitted in a sicue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, ner hasten for vs.

11 In that day will I raise vp the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it as in the dayes of old.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall drop sweete wine, and all the hills shall mcle.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue giuen them, saith the Lord thy God.

is vnder Christ, when they are planted in his Church, out of the net be pulled, after they are once graffed therein.

e Hee sheweth that God will declare himselfe enemy vnto them in all places and that his elements and all creatures shall be enemies to destroy them.

d Hee declareth by the wonderfull powe of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when hee punisheth.

e Am I more bounde to you then to the Ethiopians or to the Ethiopians or to the Ethiopians?

f I shall send the Messiah promised, and restore by him the spiritual Israel, Acts 1. 16.

k Meaning, that the very enemies as were the Edomites and others should be ioyned with the lawles in one societie and body, whereof Christ should be the head.

l Signifying that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and euery one in course, Leuit. 26. 5.

m Feare not 3. 8.

n The accomplishment thereof which they can see.

O B A D I A H.

ARGVMENT.

THe Idumians, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaaokob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God asked vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath certainly punished his Princes, that he will raise up the heathen to deliue the Edomites, whereof the remou is now published, lere. 49.

b Thus the heathen encourage them selves to rise against Edom.

c Which despiseth others in respect of his selfe, and yet is not but a handfull in comparison of others, and art that vp among the hills as separate fro the rest of the world.

d God will destroy them that he will leaue none, though theemes when they come, take but all they have enough, and they that gather grapes, euer leaue some behinde them, lere 49.

e They in whom thou diddest throt for to haue helpe and friendship of them, shall be thine enemies, and destroy thee.

f That is, thy familiar friends and guests haue by secret practices destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished, to wit, because they were enemies to his Church, whom he now comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Ierusalem, thou ioyneidst with him and hadst part in the spoile, and to didst ioyce when my people, that is, thy bret, were afflicted, whereas thou shouldst haue pitied and kolpen thy brother.



He vision of Obadiah. Thus saith the Lord God against Edom, We haue heard a rumour from the Lord, and an ambassalor is sent among the heathen: arise, and be let vs rise vp against her to battell.

2 Behold, I haue made his smel among the heathen: thou art vtterly despised.

3 The pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that sayest in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen til they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, & prouailed against thee: they that eate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be affraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltye against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldst not haue beholde the

day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

13 Thou shouldst not haue entred into the gate of any people in the day of their destruction, neither shouldst thou once haue looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

14 Neither shouldst thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldst thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue drunke vpon mine holy Mountaine: so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shall be a fire and the house of Ioseph a flame, and the house of Esau stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Esau, and the plaine of the Philistims: and they shall possesse the feldes of Ephraim, and the feldes of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and Head of this kingdome.

i When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will summon all the heathen, and send them to deliuy thee.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

n God attributeth this power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa. 10. 17. yd ent. 4. 24. heb. 12. 29.

o He describeth how the Church shall be enlarged & haue great possessions, but his chiefly is accomplished vnder

Christ: when as the faithful are made heires and lords of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne fat the

I O N A H.

THE ARGVMENT.

When IonaH had long prophesied in Israel, and had little profited, God gaue him express charge to goe and denounce his iudgements against Ninuech the chief cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuers by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerred to the Lord for so many Prophets, and so diligen preaching. Hee prophesied vnder Iosah, and Ieroboam, as 2. King. 14 & 25.

CHAP. I.

3 IonaH said vnto his seruants to preach. **4** A tempest arose, and he was cast into the sea for his disobedience.



He word of the Lord came also vnto IonaH the sonne of Amittai, saying,

2 Arise, and goe to Ninuech, that is great cite, and crie against

a After that he had preached a long time in Israel: and so Ezekiel after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1. b For seeing the great oblation of the Ierulites, he sent his Prophet to the Gentiles, that they might bring them to repentance, or at least make them inexcusable: For Ninuech was the chief cite of the Assyrians. c For 4 authors write, it contained in circuit about eight and foure mile, and had a thousand and five hundred towers, and at that time there were a hundred and twenty thousand children therein, Chap. 4. 1. 1.

it: for their wickednesse is come vp before mee.

3 But IonaH rose vp to flee into Tarshish from the presence of the Lord, and went down to e Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into

hee should nothing at all profit there, seeing hee had done so many good people, Chap. 4. 2. e Which was the haue, and pert to take shipping thither, called also Ioupe. f From that uocation whereunto God had called him, and wherein he would haue afflicted him.

d Whereby he declared his wickednesse, that would not presently follow the Lords calling, but gave place to his owne reason, which perswaded him that hee should

stood among his

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but Iona was gone downe ^e into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaister came to him, and layd vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayde every one to his fellowe, Come, and let vs cast lots, that we may know for whose cause this euill ^e vpon vs. So they cast lots, and the lot fell vpon Iona.

8 Then said they vnto him, Tell vs for whose cause this euill ^e vpon vs? What is thine occupation? and whence comest thou which is thy countrey? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knew that hee fledde from the presence of the Lord, because he had told them.

11 Then sayd they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he sayd vnto them, Take me, and cast me into the sea: for shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuer thelesse the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and sayd, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Iona, and cast him into the sea, and the sea ceas'd from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Iona: and Iona was in the belly of the fish three dayes and three nights.

herely also confirmed him of his fauour and support in this his charge which was intownd him.

CHAP. II.

1 Iona is in the fishes belly, 2 His prayer, 3 He is deliuered.

Then Iona prayed vnto the Lord his God out of the fishes belly,

2 And sayd, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly ^e of hell cryed I, and thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy furges, and all thy wanes passed ouer me.

4 Then I sayde, I am ^e cast away out of thy sight: yet wilt I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soules: the depth closed me round about, and the weeds were wrapt about mine head,

6 And of thy vocacion, and Gods iudgements for the same: but yet the viduity,

6 I went downe to the bottome of the mountains: the earth with her bartes was about mee for euer, yet hast thou brought vp my ^e life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying ^e vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Iona vpon the dry land.

CHAP. III.

1 Iona's sens against Ninuech, 2 The repentance of the King of Ninuech.

And the word of the Lord came vnto Iona the second time, saying,

2 Arise, go vnto Ninuech that great city, and preach vnto it the preaching which I bid thee.

3 So Iona ar ^e, and went to Ninuech, according to the word of the Lord: now Ninuech was a great and excellent citie of three dayes iourney.

4 And Iona began to enter into the citie a dayes iourney, and he cryed, and said, Yet forty dayes, and Ninuech shall be overthrowen.

5 So the people of Ninuech beleened God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the king of Ninuech, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and sayd thorow Ninuech, (by the counsell of the king and his nobles) saying, Let neither man nor ^e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man & beast put on sackcloth, and crying mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

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

10 And God saw their ^e workes that they turned from their euill wayes: and God repented of the euill that he had said that he would doe vnto them, and he did it not.

whether God would shew them mercie. h That is, the fruit, which did proceed of faith, which God had pleased by the ministry of his Prophet i Reuiderem. 18 &.

CHAP. IIIII.

1 The great goodness of God toward his creatures.

Therefore it displeas'd Iona exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I presented it to thee vnto ^e Tarshish: for I knew, that thou art a gracious God and mercifull, slow to anger, and of great kindnes, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life ^e from mee: for it is better for mee to die then to liue.

neir might be blasphemed, as though hee sent his Prophets to iudgements in vaine,

d Thou hast deliueed me from the belly of the fish, & all these dangers as it were: iudging nichom death to life.

e They that depend vpon any thing, save on God alone,

f I they refuse thee, O mercifull, and iij goodnesse, which they should esteeme of God.

a This is a great declaration of Gods mercie, that he receiueh him againe, and sendeth him forth as his Prophet, which had before sinned to great infirmity.

b Reade Chaps. 2.

c He went forward one day in the city, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God: to denounce his iudgements against the.

e Not that the dumbe beastes had sinned or could repent, but that by such an example man might be alioined, considering that for his sinne the anger of God hangd ouer all creatures.

f He willed that the men should earnestly call vnto God for mercie: For partly by the threatening of the Prophet, & partly by the motion of his owne conscience he doubted

of their repentance, which did proceed of faith, which God had pleased by the ministry of his Prophet i

a Because hereby he should be taken as a false prophet, and so the Name of God which hee preached, should be blasphemed.

b Reade Chaps. 13.

c Thus he prayed of griefe, fearing lest Gods Name by this forgine, should to denounce his

g As one that would haue cast of his care and sollicitude, by seeking rest and quietnesse.

h As they had called on their idoly, which declareth idolaters haue no stay nor certainty but in their troubles: seek they cannot tell to whom.

i Which declareth that y matter was in great extremity and doubt, which thing was Gods motion in them, for the trial of the cause: & this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities see vnto God for succour, and also they are touched with a certain feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certain repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully deliuered: but this was done for feare and not of a pure heart & affection, neither according to Gods word.

m Thus the Lord would chastise his Prophets with a most terrible spectacle of death and charge which was intownd him.

a Being now swallowed vp of death and seeing no remedy to escape, his faith braut vnto the Lord, knowing that out of the belly of hell he was about to deliuer him.

b For he was now in the fishes belly, as in a grouer place of darknesse. c This declared what his prayer was, and how he laboured between hope and despair, considering the necessity of faith gat

d W. It thou be
judge: when I doe
things for my glo-
ry, and when I doe
not.
e For he doubted
as yet whether
God would show
them mercie or no
and therefore after
forty dayes he de-
parted out of the
citie, looking what
the Lord would
send.
f Which was a
feruent manes to
geter him from the
heat of the sun, as
he remained in his
booth.

4 Then sayd the Lord, Doeſt thou well to be
d angry?
5 So Ionah went out of the citie, & ſate on the
East ſide of the city, and there made him a booth
and ſate vnder it in the ſhadow, & fill he might ſee
what ſhould be done in the city.
6 And the Lord God prepared a f gourd, and
made it to come vp ouer Ionah, that it might bee
a ſhadow ouer his head, and deliuer him from his
griefe. So Ionah was exceeding glad of the
gourd.
7 But God prepared a worme when the morn-
ing roſe the next day, and it ſmote the gourd that
it withered,
8 And when the ſunne did ariſe, God prepared
alſo a feruent Eaſt wind: and the ſunne beat vpon

the head of Ionah, that he fainted, and wiſhed in
his heart to die, and I ſayd, It is better for me to die
then to liue.
9 And God ſayd vnto Ionah, Doeſt thou wel-
l to be angry for the gourd? And he ſaid y I do well
to be angry vnto the death.
10 Then ſayd the Lord, Thou haſt had picie on
the gourd for the which thou haſt not labourd,
neither madeſt it grow, which came vp in a night
and periſhed in a night,
11 And ſhould I not ſpare Nineueh that great
city, wherein are fixscore thouſand perſons, that
I cannot diſcern betwene their right hand and
their left hand, and alſo much cattell.
12 And yet would I reſtraine God to ſhew his compaſ-
ſion to ſo many thou-
ſand people. i Meaning that they were children and infants.

g This declareth
the great incan-
cencie, wherein
Gods fe wants do
e all whē they give
place to their own
affections, and doe
not in all things
willingly ſubmit
themſelues to
God.
h Thus God would
ſhew his compaſ-
ſion to ſo many thou-
ſand people.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Judah ſecond in the worke of the Lord concerning Iuda and Iſrael at
the leaſt thirty yeeres: at what time Iſaiah prophesied. He declareth the diſtinction of the one king-
dome, and men of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatrie. And to this
ende hee noteth the wickedneſſe of the people, the crueltie of the princes and gouernours, and the permiſſion
of the falſe prophets, and the delighting in them. Then hee ſtretcheth forth the coming of Chriſt, his kingdome, and
the felicitie thereof. This Prophet was not that Micah which reſſeſſed Ahab and all his falſe prophets, as 1. King,
22, 8. but another of the ſame name.

CHAP. I.

i The deſtruction of Iuda and Iſrael, becauſe of their idolatrie.



He word of the Lord, that came
vnto Micah the Morashaite in the
dayes of Iotham, Ahaz, and
Hezekiah kings of Iuda, which
he ſaw concerning Samaria, and
Ieruſalem.

2 Heare all ye people: hearken thou, O earth
and all that therein is, and let the Lord God be
wittneſſe againſt you, when the Lord from his holy
Temple.

3 For behold, the Lord cometh out of his
place, and will come downe, and tread vpon the
high places of the earth.

4 And the mountaines ſhall melt vnder him,
(b ſhal the valleyes cleaue) as wax before the fire,
and as the waters that are powred downward.

5 For the wickedneſſe of Taakob u all this,
and for the finnes of the houſe of Iſrael: what is
the wickedneſſe of Taakob? Is not d Samaria?
and which are the high e places of Iuda? Is not
Ieruſalem.

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

7 And all the grauen images thereof ſhall be
broken, and all the f gaites thereof ſhall be burnt
with the fire, and all the idoles thereof will I
deſtroy: for ſhee gathered it of the hire of an har-
lot, and they ſhall returne to the wages of an har-
lot.

8 Therefore I will mourne and howle: I will
goe without clothes, and naked: I will make lamen-
tation like the dragons, and mourning as the
offitiches.

9 The gaine that came by their idoles ſhal be conſumed
as the hire of nought: for as the wages or riches of harlots are wickedly gotten, ſo
are they vilely and ſpeedily ſpent.

9 For her plagues are grieuous: for it is come
into Iuda the enemy is come vnto the gate of my
people, vnto Ieruſalem.

10 Declare yee it not at h Gath, neither weepe
yee: for the houſe of i Aphrah roule thy ſelfe in
the duſt.

11 Thou that dwelleſt at k Shaphir, goe to-
gether naked with ſhame: ſee that dwelleſt at Za-
nan, ſhall not come forth in the mourning of
Beth-ezel: the enemy ſhall i receiue of you for his
ſtanding.

12 For the inhabitant of Maroth wayted for
good, but euill came from the Lord vnto the gate
of Ieruſalem.

13 O thou inhabitant of Lachiſh, bind the char-
ret to the beaſtes of price: the o is the beginning
of the ſin to the daughter of Zion: for the tranſ-
greſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue prefers to Mo-
reſeth in Gath: the houſes of Achiz ſhal be as a
life to the kings of Iſrael.

15 Yet will I bring an q reire vnto thee, O in-
habitant of Mareſhah, he ſhall come vnto Adul-
lam, r the glory of Iſrael.

16 Make thee bald, and ſhauē thee for thy de-
licate children: enlarge thy baldnes as the eagle,
for they are gone into captiuitie from thee.

n To flee away: for Saneher layd ſiege firſt to that citie, and remained therein
when hee ſent his captiues and arrie againſt Ieruſalem. o Thou ſhalt receiue the
idolatrie of Eſau, and to diſſideſt in Ieruſalem. p Thou ſhalt tribute the
Philiftines thy neighbours, but they ſhall deſtroy thee: alſo ſhall Iſrael be ſubiect
q He prophesied againſt his owne city, and became ſignifican in heritage, he ſheweth
that God would ſend in hire to poſſeſſe it. r For ſo they thought themſelues for
the ſtrength of their citie.

CHAP. II.

x Threatnings againſt the wanton and deaſty people. & They would
trah the Prophet to preach.

WOe vnto them that imagine iniquitie, and
worke wickednes vpon their beds: when
the morning is light, they praſiſe it becauſe their
hand hath power.

of the night, and according to their power hurt others.
2 And

b Left the Phil-
iſtims our enemies
reioyce at our de-
ſtruction.
i Which was a ci-
ty neere to Ieruſa-
lem, Iſa. 18. 23.
there called G.
phrah, & ſignifieth
doo, and therefore he
willeth them to
mourne and roule
themſelues in the
duſt, for their duſ-
tie citie.
k Theſe were ci-
ties whereby the
enemie ſhould
paſſe as he came
to Iuda.
l Hee hath not
depart before he
hath overcome
you, and fo you
ſhall pay for his
trayling.
m For Rabſhakeh
had ſlurp Ieruſa-
lem, that they
could not lead
to ſuccour them,
and remained therein
when hee ſent his
captiues and arrie
againſt Ieruſalem.
n Thou ſhalt tribute the
Philiftines thy
neighbours, but they
ſhall deſtroy thee.
o He prophesied
againſt his owne
city, and became
ſignifican in heri-
tage, he ſheweth
that God would
ſend in hire to
poſſeſſe it.
p For ſo they
thought themſelues
for the ſtrength
of their citie.
q He prophesied
againſt his owne
city, and became
ſignifican in heri-
tage, he ſheweth
that God would
ſend in hire to
poſſeſſe it.
r For ſo they
thought themſelues
for the ſtrength
of their citie.
s Affoone as
they riſe, they
execute their
wicked deuiſes
t Ebr. it is power.

i **T**hatis of Ierusalem.
 k **T**hou shalt be confumed with inward griefe and enils.
 l **M**eaning, that the city should go about to sue her men as they that lay hold on that which they would preferre.
 m **Y**ou haue receiued all the corruption and idolatry, wherewith the ten tribes were afflicted and vnder Omri and Ahab his son: and to excuse your doings, you alledge the kings authority by his statutes, & also wildeome & policy in so doing; but you shal not escape punishment: but as for shall your plagues

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?
 12 For the rich men thereof are ful of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.
 13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy finnes.
 14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.
 15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anyoyn thee with oyle, and make sweet wine, but shalt not drinke wine.
 16 For the statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.
 I haue the weed you great favour, and taken you for my people, be accordingly, Luke 12. 47.

CHAP. VII.

1 **A** complaint for the small number of the righteous. 4 **The** wickedness of sinners. 14 **The** prosperitie of the Church.

WOe is me, for I am as the Summer gatherings, and as the grapes of the vintage: there u no cluster to eat: my ioule desired the lust ripe fruits.
 2 The good man is perished out of the earth, and there u nonerighteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.
 3 To make good for the euill of their hands, the prince asked, & the iudge iudgeth for a reward. therefore the great man he speaketh out the corruption of his ioule: so d they wrap it vp.
 4 The best of them u as a briar, and the most righteous of them u sharper than a thorne hedge: the day of thy watchmen and thy visitation commeth: then shall be their confusion.
 5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.
 6 For the son reuleth the father: the daughter riseth vp against her mother, the daughter in law against her mother in lawe, and a mans enemies are the men of his owne house.
 7 Therefore g I will looke vnto the Lord: I

a **T**he Prophet taketh vpon him selfe the person of the earth, which complaineth that all her fruites are gone, & y none is left: that is, that there is no godly man remaining: for all are giuen to cruelty and deceit, for that none spareth his owne brother.
 b **H**e sheweth that the prince, the iudge and the rich man are linked to gether, all to do euill, and to cloke the doings one of another.
 c **T**hat is, the rich man that is able to giue money, absteinech from no wickednesse nor iniury.
 d **T**he men agree among themselues and conspire with one consent to do euill.
 e **T**hey that are of most estimation & are counted most honest among them are but thornes and briars to pricke.
 f **M**eaning, of the Prophets and gouernours.
 g **T**he Prophet sheweth that the only remedy for the godly in desperate euill

will wait for God my Saviour: my God will heare mee.
 8 Reioyce not against mee, h O mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall bring me forth to the light.
 9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will hee bring mee forth to the light, and I shall see his righteousnesse.
 10 Then shal that is mine enemy shal look vpon it, and shame shall couer her, which sayd vnto me, where is the Lord thy God? Mine eyes shall beholde her: now shall she be troden downe as the myre of the frowts.
 11 **T**hou u: the day that thy wals shall be built: this day shall drie away k the decree.
 12 In this day also they shall come vnto thee from Assur, and from the strong cities, and from the strong holdes euen vnto the riuier, and from Sea to Sea, and from mountaine to mountaine.
 13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.
 14 Feed thy people with thy rod, the flock of thine heritage (which dwell solitary in the wood) as in the midit of Carmel. Let them feed in Basan and Gilead, as in old time.
 15 e According to the dayes of thy coming out of the land of Egypt, will I shew vnto him maruelous things.
 16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: & their eares shall be deafe.
 17 They shall licke the dust I ke a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shal feare because of thee.
 18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage! Hee retaineth not his wrath for euer, because mercie pleareth him.
 19 Hee will turne agame, and haue compassion vpon vs: hee will subdue our iniquities, and cast all their finnes into the bottoome of the Sea.
 20 Thou wilt performe thy truth to Iakob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

This is spoken in the person of the Church, which caller the malignant Church her enemy.
 i **T**o wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.
 k **M**eaning, the cruell empire of the Babylonians.
 l **W**hen the Church shal be restored, they that were enemies afore, shall come out of the corners of the world vnto her, for that neither holdes, riuers, seas, nor mountaines shall be able to let them.
 m **A**fore this grace appeare, hee sheweth how rigorously the hypocrites themselves shall be punished, seeing that the earth it selfe, which cannot sinne, shall be made waste because of their wickednesse.
 n **T**he Prophet prayeth to God to be mercifull vnto his Church, when they should be feattered abroad as in solitarie places in Babylon and to be beneficiall vnto them as in time past.
 o **G**od promiseth to be faine table to his people as he had bene afore time.
 p **T**hey shall be as dumbe men, and dare bragge no more.
 q **T**hey shall be astonished and a-
 r **T**hey shall fall out of the ground for feare.
 s **A**s though hee would not see it, but winke at it.
 t **M**eaning, of his elect. **T**he Church is assured that God will declare in effect to Abraham, and to all that should apprehend the promise by faith.

N A H V M.

THE ARGVMENT.

AS they of Nineueh shewed themselves prompt and ready to receive the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, ratherring themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they call off the care of Religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, hee stirreth up his Prophet to comfort the godly; shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hexekiah, and not in the time of Manasseh his sonne, as the Zenos writes.

C H A P. I.

Of the deſtruction of the Affyrians, and of the deliuerance of Iſrael.



He burden of Nineuch: *b* The booke of the viſion of Nahum the Elkheſite.

2 God *u* deloues, and the Lord reuengeth: the Lord reuengeth: euen the Lord of anger, the Lord will take vengeance on his aduerſaries, and he reſerueth wrath for his enemies.

3 The Lord *u* ſlow to anger, but hee *is* great in power, and will not ſurely cleare the wicked: the Lord hath his way in the whirlwinde, and in the ſtorme *d* and the cloudes are the duſt of his feet.

4 Hee rebuketh the ſea, and drieth it, and he drieth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountains tremble for him, and the hills melt, and the earth is burnt at his ſight, yea, the world, and all that dwell therein.

6 Who can ſtand before his wrath? or who can abide in the fierceneſſe of his wrath? his wrath is powdered out like fire, and the rockes are broken by him.

7 The Lord is good *h* and as a ſtrong hold in their day of trouble, and hee knoweth them that truſt in him.

8 But paſſing ouer as with a flood, he will vterly deſtroy the place thereof, and darkenes ſhall purſue his enemies.

9 What do ye *k* imagine againſt the Lord? he will make an vter deſtruction: aſſiduous ſhal not riſe vp the ſecond time.

10 For hee *ſhall come* as vnto *l* thornes folden one in another, and as vnto drunkards in their drunkenneſſe: they ſhalbe denoted as ſtubble fully dried.

11 There *m* commeth one out of thee that imagineth euill againſt the Lord, euen a wicked counſeller.

12 Thus ſaith the Lord, That they be *o* quiet, and alſo many, yet thus ſhall they be cut off when hee ſhall paſſe by: though I haue aſſidued thee, I will aſſidit thee no more.

13 For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be *o* ſowen: out of the houte of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 Behold vpon the mountains the feet *o* him that declareth and publiſheth *p* peace: *o* Iudah, keep thy ſolemne feaſts performe thy vowes: for the wicked ſhall no more paſſe through thee: he is vterly cut off.

C H A P. II.

Hee deſcribeth the villaries of the Caldeans againſt the Affyrians.

The deſtroyer is come before thy face: keepe the munition: looke to the way: make thy loynes ſtrong: increaſe thy ſtrength mightly.

2 For the Lord hath burned away the glory of Iaabok, as the glory of Iſrael: for the empieris haue emptied them out, and *c* marred their vine branches.

3 The ſhield of his mighty men is made red, *d* the valiant men are in feare: the charcts ſhalbe as in the fire, and flames in the day of his preparation, and *e* the fire trees ſhall tremble.

4 The charcts ſhall rage in the ſtreets: they ſhall runne to and fro in the high wayes: they ſhall ſeeme like lampes: they ſhall ſhoot like the lightning.

5 He ſhall remember his ſtrong men: they ſhall ſtumble as they go: they ſhall make haſte to the walles thereof, and the defence ſhalbe prepared.

6 The gates of the riuer ſhalbe opened, and the palace ſhall melt.

7 And Huzzab the Queene ſhalbe led away captive, and her maides ſhall leade her as with the voyce of doves ſinging vpon their breaſts.

8 But Nineuch is *o* of old like a poole of water: yet they ſhall flee away. Stand, ſtand ſhall they cry: but none ſhall looke backe.

9 Spoyle ye the filuer, ſpoyle the golde: for there is none end of the ſtore and glory of all the pleaſant veſſels.

10 She is empty and voyd and waſte, and the heart melteth, and the knees ſmite together, and forrow is in all loynes, and the faces *o* of them all gather blackneſſe.

11 Where is the dwelling of the lions, and the paſture of the lions whelpes? where the lion, and the lyonneſſe walked, and the Lyons whelpes, and none made them afraid.

12 The lion did teare in peices vpon his whelps, and worried for his lionneſſe, and filled his holes with pray, and his dennes with ſpoile.

13 Behold, I come vnto thee, ſaith the Lord of hoſts, and I will burne her charers in the *m* ſmoke, and the ſword ſhall deuoure thy young lions, and I will cut off thy ſpoile from the earth, & the voyce of thy *n* meſſengers ſhall no more be heard.

to ſpoile Nineuch, and promiſeth them infinite riches and treaſure. *1* That is Nineuch and the men thereof ſhalbe after this ſort. *k* Reade loe Nineuch, whoſe inhabitants were cruel like the lions, & giuen to all oppreſſion, and ſpared no violence or tyranny to provide loe their wices and children. *m* That is, as ſoon as my wrath begetteth to kindle. *n* Signifying the heralds, which were accuſed to proclaime warre. *o* Semerade, of thy gume teeth which with Nineuch was wooed to breite the bones of the poore.

C H A P. III.

Of the fall of Nineuch. *8* No power can ſcape the hande of God.

O bloody city, it is all full of lyes and robbery: the pray departeth no:

2 The noyſe of a whip, *b* and the noyſe of the mouing of the wheelles, and the beating of the horſes, and the leaping of the charcts.

3 The horſeman liſteth vp both the bright ſword and the glittering ſpeare, and a multitude *is* ſlaine, and the dead bodies are many: there *is* none end of their corpes: they ſtumble vpon their corpes.

4 Becauſe of the multitude of the fornications of the harlot that is beautifull, and *is* a miſtreſſe of witchcraft, & ſelleth the people thorough her beauty and ſubtilty euilſeth young men, and bringeth them her

a That is, Nebuchadnezzar is in a readineſſe to deſtroy the Affyrians, and the Prophet deſcribeth the ſcriptures of the Affyrians, which prepared to reſiſt him.

b Seeing God hath puniſhed his owne people Iudah and Iſrael, he will now puniſh the enemies by whom hee couged them, reade Iſa. 10. 12.

c Signifying, that the Iſraelites were vterly deſtroyed.

d Both to feare the enemy, and alſo that they themſelues ſhould not to looſe eye blood one of another to diſcourage them.

e Meaning, their ſpeares ſhould ſhake and criſh together.

f Theo the Affyrians ſhall ſeeke by all meanes to gather their power, but all things ſhall faile them.

g The Affyrians will ſeaſter themſelues, and ſay, that Nineuch is ſo ſacient that it can neuer perith, and is as a ſhippoole, whoſe wales they that walke on the banks cannot touch: but they ſhalbe cutted, and ſhall not look backe though men would call them.

h God comman- deth the enemies

i That is Nineuch, and all oppreſſion, and ſpared no violence or tyranny to provide loe their wices and children.

m That is, as ſoon as my wrath begetteth to kindle.

n Signifying the heralds, which were accuſed to proclaime warre.

o Semerade, of thy gume teeth which with Nineuch was wooed to breite the bones of the poore.

a It neuer ceaſeth to ſpoyle and robbe.

b He ſweth how the Caldeans ſhall haile, and how courageous their forces ſhall be in beating the ground when they come againſt the Affyrians.

c He comparcth Nineuch to an harlot, which by

her beauty and ſubtilty euilſeth young men, and bringeth them her

a Reade Iſa. 13. 1. *b* The viſion or reuelation which God commanded Nahum to write concerning the Ninuities.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning of his glory.

e With hiſe is not angry for a time, but his anger neuer alloweth towards the reprobate, though long a time hee deſeruethe.

f That the wicked would make God angry, and ſeeke an occaſion to come, but the Prophet wiſeth them to conſider his force and iuſtice.

g He ſhall reuerſe the *h* God's commandement, and now is able to reſiſt his wrath, ſhall man flatter himſelfe, and thinke by any meanes to eſcape when hee prouoketh his God to anger?

h To hit the faithful ſhall be diſcouraged by hearing the power of God, hee ſweth them that his mercies appeare vnto them, and that hee hath care ouer them.

i Signifying, that God will ſuddenly deſtroy Nineuch, and the Affyrians, in ſuch ſort as they ſhall lie in perpetual diſtrefſe, and neuer recover their ſtrength againe.

k He ſweth that the enterpriſes of the Affyrians againſt Iudah and the Church, were againſt God, and therefore he would deſtroy them at once, that hee ſhould not need to reuente the ſecond time.

l Though the Affyrians thinke themſelues like thornes that pricke on all ſides, yet the Lord will let fire on them, and as drunken men are not able to ſtand againſt any force, for they ſhalbe nothing able to reſiſt him.

m Which may be vnderſtood either of Saneherib, or of the whole body of the people of Nineuch.

n Though they thinke themſelues in molt ſafety, and of greateſt ſtrength, yet when God ſhall paſſe by hee will deſtroy them: notwithstanding hee comforteth his Church, and promiſeth to make an ende of puniſhing them by the Affyrians.

o Meaning Saneherib, who ſhould have no more children: but hee ſlaine in the houſe of his gods, *1* King. 19. 36. *2* I. 4. 3. *2* Sam. 10. 15. *p* Which peace the Leuei ſhould enjoy by the death of Saneherib.

her whoredome, and the Nations through her witchcrafts.

5 Behold, I come vpon thee, ſaith the Lord of hoſts, and I wil diſcouer thy ſkirts vpon thy face, and will ſtrew the Nations thy filthines, and the Kingdomes thy ſhame.

6 And I will caſt filth vpon thee, and make thee vile, and will ſet thee as a galing ſtocke.

7 And it ſhal come to paſſe, that all they that looke vpon thee ſhall flee from thee, and ſay, Nineveh is deſtroyed, who wil haue pice vpon her? where ſhall I ſeek comforters for thee?

8 Art thou better then No, which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was as the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were || her helpers.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreets: and they caſt loſe for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt bee drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeek helpe becauſe of the enimie.

12 All thy ſtrong Cities ſhall be like figge trees

with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.

14 Draw thee waters for the ſiege: fortiſie thy ſtrong holds: goe into the clay, and temper the mortar: make ſtrong bricke,

15 There ſhal the fire deuoure thee: the ſword ſhall cut thee off: it ſhal eate thee vp like the locuſts, though thou bee multiplied like the locuſts, and multiplied like the graſhopper.

16 Thou haſt multiplied thy merchants about the ſtaires of heauen: the locuſt ſpoileth and flyeth away.

17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the Sunne ariſeth, they flee away, and their place is not knowe where they are.

18 Thy ſhepherds do ſleep, O king of Aſſur thy ſtrong men lie downe: thy peoples ſcattered vpon the mountaines, & no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous all that heare the bruite of thee, ſhall clappe the hands ouer thee: for vpon whom hath not thy malice paſſed continually?

d Meaning, Alexandria, which was in league with to many Nations, and yet was now deſtroyed. | Or, ſtone.

e Signifying, that Gods iudgements ſhall ſuddenly deſtroy the Aſſyrians, as their vertue are with paine or change of weather.

f Thy princes and counſellers.

g Meaning, ſtate there was no people to whom the Aſſyrians had not done hurt

H A B A K K V K.

THE ARGUMENT.

The Prophet complaineth vnto God conſidering the great ſilence of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none ende. Therefore hee had this revelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubbornneſſe, and rebellion againſt the Lord. And leſt the godly ſhould diſpaire, ſeing ſuch horrible conſuſion, hee comforteth them by that haſt God would puniſh the Caldeans their enemies, when their pride and crueltie ſhall bee at height: wherefore he exhorteth the ſuſtfull to patience by his owne example, and ſheweth them a ſourne of prayer, where with they ſhould comfort themſelues.

CHAP. I.

2 A complain againſt the wicked that perſeute the iuſt.



He burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare (euen cry out vnto thee for violence, & thou wilt not helpe)

3 Why doſt thou ſhew me iniquity, & cauſe me to behold ſorrow? for ſpoiling & violence are before me: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer goe forth: for the wicked doeth b compaſſe about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, and maruaile for I will worke a work in your dayes: d ye will not beleue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the bredth of the land to poſſeſſe the dwelling places that are not theirs.

7 They are terrible and fearefull: their iudgement,

& their dignity ſhall proceede of themſelues.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the wolues in the evening: and their horſemen are many: and their horſemen ſhal come from far: they ſhall ſiege as the eagle haſting to meat.

9 They come all to ſpoyle: before their faces ſhall be an e Eaſt wind, and they ſhal gather the captiuitie g as the ſtand.

10 And they ſhall mocke the Kings, and the princes ſhall be a corne vnto them: they ſhal deuoure every ſtrong hold, for they ſhal gather h duſt, and take it.

11 Then ſhall they take a courage, & tranſgreſſe & do wickedly, imputing this their power vnto their god.

12 Art not thou ſo old, O Lord my God, mine holy One? we ſhall k not die: O Lord thou haſt ordaind them for iudgement, and O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee evil: thou canſt not behold wickednes: wherefore doeſt thou look vpon the tranſgreſſors, and holdeſt thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makeſt men as the fiſhes of the ſea, and as the creeping things, that haue no ruler over them.

a The Prophet complaineth vnto God, and bewaileth that among the iewes is leſt none equity: but in heere hereof reigneth crueltie, theft, contention and ſtrife. b To ſuppreſſe him, if any ſhould ſhew himſelfe zealous of Gods cauſe. c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt. d As in times paſt you would not beleue Gods word, ſo ſhall we not now beleue the ſtrange plagues which are at hand. e They themſelues ſhall be your iudges in this caule, and none ſhall haue authority ouer them to controul them.

f Zeph. 3. 3. For the lewes moſt feared this wind, becauſe it deſtroyed their fruits.

g They ſhall be ſo many in number. h They ſhall caſt vp moones againſt it.

i The Prophet comforteth the faithfull that God will alſo deſtroy the Babyloſians, becauſe they ſhall abate this victory, and become proud and inſolent: and imputing their praife herein to their idoles.

k He aſſureth the godly of Gods protection, ſhewing that the enimie can doe no more to them God hath appointed, and alſo that their finnes required, and the Caldeans

ſuch a ſtripe red. l So that the great deuoureth the ſmall, deſtroye all the world.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad,

16 Therefore they lacrifice vnto their net, and burne incense vnto their yarne, becau^e by them their portion is fat, & their meat plenteous.

17 Shall they therefore stretch out the net, and not spare continually to slay the Nations?

CHAP. II.

2 A vision. 5 Against pride, couetousnes, drunkennes, and idolatry.

I Will stand vpon my watch, and let mee vpon the towre, & will looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision is yet for an appointed time, but at the e last it shall speake, and not lie: though it tar e, waite: for it shall surely come, and shall not stay.

4 Behold, d hee that listeth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, neede the proud man as e hee that trangresseth by wine: therefore shall hee not endure, becau^e hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all Nations, and heapeth vnto him all people.

6 Shal not all these take vp a parable against him, and a taunting proeuerb against him, and say, Ho, hee that increaseth that which he is not his? how long? and hee that ladeth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Becau^e thou hast spoyled many Nations, all the remnant of the people shall spoile thee, becau^e of mens blood, and for the wrong done in the land, in the Citie, and vnto all that dwell therein.

9 Ho, hee that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou hast b consulted shame to thine own house by destroying many people, and hast sinned against thine own soule.

11 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood and erecteth a citie by iniquitie.

13 Beholde, is it not of the Lord hostes, that the people shall labour in the very fire? the people shall euen weary themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe vnto him that giueth his neighbour m drinke: thou ioyntest thine hear, & makest him

d unken also that thou mayest see their priuities.

16 Thou art filled with shame n for glory: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spung shall be for thy glory.

17 For the e crueltie of Lebanon shall cover thee: o shall the spoile of the beastes, which made them afraid, becau^e of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth their image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it trust therein, when hee maketh dumb idolos.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp, it shall reach thee: behold, it is layed our with golde and siluer, and there is no breath in it.

20 But the Lord o in his holy Temple: let all the earth keepe silence before him.

thing anile them, for they were but blockes or stones read Iere, wilt consider what it is, and how that it hath neither breath nor tinag.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the a iugonances.

2 b O Lord, I haue heard thy voyce, and was afraid: O Lord reuine thy c worke in the mids of the people, in the mids of the yeeres make it knowne: in wrath remember mercy.

3 God cometh from d Teman, and the holy one from mount Paran, Selah. His glory couereth the heauens, & the earth is full of his praise.

4 And his brightnesse was as the light: e hee had hornes f out of his hands, and there was the hiding of his power.

5 Before him went the pefulence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld & dissolved the nations, and the euerlasting mountaines were broken, an^d the ancient hills did bow: his i waies are euerlasting.

7 8 For his iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the h riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride i vp on thine horses? thy charets brought saluation.

9 Thy bow was manifestly reuealed, and the i lothes of the tribes were a fire word, Selah, thou m diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water p passed by: the deepe made a noise, and lift vp his hand on high.

11 The fume and moone flood fill in their habitation: p at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger

he would desire his Church. g The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 2. 10. and also of the Medians, which destroyed the selues. Iudg. 7. 22. h Meaning that God was not angry with the waters, but that in this meane he would I destroy his enemies, and euen his Church. i And so diddest vse all the elements s instruments for the destruction of thine enemies. k That is, thy power. l For hee had not onely made a covenant with Abraham, but renewed it with his posteritie. m Reade Num. 20. 11. He alludeth to the red sea and Iordan, which gave passage to Gods people, and showed signs of their obedience, and were by lifting vp of their hands. o As appeareth Ioth 10. 11. p According to thy commandment, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward.

n Whereso^{er} thou thoughtest to haue glory of the thy doings they shall tunc to thy shames: i thou shalt drinke of the same cup with others in thy tunc.

o Becau^e the Babylonians were euell not onely against other nations, but also against the people of God, which is ment by Lebanon, and the beastes therein, hee sheweth that the like crueltie shall be executed against them.

p He sheweth that the Babyloians gods could no

io. 8. q If thou life, but a dead

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m Meaning that the enemies flatter themselves, and glory in their own force, power and wit.

n Meaning that they should see.

o Meaning that they should see.

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and diddest thresh the heathen in displeaure.

13 Thou wentest forth in the faluation of thy people, *man* for faluation with thine *q* Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the necke, Selah.

14 Thou didst strike throw with his owne steakes the heads of his villages: they came out as a whirlwinde to scatter me: their reioycing was as to deuoure the poore creaturely.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voice: rottenesse entred into my bones, & I trembled in my selfe, that I might see, and sheweth how he was afraid of Gods iudgements.

rest in the day of trouble, for when he cometh vpon vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruit be in the vines: the labour of the oliue shall faile, and the fields shall yeeld no meate: the sheepe shall be cut off from the folde, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy in the God of my faluation.

19 The Lord God is my strength: he will make my feet like hindes feet, and he will make me to walke vpon mine he places. 2 To the chiefe finger on Neginothai.

ioy of the faithfull, though they see neuer so great afflictions: chiefe finger vpon the instruments of musique, shall haue occasion to praise God for this great deliuerance of his Church.

u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. 2 That in the end: but the godly shall be quiet: knowing that all things shall turne to good vnto them. y He declarerth wherein standeth the comfort and prepared. 2 The vnto praise God for

ZEPHANIAH.

THE ARGUMENT.

Being the great rebeldion of the people, and that there was new hope of amendment, hee denounceth the great iudgements of God which was at hand, shewing that their cuntry should be vsterly destroyed, and they carried away captiues by the Babylonians. Yes for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorted the godly to patience, and to trust so finde mercie by reason of the great promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should bee gathered vnto him, and counted as his people and children.

CHAP. I.

Threatning against Iudah and Ierusalem, because of their idolatrie.



He word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the son of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, sayth the Lord.

3 * I will destroy man and beast: I will destroy the foules of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, sayth the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor enquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the princes and the kings children, & all such as are clothed with strange apparell.

9 In the same day also will I visite all those that dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall

be a noyse, and cry from the fifth-gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of the low place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with lights, and visite the men that are frofen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is nere: it is nere, and hasteth greatly, euen the voice of the day of the Lord: the strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of clouds and blackenesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towres.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dounge.

18 * Neither their siluer nor their gold shall be able to deliuer them in the day of the Lordes wrath, but the whole land shall be deuoured by the fire of his iudicium: for hee shall make euen a speedie riddance of all them that dwell in the land.

CHAP. II.

He moneth to returne to God, & prophesying destruction against the Philistims, Moabites and others.

1 Gather y your selues, euen gather you, O nation: not worthy to be loued,

2 Before the decree come fourth, and ye be as selues, and gather themselves together, lest they be scattere:...

f Signifying, that all the corners of the cite of Ierusalem should be full of trouble. g This is meant of the reeue of the merchants which was lower then the rest of the place about it. h So that nothing shall escape me. i By their profperitie they are hardened in their wickednesse. * Dm. 18 30. amos 5. 11.

k They that trusted in their owne strength, and contemned the Prophets of God. * Ier 30. 1. ier 48. 1. amos 5. 18.

* Ezek. 7. 19.

* Cap. 3.

l He exhorted them to repentance, and willed them to descend into them: he balle.

chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and beiove the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the mekke of the earth, which haue wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

4 For e Azzah shall be forsaken, and Ashkelon desolate: they shall drie out Ahdod at the noone day, and Ekron shall be rooted vp.

5 Wo vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lord v against you O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings & cottages for shepherds, and shepfoldes.

7 And that coast shall be for the remnant of the house of Iudah, to feede thereupon: in the house of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vbraided my people, and magnified themselues against their borders.

9 Therefore, as I lue, saith the Lord of hosts, the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorrah, euen the breeding of nettles, and salt pits, and a perpetual desolation: the residue of my folke shall spoile them, and the remnant of my people shall possess them.

10 This shall they hate for their pride, because they haue reproched, and magnified themselues against the Lord of hosts people.

11 The Lord will be terrible vnto them: for hee will consume all the gods of the earth, and euerie man shall worship him from his place, euen all the yles of the heathen.

12 Yee Morians also shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Ashur, and will make Nineueh desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the pelican, and the jowle shall abide in the vpper posts of it: the voice of birds shall sing in the windowes, and desolation shall be vpon the posts, for the cedars are vncovered.

15 This is the ioycing city that dwelt carelesse, that said in her heart, I am, and there is none besides mee: how is she made waste, and the lodging of the beastes! euerie one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

Against the gouernours of Ierusalem: & of the ending of all the Gentiles. A confession to mee of Ierusalem.

Wo to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: shee receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring * Lyons: her Iudges are as * wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the Sanctuary: they haue writt the law.

5 The iust Lord in the mids thereof: hee will doe none iniquitie: euerie morning dooth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed, howeouer I visited them, but they rose early, and corrupted all their workes.

8 Therefore wait ye vpon me, saith the Lord, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, when all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the Name of y Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth, for they shall be afraid, and lie downe, and none shall make them afraid.

14 Reioyce O daughter Zion: be yee ioyfull, O Iffaid: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine i enemies: the King of Israel, euen the Lord in the middes of thee: thou shalt see none more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mighty: he will saue, hee will reioyce ouer thee with ioy: hee will quere himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 Beholde, at that time I will bruite all that afflict thee, & I will p saue her that haltech, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you, for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

The wicked thus boyled that God will reue among them, as the Prophet answereth that that cause of excofite their wickednesse: for God will not bear with their sinnes: yet that hee patiently abide and sent his Prophets continually to call them to repentance, but the profited nothing. By the destruction of other nations he sheweth that the Iewes should haue learned to feare God. e They were most carnell and ready to doe wickedly. f Seeing ye will not repent, you shall looke for my vengeance as well as other nations. g Lett any should think then that Gods glory should haue perished, when Iudah was deliuyed, hee sheweth that he will publish his grace through all the world.

† Heb. with one shoul. drey. in Hof. 6. 29.

¶ That is, the Iewes shall come aswell as the Gentiles: which isto be understood vnder the time of the Gospel.

¶ For they shall haue full remission of their finnes: and the hypocrites which boyled of the Temple, which was also thy pride in times past, shall be taken from thee.

¶ That is, the punishment for thy finne.

¶ As the Assyrians, Caldeans, Egyptians, and other nations.

¶ To defend thee by thy finnes, thou shalt put him away and lett thy selfe naked, as 23. of 27. 25.

¶ Signifying, that God deliueheth to shew his loue and great affection toward his Church.

¶ That is, them that were had in hatred and reuelled for the Church and became of their religion.

b That is, which haue liued vp rightly and godly according as hee professed by his word.

c He comteth the faithful in that the God would change ius punishments from them vnto the vpholists: their enemies and other nations.

d That is, Galileas: by these nations hee meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore hee calleth them Canaanites, whom the Lord appointed to be slaine.

e Hee the with why God would destroy their enemies, because their country might be a resting place for his Church. f These nations profaned to take from the towres that country which the Lord had giuen them.

g When hee shall deliue his people and destroy their enemies & idoles, his glory shall shine throughout all the world.

h Reade Isa 34. 11 of Iudg. 10. 11.

i Meaning Nineueh, which reioyced to much of her strength and prosperitie: should be thus made waste, and Gods people deliuered.

a That is, Ierusalem.

* Ezek 22. 25, 27, much, 2. 11.

* Habak. 3. 8. b They are they greedie that they eat vp bones & all

p I will deliue the Church, which now is afflicted, as Mic. 4. 6. q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

THE ARGUMENT.

When the time of the seventy yeeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi, to comfort the Jewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellency stood in Christ. And because that all were giuen to their owne pleasures and commoditie, hee declared that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honor, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the work that hee hath begun, and send Christ whom hee had promised, by whom they should attaine to perfect ioy and glory.

CHAP. I.

a The time of the prophesie of Haggai. *b* An exhortation to build the Temple againe.

IN the second yeere of king ^a Darius, in the sixth moneth, the first day of the month, came the word of the Lord (by the ministry of the Prophet Haggai) vnto ^b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

² Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come ^c that the Lords house should be builded.

³ Then came the word of the Lord by the ministry of the Prophet Haggai, saying,

⁴ Is it time for your selues to dwell in your defiled houses, and this house lie waste?

⁵ Now therefore thus saith the Lord of hosts, Consider your owne ways in your hearts.

⁶ ^c Ye haue sown much, and bring in little: ye eat, but ye haue not ynough. ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

⁷ Thus saith the Lord of hosts, Consider your owne ways in your hearts.

⁸ Go ^d vp to the mountaine, and be bring wood, and build this House, and ^g I will be fauourable in it, and I will ^b be glorified, saith the Lord.

⁹ Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow ^d vpon it. And why, saith the Lord of hosts? Because of mine House that is waste, and ye runnes euery man vnto his owne house.

¹⁰ Therefore the heaven ouer you staid it selfe from dew, and the earth stayed her fruit.

¹¹ And I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, & vpon the oyle, vpon ^e that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

¹² When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the ^k voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

¹³ Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

¹⁴ And the Lord stirred vp ^l the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah,

and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke of the House of the Lord of hostes their God.

CHAP. II.

l Hee sheweth that the glory of the Iewes Temple should exceed the first

IN the oure and twentieth day of the sixth moneth, in the second yeere of king Darius,

² In the seventh ^m moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministry of the Prophet Haggai, saying,

³ Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the son of Iehozadak the high Priest, and to the residue of the people, saying,

⁴ Who is left among you that sawe this ⁿ House in her first glory, and how doe you seee it now? is it not in your eyes, in comparison of it as nothing?

⁵ Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest, and be strong all ye people of the land, saith the Lord, and ^o doe it: for I am with you, saith the Lord of hosts,

⁶ According to the word that I couenanted with you, when ye came out of Egypt: so my spirit shall remaine among you, feare ye not.

⁷ For thus saith the Lord of hostes, ^p Yet a little while, and I will shake the heavens and the earth, and the sea, and the drie land.

⁸ And I will moue all nations, and ^q the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hosts.

⁹ The ^r siluer ^s mine, and the golde ^t mine, saith the Lord of hosts.

¹⁰ The glory of this last House shall be greater then the first, saith the Lord of hosts: and in this place will I giue ^u peace, saith the Lord of hosts.

¹¹ ¶ In the foure and twentieth ^v day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

¹² Thus saith the Lord of hostes, Aske now the Priests concerning the law, and say,

¹³ If one beare ^w holy flesh in the kirt of his garment, and with his kirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, & said, No.

¹⁴ Then said Haggai, If a polluted person touch any of these, shall it be vnclene? And the

chafed by Christ, Phil. 4. 7. ^g That is, the flesh of the sacrifices whereby hee signified that the thing which of it selfe is good, cannot make another thing so: and therefore they ought not to defile themselves by their sacrifices and ceremonies: but contrary her that it vnclene, and not pure of heart, doth corrupt the things, and make them detestable vnto God, which else are good and goodly.

a Whowas the sonne of Hysaltis, and the third king of the Persians, as somethinke. **b** Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, & admonished of their doctrine, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause? **c** Not that they condemned the building thereof, but they preferred profane and private policie to Religion, being content with small beginnings. **d Shewing that they sought not only their necessities, but their very pleasures before Gods honour. **e Consider the plagues of God vpon you for preferring your policie to his religion, and because ye seeke not him first of all. **f Meaning, that they should cease off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion. **g That is, I will heare your prayers according to my promise, i. Kings. 8. 21. 29. **h** That is, my glory shall be set forth by you. **i** And so bring it to nothing. **k** This declared that God was the Author of the doctrine, and that he was the minister, as Ezech. 12. iudg. 7. an. act. 15. 28. **l** Which declareth that men are vnapt and dull to leare the Lord, neither can they obey his word or his messengers, before God reforme their hearts, and giue them new spirits, Iohn 6. 44.********

a For the people according as Ila 31 and Ezech. 41. it had prophesied, though this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians but the Prophets meant the spirituall Temple, i. e. Church of Christ. **b** That is, goe forward in building the Temple. **c** He exhorted them to patience, though they seee not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed. **d Meaning Christ, whom all ought to looke for and desire: or by desire he may signifie all precious things, as riches, and such like. **e** Therefore when his time cometh, he can make all the treasures of the world to erre his purpose: but the glory of this second Temple doth not stand in material things, neither can be built. **f Meaning, all spiritual blessings and felicitie purchased by Christ, Phil. 4. 7. **g That is, the flesh of the sacrifices whereby hee signified that the thing which of it selfe is good, cannot make another thing so: and therefore they ought not to defile themselves by their sacrifices and ceremonies: but contrary her that it vnclene, and not pure of heart, doth corrupt the things, and make them detestable vnto God, which else are good and goodly.******

Prerits answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord: and so are all the works of their hands, and that which they offer hereto is vncleane.

16 And now, I pray you, consider in your mindes from this day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heap of *twentie measures*, there were but ten: when one came to the winepress, for to draw out *sittie vessels* out of the presse, there were but twentie.

18 I mote you with blasting, and with mildeew and with haile: in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your mindes, from this day, and afore, from the foure and twentieth day of the ninth month, *euen* from the day that the foundation of the Lordes Temple was laid:

consider it in your mindes.

20 Is the seed yet in the barn? as yet the vine and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai, in the foure and twentieth day of the month, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will ouerthrow the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day saith the Lord of hostes will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

1 He exhorteeth them to patience, and to abide till the harvest come, & when they shall see Gods blessing in me I will make a change, and renew all things in Christ, of whom Zerubbabel hercis a figure.

2 Hereby he sheweth that there shall be no let or hindrance when God will make this wonderful restitution of his Church.

3 Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

This moneth after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent unfeignedly, and not abuse this great benefit of God in their delinquance, which was a figure of that true delinquance, that all the faithfull should haue from death and sine by Christ. But because they still remained in their wickednesse, and could not see forth Gods glory, and were not yet made better by their long banishment, hee reuoketh them most sharply: yet for the comfort of the repentant, hee euen mixeth the promise of grace, that they might by this means be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAPTER I.

A Hee exhorteeth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 Hee figuratiue the restitution of Ierusalem and the Temple.



N the eighth moneth of the second yeere of ^a Darius, came the word of the Lord vnto ^b Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

1 The Lord hath bene displeas'd with your fathers.

2 Therefore say thou vnto them, Thus saith the Lord of hostes, Turne ye vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

3 Bee ye not as your fathers, vnto whom the former Prophets haue cried, saying, Thus saith the Lord of hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

4 Your fathers, where are they? and do the Prophets liue for euer?

5 But did not my words & my statutes which I commanded by my seruants the Prophets, take hold of your fathers? and they returned, and

said, As the Lord of hostes hath determined to doe vnto vs according to our owne wayes, and according to our workes, so hath he dealt with vs.

6 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth ^b Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

7 I saw by night, and behold, a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottom, and behind him were there red horses speckled and white.

8 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

9 And the man that stood among the myrrhe trees, answered, and said, These are they whom the Lord hath sent to go thorow the world.

10 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

11 Then the Angel of the Lord answered, and said, O Lord of hostes, how long will thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeas'd now these threescore and ten yeeres?

12 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

13 And so the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the Lord, the mediator prayed for the saluation of his Church, which when all the country about them were at rest.

1 Which containeth part of Ianaury and part of February.

2 This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes, which is here meant by the bottom, and by the myrrhe trees which are black, and giue a darke shadow, yet hee comprehendeth

3 to a King, who hath his postes and messengers abroad, by whom hee still worketh his purpose, and bringeth his matters to passe.

4 Who was the chief among the rest of the hostesmen.

5 These signified the diuers offices of Gods Angels, by whom God sometime punisheth, & sometime comforteth and bringeth forth his workes in diuers sortes.

6 That is, Christ was now troubled

h Consider how God did plague you with famine afore you began to build the Temple. i That is before the building of the Temple was begun. k From the time they began to build the Temple, hee promiseth that God would blesse them: and albeit as yet the temple was not yett erected, yet in the gathering they should haue plenty.

a Who was the sonne of Hysaiah. b This was not that Zechariah, whereof is mention, 2 Chron. 24. 26. but had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitors, as of Iosias, or Berechiah, 3rd Iddo. c Hee speaketh thus to reuoke them with Gods iudgements: that they should not promise him as their fathers haue done, whom hee so grievously punished. d Let your fruits declare that you are Gods people, and that hee hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him. 18. Ierem. 31. 18. Iam. 5. 21. vs. 21. 8. and 31. 6. and 45. 21. e Here, 2. 13. eph. 1. 18. 3o. Ioh. 14. 3. Ioh. 2. 12. c Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 2. Pet. 1. 15. f Seeing ye saw the force of my doctrine in punishing your fathers, why doeye not feare the threatenings contained in the same, and declared by my Prophets? g As men alitened with my iudgments, and not that they were touched with true repentance.

a Though for a time God desire his helpe and comfort from his Church yet this declareth that he loveth them still most dearly, as most mercifully to their children, as he hath said his will, and when it is expedient for them, his helpe is ever ready.

o In delecting the reprobate I flew my selfe but a little angry toward my church, but the enemies would have destroyed them also, & considered not the end of my chastisements.

p To measure out the buildings. q The abundance shall be great that the places of fire shall be able to containe the blessings that God will send, but shall ever beake for false. r Which signified all the enemies to the Church, East, West, North, South. s These Carpenters or Smithes are Gods instruments, which with their mallets and hammers beake the hard and thorne hornes, which would overthrow the Church, and declare that none enemies become so strong, but God hath an hammer to beake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and beheld, a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may fe what is the breadth thereof, and what is the length thereof.

3 And behold the Angel that talked with me went forth, and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord will be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth & flee from the land of the North, saith the Lord: for I have scattered you into the four winds of the heauē, saith the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this I glory hath he sent me vnto the nations, which I spoiled you: for he that toucheth you, toucheth the kape of his eye.

9 For behold, I will lift vp mine hand I vpon them: and they shall be a poe to those that serued them, and ye shall know, that the Lord of

hostes hath sent me. 10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord. 11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee. 12 And the Lord shall inherite Iudah: his portion in the holy land, and shall chuse Ierusalem againe. 13 I et all flesh be still before the Lord: for he is raised vp out of his holy place.

hostes hath sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Iudah: his portion in the holy land, and shall chuse Ierusalem againe.

13 I et all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophetic of Christ and of his kingdom.

And he shewed me Iehosua the hie Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord laid vnto Satan, The Lord reprocue thee, O Satan: enen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a brand taken out of the fire?

3 Now Iehosua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquity to depart from thee, & I will clothe thee with change of raiment.

5 And I saide, Let them set for a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehosua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also be iudge mine House, & shalt also keepe my courts, and I will geue thee place among the chief that stand by.

8 Heare now, O Iehosua the hie Priest: thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruante.

9 For loe, the stone that I haue laid before Iehosua: vpon one stone shall be seuen eyes: behold, I will cut out the graining thereof, saith the Lord of hostes, and I will take away the iniquity of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call every man his neighbour vnder the vine and vnder the figge tree.

Church. f He sheweth of what apparell he speaketh, which is when our filthy finnes are taken away, and we are clad with Gods mercies, which is meant of the spiritual refection. g The Prophet prayeth that besides the raiment, the Priest might also haue a tiar for his head accordingly, that is, that the dignity of the Priesthood might be perfected: and this was fulfilled in Christ, who was both Priest and King and here all such are condemned that can content themselves with any meaner reformation in religion, seeing the Prophet describeth the perfection, and obtaineth it. h That is, his rule and government in my Church, as thy predecessors haue had. i Whereby he meaneth to haue the whole charge and rule of the Church. k That is, the Angels, who represented the whole number of the faithful: signifying that all the godly should willingly receive him. l Because they follow my word: they are contented in the world, and effected 2500000. Ihsa. 8. 12.

That is, Christ, who did not humble himselfe, that not only he became the seruant of God, but also the friend of men: and therefore in him they should haue comfort, although in the world they were contemned, Ihsa. 42. 1. Ihsa. 23. 5. and 27. 14. 15. n He sheweth that the ministers cannot build, before the Lord lay the first stone, which is Christ, who is full of glory, both because he giueth light vnto all others, and that all ought to seeke light at him. Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God, p Though I haue punished this land for a time, yet I will euen now be pacified, and visit the finnes no more. q Ye shall thinke I haue beene quiet and quiete, that is, in the kingdom of Christ, Ihsa. 2. Micah. 4. 4. 33. 2. 10.

In this most excellently be vnderstood of Christ, who being God equal with his Father, was sent as the Mediator out to dwell in his church and to gouerne them.

He prayed to Christ the Mediator for the state of the Church, b Which declareth that the faithful haue not only waite with his blood, but with Satan himselfe & spiritual wickednes, E. psal. 62.

Travis, Christ speaks to God as the Mediator of his church, that he would rebuke Satan, and here he speaks with himselfe to be the continual preference of his Church.

Meaning that Iehosua was wonderfully preserved in the captiuitie, and now Satan fought so afflict and trouble him when he was doing his office.

The glorious garments, & precious stones that the Priests did wear before the captiuitie: and by this contemptible state the Prophet signifieth that the small beginnings should be made excellent when Christ shall make the full restitution of this

a That is, the angel who was Christ: for in respect of his office he is of times called an Angel, but in respect of his eternal office, in God, and so called. b Meaning himselfe Zachariah. c Signifying the spiritual Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no material walles, nor trust in any worldly strength, but should be safely preferred and we in peace among all their enemies.

d To defend my Church, to reare the enemies & to delectoy them if they approach neere.

e In me they shall haue their full lelicie and glory. f He calleth to them partly for feare, and partly for their owne ease, remained still in captiuitie, and to preferred their own private commodities to the benefits of God promised in his Church. g As it was that I scattered you, so I haue a poe to restore you. h By flying from Babylon, and coming to the Church. i Seeing that God hath begun to shewe his grace among you by delecting you, hee continueth the same till toward you, and therefore fendure me his Angel and his Christ to defend you from your enemies that they shall not hurt you, neither by the way nor at home. k Ye are to deere vnto God, that hee can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye. Plal. 128. 1. Vpon the heathen your enemies, m They shall be your seruants as you haue beene theirs.

CHAP. III.

The vision of the golden candlestick, and the exposition thereof.

And the Angell that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And I said vnto me, What seest thou? And I said, I haue looked, and behold, a candlesticke all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouerit, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angell that talked with me, saying, What are these, my Lord?

5 Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by a army nor strength, but by my Spirit, saith the Lord of hostes,

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying Grace, grace vnto it.

8 Moreover, the worde of the Lord came to me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and he shall know that the Lord of hostes hath sent me vnto you,

10 For who hath despised the day of the small things? but they shall reioice, and shall see the stone of the iunice in the hand of Zerubbabel: the eyes are the eyes of the Lord, which see thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two of the branches, which thorow the two golden pipes empty thum elues into the gold?

13 And hee answered me, and said, Knowest thou not what these bee? And I saide, No, my Lord.

14 Then said he, these are the two oliue branches, that stand with the ruler of the whole earth.

15 And he said vnto me, yet Zerubbabel shall lay the highest stone there of, and bring it to perfection, so that all the godly shall reioice, and pray vnto God that he would continue his grace and fauour toward the Temple. Meaning the Prophet, that is our Christ Iesus my Father for the building and preservation of my spiritual Temple. Signifying that all were discouraged at the small and poore beginning of the Temple. 1 Whereby he signifieth the plummeth with his building to the ioy and comfort of the godly, because they see no things against him, and though his for a while be discouraged, because they see no things pleasant to the eye. 2 That is, God hath beneuenies: meaning, a continuall providence, so that neither Satan nor any power in the world can ge about or bring anything to passe to hinder his worke, chap. 2. 1 Which were eare greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying that God will continually maintaine and preserve his Church, and endue it still with aboundance and perfection of graces.

CHAP. V.

The vision of the flying bookes, signifying the curse of the heathen, and such as abhorre the name of God. 6 By the vision of the measure, signifieth the bringing of Iudahs affliction vnto Babylon.

Then I turned me, and lifted vp mine eyes and looked and behold, a flying booke.

3 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth over the whole earth: for every one that shall seeleth, shall be cut off as fall on this side as one that: and euery one that shall sweareth, shall be cut off, as fall on this side as one that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of a thiefe, and into the house of him that tallly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angell that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what this is that goeth forth.

6 And I aide, what is it? And he saide, This is an Ephah that goeth forth. Hee saide moreouer, This is the light of them through all the earth.

7 And he said, there was lift vp a talent of lead and this is a woman that sitteth in the mids of the Ephah.

8 And he said, This is wickednes, and hee cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork) and they lift vp the Ephah betwene the earth and the heauen.

10 Then said I to the Angell that talked with me, Whither doe these beare the Ephah?

11 And hee aide vnto me, To build it an house in the land of Shinar, and it shall bee established and let there vpon her owne place.

12 In the next verse. 1 Signifying, that Satan shall not haue such power against the leues of temerity, as hee had in time past, but that God would shut vp iniquity in a measure: as in a prison. 2 Which declared: at God would execute his iudgement by the meares of weeke and soft meanes: 3 To remove the iniquities and all falsities that came for the same from Iudah, to place it for sure in Babylon.

CHAP. VI.

By the four charretts hee describeth the four Monarches.

Again I turned and lift vp mine eyes, and looked: and behold, there came four charrets out from betwene two mountaines, and the mountaines were two mountaine of brass.

2 In the first charret were red horses, and in the second charret blacke horses.

3 And in the third charret white horses, and in the fourth charret, horses of sunders colours, and reddish.

4 Then I answered, and saide vnto the Angell that talked with mee, What are these, my Lord?

5 And the Angell answered, and said vnto me, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

a Beasne the iudges had groued God's plague by contenting his word, and calling of all iudgement and equitie, hee ineweth that Gods curses written in this booke had fully light both on them and their fathers: but now if they would repent, God would send the same among the Caldeans: but for enemies. b That is, with any iniquity toward his neighbour. c Meaning wherefore hee bein the world. d Hee hath transfused the first blood, and seereth now, God might, but our brother Zerubbabels Name. e Which was a measure in drie things containing about ten pottels. f That is, all the wickednesse of the vngodly in Gods sight, which hee receiue, and can that it is not open at his pleasure. g To cover the measure, which representeth iniquity.

a By charretts here as by horses alone hee meaneth the iudges messengers of God to execute and declare his will. b By the brazen mountaines hee meaneth the eternall counsell, and providence of God whereby hee hath from before all eternity decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that the Church had endured vnder the Babylonians. d Signifying, that they had endured great affliction vnder the Babylonians. e The four pretensed diuinities vnder the Persians, which relapsed into toleribery f Which signified, that God would sometime punish his Church, and pour his plagues vpon their enemies, as hee did in destryving Noiue, and Babylon, and other their enemies. g Meaning all the actions and motions of Gods spirit which according to his vouchangeable counsell hee causeth to appeare through all the world.

The

h That is, toward Egypt, and other countries thereabout.
 i That is, they of divers colonies, which ask leave to fighte that Satan hath no power to hurt or afflict till God give t him, Job. 1.
 k By punishing the Caldeans mine anger ceased, and you were delivred.

l To receive of him and he other three, money, to make the two crownes: which were men of great authority among the jewes, and doubted o. the restitution of the kingdom, and of the Priesthood, and were named by their name because this could not be attributed to any one according to the Law, wherefore it followeth that Iehoua was true Priest and King.

m Meaning Christ, of whom Iehoua was the figure: for in Greece they were both called Iesus.
 n That is, of him selfe without the helpe of man.

o Which declareth that none could build this Temple, whereof Haggai speaketh but only Christ: nor therefore it was spiritual and not material, Hag. 2. 12.
 p Whereof Iehoua had but a shadow. r The two Officers of the kingdom and Priesthood shall be ioyned together that they shall be no more dispersed. f Who was also called Heldai. h He was also called Iosiah. u That they may acknowledge their infimie which looked that all things should have bene restored incontinently: and of this infidelity these two crownes shall make tokens, Acts 2. 6. x That is the Gentiles by the preaching of the Gospel, shall helpe toward the building of this spiritual Temple. y If yet will belicve and remaine in the obedience of faith.

the Land of the North, and the white went out after them, and they of divers colours went forth toward the South country.

7 And the i. idoli. went out, and required to goe, and passe thow the word, and he said, Goe pass thow the word. So they went thow the word.

8 Then cried he vpon me, and spake vnto me, saying, Behold these that goe toward the North country, haue pacified my Spirit in the North country.

9 And the word of the Lord came vnto mee, sayng,

10 Take of them of the captiuitie, euen of Heli-dai: and of Tobiash, and Iedaiih, which are come from Babel, and come thow the same day, and geue vnto the house of Iosiah, the sonne of Zephaniah.

11 Take euen silver, and golde, and make crownes, and let them vpon the head of Iehoua, the sonne of Iehozadak the hie Priest,

12 And spake vnto him saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the Branch, and shall growe vp out of his place, and he shall build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shall be betwene them both.

14 And the crownes shall be to f Helem, and to Tobiah, and to Iedaiih, and to Hen the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and yet shall know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if ye will obey the voice of the Lord your God.

CHAP. VII.

3 The rue fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chiffleu,

For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the House of the Lord of hostes, an i to the Prophets, saying, Should I weepe in the fift moneth, and separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and

a Which contained a part of November and part of October.
 b That is, the rest of the people that remained yet in Caldeia, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church the one in the month, that the Temple was destroyed, and the other when Gedaliah was slaine, Jer. 41. 2. c By weeping and mourning appeare what exercises they used in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed.

to the Priests, and say, When ye fasted 8 moneths in the fift & sixth moneth, euen these fouente yeeres did ye fast, vnto mee I appeare.

6 And when ye did cate, and when ye did drinke, did ye not cate for your felices, nor drinke for your felices?

7 Should ye not keare the wordes which the Lord hath cryed by the ministration of the san of Prophets when Ierusalem was in habitation, and in prosperitie, & the cities thereof were full of people, when the South and the plain was in habitation?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute iudgement, and sit euenly, and conpassion vnto man to his brother,

10 And prouide not the widow, nor the fatherlesse, the stranger nor the poore, & let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea they made their hearts as an adamant stone, lest they should heare the Lawe and the wordes which the Lord of hostes sent in his Spirit by the ministration of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and it they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: or they laide the pleasant land waste.

ened, & in the meane season would not iustice him as he had commanded. k He thought that he could see fast with a sincere heart, but he is hypocrite, and that it is without a true religion, because that they lacked their offices of charity, which should haue declared that they were godly, Matth. 23. 23. l And would not carie the Lords burden, which was sweet so carie, but would beare their owne, which was heauie and grieuous to the flesh, by asking to exert their by: which similitude is taken of oxen, which looke at the yoke, Nche. 9. 29. m Which declareth their rebellion, not only against the Prophets, but against the Spirit of God that speak in them. n That is, after they were cast captiue. o By their sins whereby they provoked Gods anger.

CHAP. VIII.

2 Of the vnto the people vnto Jerusalem, and of the mercy of God towards them. 16 Of good works. 20 The calling of the Gentiles.

And I gaue the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was violent for her with great cleuise, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and I will dwell in the mids of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and old women dwell in the streets of Ierusalem, and every man with his staff in his hand for very age.

5 And the freetes of the city shall be full of boyes and girles, pl. vng in the streets thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, should it there ore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East country, and from the West country.

God can performe that which he hath promised, though it seeme neuer so vnpossible (1 Cor. 13. 2, 4, Rom. 4. 20.)

f For there were both of the people and of the Priests, which desired to touch this countrey, besides them, which yet remained in Caldeia, as a remnant of the chief points of the religion. g For they thought they had deserved towards God, because of thins, which they counted of themselves, and thought of it selfe be good, yet because they thought that they were righteous, and trusted therein it is here reproued, h i. ye not cate & drinke for your owne commodity and necessity, and so likewise did to your owne lawles and not after the precept of my Law. i Hereby he condemne the hypocrite, which fasting by their fast to please God, and by such things as they intended, & in the meane season would not iustice him as he had commanded. k He thought that he could see fast with a sincere heart, but he is hypocrite, and that it is without a true religion, because that they lacked their offices of charity, which should haue declared that they were godly, Matth. 23. 23. l And would not carie the Lords burden, which was sweet so carie, but would beare their owne, which was heauie and grieuous to the flesh, by asking to exert their by: which similitude is taken of oxen, which looke at the yoke, Nche. 9. 29. m Which declareth their rebellion, not only against the Prophets, but against the Spirit of God that speak in them. n That is, after they were cast captiue. o By their sins whereby they provoked Gods anger.

alloned my citie with a singular loue, for that I could not abide that any should do her any injury. b Because it shall be faithfull and loyal toward me, her selfe and c Though the enemies of the greatly molested trouble them, yet God would come and dwell among them and to prouice them so long as nature would suffice them to liue, and increaseth their children in great abundance. d He thought that he could see fast with a sincere heart, but he is hypocrite, and that it is without a true religion, because that they lacked their offices of charity, which should haue declared that they were godly, Matth. 23. 23. l And would not carie the Lords burden, which was sweet so carie, but would beare their owne, which was heauie and grieuous to the flesh, by asking to exert their by: which similitude is taken of oxen, which looke at the yoke, Nche. 9. 29. m Which declareth their rebellion, not only against the Prophets, but against the Spirit of God that speak in them. n That is, after they were cast captiue. o By their sins whereby they provoked Gods anger.

e So that their returns shall not be in vain: For God will reward with his promise, and their prosperity shall be sure and stable. f Let neither respect of your private commodities, neither countenance of other, nor fear of enemies discourage you to the going forward with the building of the Temple: but be constant and obey the Prophets, which encourage you thereto. g For God curseth your works, for that neither man nor beast had profit of their labours.

h Reade Ezek.

18. 10. j Which declareth that man can not returne to God, till he change mans heart by his Spirit, and to begin to do well, which is to pardon his finnes and to give him his graces. k Which fact was appointed when the citie was befeiged, and was the first fall of these four: and here the Prophet sheweth, that if the Iewes will repent, and so turne wholly to God, they shall have no more occasion to fall, or to show signes of heauinesse, for God will send them ioy and gladnesse. l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyce with the Iewes in his true Religion, which should be in the kingdom of Christ.

* Ija. 2. Mich. 4. 1.

a Whereby hee meant Syria. b And danger shall abide vpon their citie, and not spare it much as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

8 And I will bring them, & they shall dwell in the mids of Ierusalem, & they shall be my people, & I will be their God in truth, & in righteousnes.

9 Thus saith the Lord of hostes, Let your heart be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I let all men, every one against his neighbour.

11 But now, I will not entreate the residue of this people as atoretime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes: to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye every man the truth vnto his neighbour: execute iudgement truly & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah ioy, and gladnesse, and prosperous oyle feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, Vp, let vs goe & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Jew, and say, Wee will goe with you for we haue heard that God is with you.

CHAP. IX.

1 The rebreathing of the Gentiles. 9 The coming of Christ.

The burthen of the word of the Lord in the land of Madrach: and Damascus shall be his breast: when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border d thereby:

Tyrus also and Zidon, though they be a very wife, for Tyrus did build her selfe a strong hold, and he yeped vp siluer as the dust, and golde as the mire of the streets.

3 Behold, the Lord will spoile her, and he will smite her power in the Sea, and these shall be deuoured with fire.

4 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

5 And the stranger shall dwell in A Godod, and I will cut off the pride of the Philistines.

6 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

7 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue i scene with mine eyes.

8 Reioyce greatly, O daughter Zion: shout for ioy O daughter Ierusalem: behold, thy King cometh vnto thee: hee is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

9 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the riuer to the end of the land.

10 Thou also shalt be saved through the blood of thy couenant, I haue loosed thy prisoners out of the pit wherein uo water.

11 Turne you to the strong hold, ye prisoners of hope: euen to day doe I declare, that I will render the scun double vnto thee.

12 For Iudah haue I bent as a bowe for me: Ephraim hand haue I filled, and I haue raised vp thy finnes, O Zion, against thy finnes, O Grecia, and haue made thee as a gyants sword.

13 And the Lord shall be scene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

14 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the horns of the altar.

15 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word. p That is, from the red sea, to the sea called Syriack: & by these places which the Iewes knew, hee meant an infinite space and compass ouer the whole world. q That is, from Euphrates. r Meaning, Ierusalem or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure: and is here called the couenant of the Church, because God made it with his Church, and let it with them for the loue that he bare vnto it. s God sheweth that he will deliuer his Church, from all dangers, seeme they neuer so great. t That is, into the holy land where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to liberty. x That is, double benefite and prosperity, in respect of that which ye are thus enioyned from David, that me the captivity. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z Hee promitteth that the Iewes shall destroy their enemies, and haue abundance and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperance, but to sobriety, and a thankfull remembrance of Gods great liberality.

a The Iaiſfull ſhall be preferred, and reuerenced of all, but the very enemies that he compelled to eſteeme them: for Gods glory that he met iud the high Priot,

ſhall be as the ſtones of the crowne liſted vp vpon his land.

17 For how great is his goodneſſe ! and how great is his beautie ! corne ſhall make the young men chearefull, and new wine the maides.

CHAP. X.

a The vniuerſitie of Iudaie. b The iud promiſeth to viſit and comfort the houſe of Iſraell.

1 Aſke you of the Lord raine in the time of the latter raine: ſo ſhall the Lord make waies clouds, and giue you ſhowres of raine, and to euerie one graic in the field.

2 Surely the b idoles haue ſpoken vanitie, and the foothlayers haue : cecely, and the dreamers haue told a vaine thing : they comfort in vaine: therefore c they went away as ſheepe: they were troubled, becauſe there was no ſhepherd.

3 My wrath was kindled againſt the ſheepheards, and I did viſit: the g goats: but the Lord of hoſtes will viſite his flocke the boue of Iudah, and will make them as c his beautifull horſe in the battell.

4 Out of him ſhall the corner come fourth: out of him the nayle, out of him the bow of battell, and out of him euery g appointer of tribute alio.

5 And they ſhalbe as the mighty men, which treade downe their enemies in the myre of the ſtreets in the battell, and they ſhall fight becauſe the Lord u with them, and the riders on horſes ſhalbe confounded.

6 Aud I will ſtrengthen the houſe of Iudah, and I will preferre the h houſe of Ioſeph, and I will bring them again, for I pitt e them: and they ſhal be as though I had not caſt them off: for I am the Lord their God, and I will heare them.

7 And they of Ephraim ſhal be as a gyant: and their heart ſhal reioyce as through wine: yea, their children ſhall ſee it, and be glad: and their heart ſhall reioyce in the Lord.

8 I will h hiſſe for them, and gather them: for I haue redeemed them: and they ſhall increaſe, as they haue increaſed.

9 Aud I will k looe them among the people, and they ſhall remember mee in ſarre countries: and they ſhall liue with their children, and I turne againe.

10 I will bring them againe alio out of the land of Egypt, and gather them out of Aſhur: and I will bring them into the land of Gilead, and Lebanon, and place ſhall not be found for them.

11 And he m ſhall goe into the ea, with affliccion, and ſhall ſmite the waues in the ſea, and all the depths of the riuer ſhall dry vp: and the pride of Aſhur ſhalbe caſt downe, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord,

CHAP. XI.

a The diſtinction of the temple. b The ara of the Iuſt ſhall be communiſed Chriſt. c A grievous viſion againſt Ieruſalem and Iuda.

O Pen thy doores, O Lebanon, and the fire ſhall deuoure thy cedars.

2 Howle, b fir trees: for the cedar is fallen, becauſe all the mighty are deſtroyed: howle yee, O oaks of Baſhan, for the c deſcended for it is cut downe.

3 There b the voice of the howling of the ſhepherds: for their glory is deſtroyed: the voice c the roaring of lions whelps: for the pride of Iorden is deſtroyed.

4 Thus ſaith the Lord my God, Feede the ſheepe of the e ſlaughter.

5 They that pollit them, ſlay them f and ſinne not: and they that ſell them, g Bliſſed be the Lord: for I am rich, and their owne ſhepherds ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſaith the Lord: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hand of his king: and they ſhall ſmite the land, and out of their hands I will not deliuer them.

7 For I fed the ſheepe of ſlaughter, euen the k poore of the flocke, and I tooke vnto me l two ſtaues: the one I called Beauty, and the other I called Bands, and I fed the ſheepe.

8 m Three ſhepherds alio I cut off in one moneth, and my ſoule lothed n them, and their ſoule abhorred me.

9 Then ſaid I I will not feede you: that that ditch, let it die: and that that periſheth, let t periſh: and let the remnant eate, euery one the fiſh of his neighbour.

10 Aud I tooke my ſtaffe, euen Beauty, and brake it: that I might diſanul my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the o poore of the ſheepe that waited vpon me, knew that it was the word of the Lord.

12 Aud I did vnto them, if ye thinke it good, giue me p my wages: and if no, leaue off: ſo they weighed for my wages thirty pieces of ſiluer.

13 And the Lord ſaid vnto me, Caſt it vnto the q potter: a goodly price, that I was valued at of the Lord. And I tooke the thirtie pieces of ſiluer, and caſt them to the potter, in the houſe of the Lord.

14 Then brake I mine other ſtaffe, euen the Bands, that I might diſſolue the brothe: hood betweene Iudah and Iſrael.

15 And the Lord ſaid vnto me, Taketo thy yet: the instruments of a fooliſh ſhepherd.

16 For loe, I will raiſe vp a ſhepherd in the land, which ſhall nor looke for the thing that is loſt, nor ſecke the tender lambs, nor heale that that is hurt, nor feede that that i ſtandeth vp, but hee ſhall eate the fleſh of the fat, and teare their clawes in pieces.

17 O iſole ſhepherd that leaueth the flocke, the ſword ſhalbe vpon his arme, & vpon his right

a Becauſe I fewe thought I ſhould be ſo ſoon of this monime, that an enemy could conuert them: then the Prophet ſaith when God ſendeth the enemies, I ſhall the little ſea to receive it, c. b Shewing that if the ſtrong were deſtroyed, the weaker were notable to reſiſt. c Seeing that Lebanon was deſtroyed which was the ſtrongest mountaine, the weaker places could not thinke to hold out. d That is, the remnant of Iudah and Iſrael ſhall periſh. e Which being now diſtinate to be flame, were deſtroyed as out of the Lyons mouth. f Their gouernours deſtroy them without any remorie of conſcience, or yet thinking that they doe euill. g Hee noteth the hypocrites which eue haue their Name of God in their mouths, though in their life and daings they denie God, attributing their gaine to Gods bleſſing which commeth of the people of their brethren. h I will caule one to deſtroy another. i Their gouernours ſhall execute cruely oner them. k That is, the ſmall remnant, whom he thought worthy to ſerue mercy on. l God ſweeth his great benefites toward his people to conuince them of greater ingratitude which would neither be ruled by his moſt benefiſull order of gouernement, neither continue in the bands of ſtollentiſh vaite, and therefore hee breaketh both the one and the other. Some read for Bands Deſtroyers, but in the 14 verſe the ſiſt reading is confirmed. m Whereby he ſheweth his care and diligence that he would ſuffer them to haue no euill reſts, becauſe they ſhould conſider his great loue. n Meaning the people, becauſe they would not acknowledge the great benefites of God. o He ſaith that the leaſt part euer profit by Gods iudgements. p Befides their ingratitude, God accuſeth them of malice and wickedneſſe, which did not only forget his benefites, but eſteemed them as things of naught. q Shewing that it was too little to pay his wages, which could caule ſuffice to make a fewe tyde to couer the Temple. r Signifying, that they ſhould be of a certaine kind of regiment and outward ſhewe of gouernement, but in effect ſhould be nothing: ſo they ſhould be wolues, and denouing beaſts in ſtead of ſhepherds. s And is in health and ſound. t By the arme he ſignifieth ſtrength, as the doo wiſedome and iudgement by the eye, that is, the plague of God ſhall take away both thy ſtrength and iudgement.

eye. His arme shall be cleane dried vp, and his right eye shall be vterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the worde of the Lord vpon ^aIsraell, with the Lord, which spred the hea- uens, and had the foundation of the earth, and formed the spirit of man within him,

Behold, I will make Ierusalem a ^bcup of poyson vnto all the people round about: and also with Iudah will he be in the siege against Ieru- salem.

And in that day will I make Ierusalem an hea- vy stone, of all people: all that liti it vp shall be toine, though all the people of the earth be gathered together against it.

In that day, sayth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheaf, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, men in Ierusalem.

The Lord also shall preferre the 4 tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angell of the Lord before them.

And in that day will I seeke to destroy all the nations that come against Ierusalem.

And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace, and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him as one mourneth for his only sonne, and be sory for him as ones sory for his first borne.

In that day shall there be a great mourning in Ieru'salem, as the mourning of Hadadrim- mon in the valley of Meg ddon.

And the land shall bewaile every family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

The family of the house of Leui apart, and their wiues apart: the family of Shemei apart, and their wiues apart:

All the families that remaine, euery family apart, and their wiues apart.

Which was the name of a towne and place neere to Megiddo where Iosiah was slaine. a Chron 35.22. k That is. in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but euery one touched with his owne griefe, shall lament. m Vnder these certaine families hee confrmeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. o Called also Simeon. o To wit, which were cled by grace, and pre- ferred from the common destruction

CHAP. XIII.

Of the fountain of grace. a Of the cleane riddance of idolatry & the riddance of the gods against false prophets. 1

In that day there shall be a fountain opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

And in that day, sayth the Lord of hostes, I will cut out the names of the idoles out of the land: and they shall no more be remembered: and I will caute the prophets, and the vncleane spirit to depart out of the land.

And when any shall yet prophesse, his father and his mother that beget him, shall say vnto him, Thou shalt not lue: nor thou shalt keepe thy eyes in the name of the Lord: and his father and his mother that beget him, shall smite him through, when he propheseth.

And in that day shall the prophets be ashamed euery one of his vision, when he hath prophesied. ne ther shall they weare a rough garment to deceiue.

But he shall say, I am no Prophet: I am an husbandman: for man taught mee to be an heardman f. on my youth vp.

And one shall say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

Artic. O word, vpon my shepherd, and vpon the man, that is, my fellow, with the Lord of hostes. I smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

And in all the land, sayth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

And I will bring that third part through the fire, and will fine them as the siluer is fined, and wil try them as gold is tried: it shall call on my name, and I will heare them: I will say, it is my people, and they shall say, The Lord is my God.

They shall cease their former ignorance, and be content to labour for their living. h Hereby hee sheweth that though their parents and friends deale more gently with them, and put them not to death, yet they would poure their children, that became false Prophets, that the markes and signes it would reuenge for euery. i The Prophet warneth the Iewes, that befoe thus great comfort should come vnder Christ, there should be a horrible dilapidation among the people: for their iniquities and paltuousnes should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pa- ritors, Math. 26. 31. k The greater part shall haue no portion of these blessings, and yet they that shall enuy them, shall be tried with great afflictions. lo That it shall be knowne that onely Gods power and his mercies doe pteleme them.

CHAP. XIII.

Of the doctrine that shall proceed out of the Church, and of the restoration thereof.

Behold, the daye of the Lord cometh, and they poile shall be diuided in the middes of thee.

For I will gather all nations against Ieru- salem to battell, and the cite shall be taken, and the houses spoiled, and the women desiled, and halfe of the cite shall go into captiuitie, and the residue of the people shall not be cut off from the cite.

Then shall the Lord goe forth, and fight against those nations, as when hee fought in the day of battell.

And his feet shall stand in that day vpon the mount of oliues, which is before Ierualem on the East side, and the mount of oliues shall cleaue in the midle thereof: toward the East and toward the West there shall be a very great valley, and halfe

He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a common sinne running, foules, and purge them isum all vncleannesse. b He prometh that God will also purge them from all superstitious, & that their religion shall be pure. c Meaning the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

That is, when they shall prophesie, and make God who is the author of truth, as one heretico.

He sheweth what shall be the iudgement of the King- dom of Christ, Deut. 32. 42.

God shall make them ashamed of their errors, and they shall be more weare Prophets applye, to make their doctrine seeme more holy.

They shall cease their former ignorance, and be content to labour for their living. h Hereby hee sheweth that though their parents and friends deale more gently with them, and put them not to death, yet they would poure their children, that became false Prophets, that the markes and signes it would reuenge for euery. i The Prophet warneth the Iewes, that befoe thus great comfort should come vnder Christ, there should be a horrible dilapidation among the people: for their iniquities and paltuousnes should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ because he was the head of all Pa- ritors, Math. 26. 31. k The greater part shall haue no portion of these blessings, and yet they that shall enuy them, shall be tried with great afflictions. lo That it shall be knowne that onely Gods power and his mercies doe pteleme them.

Hee armeth the I godly against the great tentations that should come, before they enjoye this prosperous estate promised vnder Christ when these dangers should come they might know that they were warned of them afore.

As your fathers and you haue had experience both at the red sea, and at all other times, & by this manner of

speech the Prophet sheweth Gods power and care over his Church, and how hee will as it were by miracle (ane it d So that out of all the partes of the world, they shall see Ierusalem, which was before hid with this mountain: and this hee meaneth of the spirituall Ierusalem the Church.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould ſeem to be in places, where they might hide them among the mountains. f Reade Amos 1. 1. g Becauſe they did not credit the Propheſies wrought, hee ſmote to God, and conſidered himſelfe in that place he knew that theſe things ſhould come, and faith, Thon, O God, wilt come Angels wilt come to reforme this great thing. h Signifying that there ſhould be great troubles in the Church, & that the time hereof is in 7 Lords hand, yet 7 Lords hand is yet 7 Lords hand, which is here meant by the evening) God would end ſo ſoon I That is, the ſpiritual graces of God, which ſhould ever continue in moſt abundance. k All idolatry and ſuperſtition ſhall be abolith-d, and there ſhall be one God, one faith, and one religion. l This new Ieruſalem ſhall be ſcene through all the world, and ſhall excell the ſub in excellency, wealth, and greatneſſe.

of the mountain ſhal remove toward the North, and halfe o the mountain toward the South.
 5 And yee ſhall flee into the valley of the mountains: for the valley of the mountains ſhal reach vnto Azal: yea, yee ſhall flee like as yee fled from the earthquake, in the daies of Vzziah king of Iudah: and the Lord & my God ſhall come, and all the Saints with thee.
 6 And in that day ſhall there bee no cleare light, but darke.
 7 And there ſhall be a day (it is knowne vnto the Lord) neither day nor night, but about the evening time it ſhall be light.
 8 And in that day ſhall there be waters of liue go out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhall be, both in ſummer and winter.
 9 And the Lord ſhall bee King ouer all the earth: in that day ſhall there be one Lord, and his name ſhall be one.
 10 All the land ſhall be turned 1/ as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be ſiued vpon, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel vnto the Kings winepreſſes.
 11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.
 12 And this ſhall be the plague where with the Lord will mite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feet, and their eyes ſhall conſume in their holes, & their tongue ſhall conſume in their mouth.
 13 This new Ieruſalem ſhall be ſcene through all the world, and ſhall excell the ſub in excellency, wealth, and greatneſſe.

13 But in that day in a great tumult of the Lord ſhaibe among them, and euery one ſhal take to the hand of his neighbour, and his hand ſhall be vp againſt the hand of his neighbour.
 14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with gold and ſiluer, and great abundance of apparell.
 15 Yet this ſhall be the plague of the horſe, of the mule, of the cartell and of the aſſe, and of all the beaſtes that be in the tents as this plague.
 16 But it ſhall come to paſſe that euery one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoſtes, and to keepe the feaſt of Tabernacles.
 17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoſtes, ſuen vpon them ſhall come no raie.
 18 And in the family of 7 Egypte goe not vp, and come not, ſhall not aſſe vnto them. This ſhall be the plague where with the Lord will mite all the heathen, that come not vp to keepe the feaſt of Tabernacles.
 19 This ſhall be the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.
 20 In that day ſhall there be written vpon the bridles of the horſes, The holineſſe vnto the Lord, and the ſpots in the Lords houſe ſhall be like the bowles before the altar.
 21 Yea, euery pot in Ieruſalem and Iudah ſhall be holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and teete therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord o hoſtes.

m God will not ouerly rule & warre with o. k, but ſeruetion at home to euy them. n I o hand and open: hee. o Iace enemies are rich and their ioy ſhall not come out a p. q, unto the ſoules and the blood. p As the men ſhould be deſtroyed, yeie 12.
 q By the Egyptians when weie greaſt enemies to one religion, hee ſearcheth all the Gentiles. r Signifying that they were put now (whether to labour, or to labour in waie) they were now holy, becauſe the Lord had ſanctified them. s As precious the one as the other, becauſe they ſhall be ſanctified. t But all ſhall be pure and cleane, and there ſhall neither be hypocrites, nor any that ſhall corrupt the true ſeruite of God.

MALACHI

THE ARGUMENT

This Prephet was one of the three, which God ſent vnto the church after the captiuitie, and after him there aſcendeth with Iuda. To begin was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more ſerious actions looke for the coming of Meſſiah. Hee conſtantly the ſame doctrine, that the two former aſcendeth chiefly heretiproc with the Triſti for their contumaciouſſe, and for that they ſerued God after their own fantaſies, and as according to the preſcript of his worde. Hee alſo ſpeaketh certain peculiar finnes which were then among them, as marrying of idolatrous and many wines, murmurings againſt God, impatience, and ſuch like. Notwithſtanding for the comfort of the godly, hee declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael, and blame of the Priests.

a Read Iſa. 33. 1.
 b Which declarerh their greeatiſſe gratitude that did not acknowledge this leaue, which was ſo euident, in that hee choſe Abraham from out of all the world, and next choſe Iſaack the younger brother of whom they came, and left Eſau the elder. c For beſides that the ſignes of mine hatred appeared vnto when hee was made ſeruant vnto his younger brother, being yet in his mothers belly, and alſo afterward in that hee was put from his birthright, yet euen now before your eyes the ſignes hereat are euident, in that that his countrey iſreth waite, and hee ſhall neuer returne ſo inhabite it: whereas ye people whom I the enemye hated more than the mare, are by my grace and out toward you deliuered. Read Rom. 9. 13.



He burden of the word of the Lord to Iſrael by the miniftry of Malachi.

2 I haue loued you, ſaith the Lord: yet ye ay. b Wherein haſt thou loued vs? Was not Eſau Iacob brother, ſaith the Lord? yet I loued Iacob.
 3 And I hated Eſau, & made his mountains waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, Wee are impoueriſhed, but we will returne and build the deſolate places, yet ſayth the Lord of hoſtes, they ſhall build, but I will deſtroy it, and they ſhal call them, The order of wickedneſſe, and the people, with whom the Lord is angry for euer.
 5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the broder of Iſrael.
 6 A ſonne honoureth his father, and a ſeruant his maſter. If then I be a father where is mine honour? and if I be a maſter where is my feare, ſaith the Lord o hoſtes vnto you, d O Priests that deſpiſe my Name? and yefay, e Wherein haue wee deſpiſed thy Name?
 hardened them by their example to greater euils. e Hee hypocrite, which would not ſee their faults, but moſt impudently covered them, and ſo were blinde guides.

d Beſides the teſt of the peoplee, conſenteth the Priests chiefly, becauſe they ſhould haue reſproued others for their hypocriſie, and obſcure a gainfull God, and not haue ſerued their priuilege.

¶ If ye receive all mine ordinance your own greediness, and doe not examine whether they be according to my Law or no, g. Na that they laid downe, but by their dung they declared so little. h. You make it no fault, whereby he condemneth them, that thinke it sufficient to see God part; as he hath commanded, and put it into mans hand, & so cometh out to that purpose of religion which he requireth, and therefore in reproch hee sheweth that a mortall man would not be content to be so served. i. He desireth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came upon the people. k. Will God consider your office and state, seeing you are so covetous & wicked? l. Because the Levites who kept the doores did not trie whether the sacrifices that came in, were according to the Law, God willeth that they would rather shut the doores, then to receive such as were not perfect. m. God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the Law, framed his words to the capacities of the people, and by theater as a sacrifice hee meant the spiritual service of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christs only sacrifice. n. Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the lease, as with the fat: but in the meane season they shewed not that obedience to God which he requireth, and so committed both impiety, and also showed their contempt of God, and contumacie. o. The Priest and people were both weary with leaving God, and passed out what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord. p. That is hath ability to frize the Lord according to his word, and yet will leave him according to his covetous minde.

7 Ye offer unclean bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.

8 And if ye offer the blinde for sacrifice, it is not euil: and if ye offer the lame and sicke, it is not euil: other it now vnto thy prince: will he be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now I pray you, pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will he regard k your persons, sayth the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place inenise shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Ye said also, Behold, it is no wearinesse, and ye haue snuffed at it, sayth the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But cursed bee the deceiver, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

Lord of hostes.
5 My g covenant was with him of life and peace, and I b gaue him feare, and hee feared mee, and was afraid before my Name.

6 The law of k truth was in his mouth, and there was no iniquity found in his lips: hee walked with me in peace and equity, and did turne many away from iniquitee.

7 For the Prieests l lippes should preferre knowledge, and they should seeke the Law at his mouth: for he is the m messenger of the Lord of hostes.

8 But ye are gone out of the way: ye haue caused many to fall by the Law: ye haue broken the covenant of Leui, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one o father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the covenant of o our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israell and in Ierusalem: for Iudah hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done agayne, and coured the altar of the Lord with tears, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, f Wherein? Because the Lord hath bin with thee betweene thee and the wife of thy yin, against whom thou hast transgressed: yet is she thy t companion, and the wife of thy u covenant.

15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because hee fought a godly z feede: therefore keepe your selues in your d spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, h put her away, sayth the Lord God of Israell, yet hee couereth e the iniurie vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your e, and transgresse not.

17 Ye haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye fay euery one that e doeth eu ill, s good in the sight of the Lord, and he delieth in them. Or where is the God of iudgement.

¶ Hee sheweth what were the two conditions of the covenant made with the rite of Leui: on Gods part that hee would giue them long life and felicity, and on their part, that they should faithfully serue him according to his word. h. I prescribed Leui a certaine Law to erume, i. With the end mee and set forth my glory with all humility and submission. k. Hee sheweth that the Priests ought to haue knowledge to iudge whether or in the word of the Lord. l. Hee is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and none to refuse it for himselfe. m. Showing what whosoer doth not deare Gods will, is not his messenger and Priest. n. The Prophet accuseth the ingratitude of the lewes toward God and man: seeing they were all borne of one father, Abraham, and God had elected them to be his holy people: they ought neither to offend I God nor their brethren. o. Why re they had bound themselves to God to be an holy people. p. They haue injured themselves in marriage with them that are of another religion. q. That is, the Priests. r. Ye canst the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine. f. This is another fault whereof hee accuseth them, that is, that they brake the lawes of matrimony. t. As the one halfe of thy selle u shew that was loyned to thee by a solemn covenant, and by the innocuon of Gods Name. x. Did not God make man and woman as one flesh and not many? y. By his power and verbe hee could haue made many women for one man. z. Such as should be borne in lawfull and moderate marriage, whereas is no exceeding lustes. a. Constatte your selues within your bounds, and be sober in minde, and bridle your affections. b. Not that hee doth allow diuorcement, but of the o fault: hee sheweth which is lesse. c. Hee thinketh it sufficient to keepe his wife fill, albeit hee take others, and so as it were couereth his fault. d. Ye murmured against God because hee heard not your yfounesse ye called. e. In thinking, that God had numbered the wicked, and hath reserved to them that serue him. f. Thus they blasphemed God in condemning his power and iudice because hee indged not according to their iustities.

CHAPTER II.

¶ Threatnings against the Priests, being false or of the people.

And now, O ye Priests, this commandment is for you.
2 If ye will not heare it, nor consider it in your heart, to giue glory b vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse you e blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt d your feede and cast dung vpon your faces, r than the e dung of your solemne feastes, and you shall be like vnto it.

5 And ye shall know, that I haue sent this commandment vnto you, that my covenant, which I made with Leui, might stand sayth the

¶ Hee speaketh vnto them, chiefly, but vnder them hee conuinceth the people also. b. To ferue mee according to my word. c. That is, the abundance of Gods benefice. d. You feede foue in his flocke no more. e. You brack of your blisfull, flourish as and feasts, but they shall turne to your shame, and be as vile as dung. f. The Priests obeyed against the Prophet that hee could not reprove them, but the multitude against the Priesthood, and the office blisfull of God by promise, but he sheweth that the office is nothing stander when a these villanie stand called by their owne names.

CHAP. III.

Of the messengers of the Lord Iohn Baptist and of Christs office.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seeke shall speedily come to his Temple: euen the messenger of the Couenant, whom yee desire: behold, hee shall come, saith the Lord of hostes.

2 But who d may abide the day of his coming? and who shall endure when he appeareth: for he is like a purging fire, and like fullers sowe.

3 And he shall sit downe to trie and hne the siluer: hee shall cune fine the sonnes of Leui, and purifie them as gold & siluer, that they may bring offerings vnto the Lord in righteoufnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

5 And I will come neere to you to iudgment, and I will be a swift witness against the soothsayers, and against adulterers, and against false swearers, & against those that wrongfully keepe back the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iakobf are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: ye returne vnto mee, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

8 Will a man spoile his gods? yet haue yee spoyled me: but yee say, Wherein haue we spoyled thee? In ritches and offerings.

9 Ye are cursed with a curie: for ye haue spoyled me, euen this whole nation.

10 Bring ye all the ritches into the storehouse, that there may be meat in mine house, and prouee me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing without measure.

11 And I will rebuke the deuourer for your sakes, and hee shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stout against me, saith the Lord: yet yee say, What haue we spoken against thee?

14 Ye haue said, It is in vaine to serue God: and what profit is it that wee haue kept his comma-

dment, and that wee walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempe God, yea, they are deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hostes, in that day that I shall do this, for a sicke, and I will cure them as a man cureth his owne sonne that serueth him.

18 Then shall you returne, & discerne betweene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

and also that this might be an example of Gods mercies to q. When shall restore my Church according to my promise, oue oue prepor goods. r That is, forgieue their finnes, with my Spirit.

CHAP. IIIII.

The day of the Lord before the which Elishah should come.

Behold, the day cometh that shall burne as an ouen, and all the proud, yea, and all that doe wickedly, shall bee stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, & shall leaue them neither roete nor branch.

2 But vnto you that feare my Name, shall the Sonne of righteoufnesse arise, and health shall be vnder his wings, and ye shall go forth, and grow vp as fat calves.

3 And ye shall tread downe the wicked: for they shall bee dust vnder the soles of your feet in the day that I shall doe this, sayth the Lord of hostes.

4 Remember the law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel, with the statutes and iudgements.

5 Behold, I will send you Elishah the Prophet before the coming of the great and fearefull day of the Lord.

6 And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

e Ye shall be set at liberty, and increase in the ioy of the spirit, 2 Cor. 3. 17. d Because the time was come that the Iewes should be stricke of Prophets vntill the time of Christ, because they should with more feruent mindes desire his coming, the Prophet exhorted them to exercise themselves diligently in studying the law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations. e This Christ expounded of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion, is aptly compared to Elishah. i Which as it is true for the wicked, so doeth it vaken the godly, and call them to repentance. g Hee sheweth wherein Iohns office should stand: in the turning of man to God, and in ioying the father and children in conuertyed to Christ, and the sonne shall inuene to the religion of his owne which is conuerted to Christ, and the sonne shall embrace the faith of the true teachers Abraham, Izaak, and Iakob. h The second point of his office was to dispoone Gods iudgements against them that would not receiue Christ.

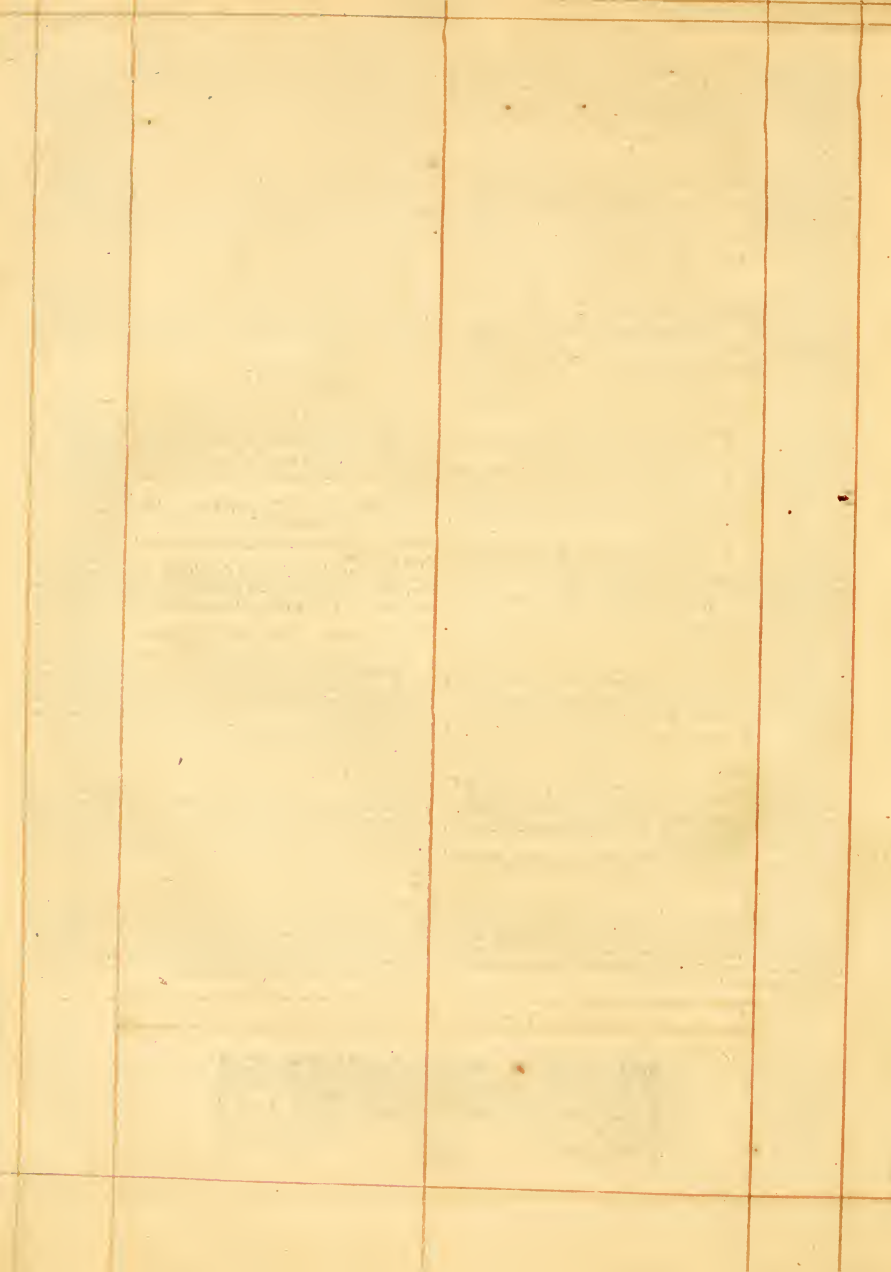
a This is meant of Iohn Baptist, as Christ expoundeth in Luke 7. 27. b Meaning, Messias, Psal. 117. dan. 9. 17. 25. c That is Christ, by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he reconciled vs to his father, and as Lord or king, because he hath the government of his Church. d Heheweth that the hypocrites which with so much for the Lords comings, will not abide when he draweth neere: for he will consume them, and purge them and purge his, and make them cleane. e He beginneth at the Priests that they might be lights, and thine vnto others. f They were mured against God because they saw not his helpe euer present to defend them, and therefore hee zealeth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doeth still defend them, and so his mercy toward them neuer changeth. g Hee readeth Zech. 1. 3. h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them. i Whereby the seruice of God should haue bene maintained, and the Priests and the poore relieved. k Not having respect how much yee need, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in. l Meaning, the cattail, and whatsoeuer destroyeth corne and fruite. m The people came to mocke them of double blaspemy against God: first, in that they said, that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also deliuered from dangers. o After these ad. munitiions of the Prophet, some were liuely comforted and encouraged others to feare God. p Both because the thing was strange that time conuined to God in that great and vniuersall corruption, all penitent sinners, they shall be able to gouerne them

a He propleth of Gods iudgements against the wicked, who would not receiue Christ, when as God should haue him for the reformation of his Church. b Meaning, Christ, who with his wings or beames of his grace should lighten & comfort his Church, Eph. 5. 14. and he is called the Sonne of righteoufnesse, because in himselfe he hath all perfection, and allo the iustice of the Father dwelleth in him: whereby here generateth vs vnto righteousness, cleanness from the filth of this world, and reformeth vs to the image of God.

The end of the Prophets.







APOCRYPHA.

THE ARGUMENT.

These books that follow in order after the Prophets vnto the new Testament, are called Apocrypha, that is, books, which were not received by a common consent to be read and expounded publicly in the Church, neither yet serued to proue any point of Christian Religion, since in as much as they had the consent of the other Scriptures called Canonick to confirme the same, or rather whereon they were grounded: but as books proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which books declare, that as all times God had an especial care of his Church, and left them not wisely destitute of teachers, and meane to confirme them in the hope of the promised Messiah, and also witness that these calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophet, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passouer 7 Offerings for the Priests and the people. **11** The order of the Levites. **23** The upright life of Iosias. **25** His death and the occasion thereof, and the lamentation for him. **34** Iosias appointed king. **53** The destruction of Ierusalem.



And Iosias kept the * Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of king Dauid had built,

4 And said, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make ready the sacrifices for your brethren, and keepe the Passouer after the Lords Commandement giuen to Moyses.

7 And Iosias gaue to the people that was pre-

sent, thirtie thousand lambes and kids, with three thousand calves.

8 These were giuen of the Kings possessions according to the promise to the people, & to the Priests, and to the Levites. Then gaue Hiikias and Zacharias and || Syeltus the gouernours of the Temple, to the Priests for the Passouer, two thousand sixe hundred sheep, and three hundre calves.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethren, & || Sabias, and || Chielus, and || Toram captaines gaue to the Levites for the Passouer siue thousand sheep, and fouen hundred calves.

10 And when these things were done, the Priests and the Levites stood in order, hauing vntleauened bread according to the tribes.

11 And after the order of the dignitie of their fathers before the people, to offer to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

12 And they rosted the Passouer with fire, as * appertained, and they sod their offerings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselves, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Levites did make ready for themselves, & for the Priests their brethren the sonnes of Aaron.

15 And the holy fingers the sonnes of Afsaph, were in their orders, according to their appointed ordinances of Dauid, *to wit*, Afsaph, & Azarias, and || Edlinus, which was of the kings appointment.

16 And the porters were at every gate, so that it was not lawful that any should passe his ordinary watch: for their brethren the Levites made ready for them.

17 And in that day those things that appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer the sacrifices vpon the Altar of the Lord, according to the commaundement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleavened bread seven dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passeouer as did Iosias, and the Priests, and the Levites, and the Iewes, and all Israel which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept,

23 The works of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, about euery nation and kingdome, & grieved him with || sensible things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himself to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megeddo, & the princes came downe to king Iosias.

30 And the king sayd to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, and being come againe to Ierusalem, hee changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordained in all the kinde of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the law of the Lord, and the things which hee did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation rooke * Iochaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yere old,

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 Hee taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Iocaim his brother king of Iudea and Ierusalem.

38 And hee bound Iochaz and his gouernors: but when hee had taken Zaracas his brother, he led him away into Egypt.

39 Twentie and fise yere olde was Iocaim when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple of Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Iocaim his sonne reigned for him: and when he was made king, he was eightene yere olde.

44 And hee reigned three moneths and tenne dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yere old, and hee reigned eleuen yeres.

47 And hee did euill in the sight of the Lord, neither did hee feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

48 For after that hee was sworne to king Nabuchodonosor, hee forswore himselfe by the Name of the Lord, and fell away, and hardened his neck and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless, the God of their fathers sent his messenger to call them backe, because hee spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that hee being moued to anger against his people for their great wickednes, commanded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man nor maiden, neither old man nor child among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small, with the vessels of the Arke of God: and they tooke, and carried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof,

Dr. by worshipping
in siluer creaturis.
* 2. Chron. 35. 20.

* Iere. 38. 21.

* 2. Kings 23. 17.
* Chron. 36. 4.

thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Jeremias,

58 And that the land might enjoy her Sabbaths all the time that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 **C**yrus gave leave to the Jews to returne. *2* He sent the holy vessels. *3* The names of those that returned. *4* This aduersaries aidles their building, and the Kings letters for the same.

IN the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made Proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded mee to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, these I say, that are in his place, let them helpe them with gold and siluer,

7 With gifts, with horses, and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, & the Priests and Leuites, and all whose minde the Lord had moued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things, with siluer and gold, horses and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had carried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to || Abassai the gouernour of Iudea.

13 Whereof this was the number: A thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twentie, vials of gold thirty, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were five thousand, foure hundred threefore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes king of the Persians, || Belemus, & Mithridates, and Tabellius, and Rathumus, and Beelthemus, & || Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places

wrote vnto him this Epistle heere following, against them that dwell in Iudea and Ierusalem, **10 THE KING ARTAXERXES OVR LORD.**

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the Secretary, and the rest of their council and the Iudges which are in Cœlyria and Phenice.

18 Be it now therefore knowne to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked cite, and build the market places, and make vp the walles thereof, and lay the foundation of the Temple.

19 Therefore if this city be built, and the walles be finished, they will not enely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple goe forward, wee thought it not meete to passe ouer such a thing.

21 But to declare it to our lord the king, that if it bee thy pleasure, it may be sought out in the booke of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this cite did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also the cite was made desolate.

24 Now therefore, O lord the king, we declare it, that if this city be built, and the walles thereof repaired, you shall haue no more passage into Cœlyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelthemus, & to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, and Phenice, these things that follow.

26 I haue read the Epistle which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Cœlyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the cite, and that it bee taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the rest which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with speed to Ierusalem, with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The fall of Darius. *2* The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines and lieutenants that were with him, from India vnto

R I Ethiopia

* Eze 25. 11.
and 29. 10.

1 Or, Shepharaz,
or Sanabassar.

* Eze 4. 6.
1 Or, Belemus,
1 Or, Semellius.

Ethiopia of an hundredth and seven and twentie provinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept till he wakened againe.

4 ¶ In the meane time three young men of the guard, keepers of the kings body, laid one to another,

5 Let every one of vs speake a sentence, and he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to wear purple and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an headtite of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wife-dome, and shall be called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Truth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings, and gaued them to him, & he read them,

14 And sent, and called all the noble men of Persia, and of Media, and the gouernours, and the captaines, and lieutenants, and the consuls,

15 And fate him downe in the councill, and the writing was read before them.

16 Then he said, Call the young men, that they may declare their owne sentences. So they called them, and they came in.

17 Then hee said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, how strong is wine! it deceiueh all men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow nor debt.

21 It maketh euery heare rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out swords,

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compellth to doe such things? and hee held his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women 34 Of the strength of water, which sentence is approved, 47 and his possessions auised.

Then the second, which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if hee fend them out against the enemies, they goe and breake downe mountains, and walies, and towres.

5 They kill and are killed, and doe not passe the commaundement of the king: if they ouercome, they bring all to the king, as well the spoiles at all other things.

6 And those also which goe not to warre and battel, but til the earth: for when they haue sowne it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he lay, Spare, they spare,

8 If he bid, Smite, they smite: if he bid them Make desolate, they make desolate: if hee bid, Build, they build,

9 If hee bid, Cut off, they cut off: if hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while hee sitteth downe, hee eareth, and drinketh, and sleepeh.

11 For these keepe him round about: neither can any one goe and doe his owne businesse: neither are they disobedient vnto him.

12 O yee men, how should not the King bee strongest seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Truth (this was Zorobabel) began to speake,

14 O yee men, neither is mighty king, nor many men nor wine is strongest: who then ruleth them, or hath dominion ouer the? are they not women?

15 Women haue borne the King and all the people which bare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautiful woman?

19 Doe they not leaue all those things, and giue themselves wholly vnto her, and gape, and gaze vpon her, and all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother, nor country.

22 Therefore by this yee may know that the women beare rule ouer you: do ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth, to kill and to steale, and to faile vpon the sea, and vpon riuers,

24 And hee seeth a lion, and goeth in darknesse, and when he hath stolten, rauided and spoiled, hee bringeth it to his loue.

25 Wherefore a man loueth his own wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleue nec? is not the king great in his power? do not all regions feare to touch him?

29 Teri sawe him, and Apame, the Kings concubine, the daughter of the famous Batracus, sitting on the right hand of the King.

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angry with him, hee did flatter her that he might be reconciled with her.

32 How then, O ye men, are not won en more strong, seeing they doe thus?

33 ¶ Then the king & the princes looked one vpon another, & he began to speake of the truth.

34 O ye men, are not women stronger? great is the earth, and the heauen is he, and the sunne is swift in his course: for hee turneth round about heauen in one day, and sunneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater and stronger then all.

36 All these earth calleth for truth, and the heauen blefseth it: and all things are shaken and tremble, neither is there any vnjust thing with it.

37 The wife is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truth in them, and they perish in their iniquitie.

38 But truth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and absteineth from vnjust, and wicked things, and all men fauour her workes.

40 Neither is there any vnjust thing in her iudgement, and shee is the strength and the kingdom and the power, and maiestie of all ages. Blefseth be the God of truth.

41 So he ceased to speake, & then all the people cryed, and sayd, Truth is great and strongest.

42 Then the king laide vnto him, Aske what thou wilt beside that which is appointed, and wee wil giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then hee said to the king, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome.

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iuda was destroyed by the Caldeans.

46 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then king Darius rising vp kissed him, and wrote him letters to all the stewards and lieutenants, and captiues, and gouernours, that they should bring on the way with him, and all that

were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Cætolylria and Phenicia, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and builde the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no priuice, nor lieutenant, nor gouernour, nor steward should enter into their doores.

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held.

51 And that euery yeere there should be giuen for the building of the Temple twenty talents vntill it were built.

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer teenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges & the Priestes garment, wherein they should minister.

55 And hee wrote that they should giue the Levites their charges vntill the holie temple finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when the young man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the king of heauen.

59 Saying, Of thee is the victory, and of thee is wisdom, & of thee is glory, and I am thy seruant.

60 Blefseth be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters and went out, and came to Babylon, and told all his brethren.

62 And they blefset the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musick and ioy, seuen dayes.

CHAP. V.

The number of them that returne from the captiuitie. 42 Their women and sacrifices. 53 The Temple a Bryan: vnto them. 66 Their names would greatly increase with them.

After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wives, and their sonnes, and their daughters, and their seruants, and their mayds, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musical instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

107, Zerubbabell

Ezra 2.1

5 The Priests, the sonnes of Phinees, the sonne of Aaron, Ielus *sonne of Iosedec, sonne of Saraias, and Iosim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kindred of Phares of the tribe of Iuda.*

6 || Who spake wise words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem and to the rest of Iudea, euey one into his own city: which came with Zorobabel, and Ielus, Nehemias, || Zacharias, Reefas, Euenias, Marдохoes, Beelias, Apharais, Reelus, || Toimus and Baana their guides.

9 The number of them of the nation & their gouernours: the sonnes of Phares two thousand an hundred seuentie and two, the sonnes of Saphat foure hundred seuentie and two.

10 The sonnes of || Ares seuen hundred thirtie and sixe.

11 The sonnes of Phath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred thirtie and foure: the sonnes of Zathu nine hundred fourtie and fise: the sonnes of Corbe seuen hundred and fise: the sonnes of Bam six hundred thortie and eight.

13 The sonnes of || Bibe six hundred thirtie and thre: the sonnes of || Sadas three thousand two hundred twenty and two.

14 The sonnes of Atonikan six hundred, thirtie and seuen: the sonnes of Bagoi, two thousand sixtie and sixe: the sonnes of Adinu, foure hundred thirtie and foure.

15 The sonnes of || Aterifas, ninety and two: the sons of Ceilan & Azotus, sixtie and seuen: the sonnes of Azacan foure hundred thirtie and two.

16 || The sonnes of Ananias, an hundred and one: the sonnes of Arom, and the sonnes of Bassi, three hundred twenty and thre: the sonnes of Arifhurith, an hundred and two.

17 The sonns of Meterus, three thousand and fise: the sonnes of || Bethlomon, an hundred twenty and thre.

18 They of || Netophas, thirtie and fise: they of || Anaboth, an hundred thirtie and eight: they of Bethfamas thortie and two.

19 They of || Kariatharius twenty and fise: they of Caphiras and Beroth, seuen hundred thortie and thre: they of || Piras seuen hundred.

20 They of Chadias, and Ammidio, six hundred: h twenty and two: they of || Cyrama and Gabdes, six hundred twenty and one.

21 They of || Macalon, an hundred twenty and two: they of || Betolius, thirtie and two: the sonnes of || Nephis, an hundred thirtie and sixe.

22 The sonnes of Calamuelus and Orius seuen hundred, twenty and fise: the sonnes of Ierechus, three hundred thortie and fise.

23 The sonnes of || Annaas, three thousand three hundred and thirtie.

24 The Priests, the sonnes of Ieddu, the sonne of Ielus *which are accounted among the sonnes of Sansib, nine hundred seuentie and two: the sons of Meruth, a thousand fifty and two.*

25 The sonnes of || Phassaron, a thousand thortie and seuen: the sonns of || Carme, a thousand and seuentee,

26 ¶ The Leuites The sonnes of Iessie, Camiel, Baanu and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of A Gaph, an hundred thortie and eight.

28 ¶ The porters. The sonnes of Salum, the sons of Lalai, the sonnes of || Tolman, the sons of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundred thirtie and nine.

29 The ministers of the Temple. The sonnes of Elau, the sons of Alpha, the sons of Tabaoth, the sons of || Ceras, the sonnes of || Sud, the sonnes of || Pitalau, the sonnes of Labana, the sonnes of || Agraba.

30 The sonnes of || Acrua, the sons of || Outa, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur.

31 The sonnes of || Airus, the sonnes of Dajim, the sonnes of || Nœba, the sonnes of Chafeda, the sonnes of || Gazera, the sonnes of Azias, the sons of Phinees, the sonnes of Afara, the sons of || Basshai, the sonnes of Alana, the sonnes of || Meani, the sonnes of || Naphis, the sonnes of || Akub, the sonnes of || Acipha, the sonnes of || Afur, the sons of Pharacim, the sonnes of || Basaloth.

32 The sonnes of || Meeda, the sonnes of Coutha, the sonnes of || Corea, the sons of || Chareus, the sonnes of Aferar, the sonnes of || Thamoj, the sonnes of || Nasit, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of || Afaphion, the sonnes of || Phari-ra, the sonnes of || Ieeli, the sonnes of Lozon, the sonnes of Iddael, the sonnes of || Sapheth.

34 The sonnes of Agia, the sonnes of || Phachathreth, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Alom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were three hundred, seuentie and two.

36 These came vp from || Thermeleth, & Thelersas: Carathalat and Aalar leading them.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of || Ladan, the sonne of || Ban, the sonnes of || Necedan, six hundred thirtie and two.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of || Obdia, the sonnes of || Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of || Berzelains,

39 And was called after his name: and when the description of the kindred of these men had been sought in the register, & could not be found, they were set apart from the office of Priests.

40 For || Neemias, and Atharbas said to them, that they should not be partakers of the holy things, till there arose an he Priest clothed with doctrine and truth.

41 So all they of Israel from them of twelue yeere old and little children, were || thortie thousand, besides men seruants and women: trauents, two thousand three hundred & sixtie.

42 Their seruants, and handmaids were seuen thousand three hundred thortie and seuen: the singing men and women, two hundred thortie and fise.

43 Camels, foue hundred thirtie and fise: and horses, seuen hundred thirtie and sixe: mules,

Or, Zorobabel.

Or, Saraias.

Or, Arch.

Or, Thibai.
Or, Azad.

Or, Aterbercia.

Or, the sonnes of Ananias hundred, the sonnes of Arom one hundred, the sonnes of Bassi three hundred, twenty and thre.
Or, Bethleem.Or, Neophoi.
Or, Anaboth.

Or, Kariath-serim.

Or, Pirab.

Or, Aruab.

Or, Macamor.
Or, Beroth.
Or, Nebus.

Or, Sanaab.

Or, Phasson.
Or, Charis.

Or, Talmeu.

Or, Ceror.
Or, Suiu.
Or, Hagela.
Or, Airu.
Or, Adu.
Or, Sids.
Or, Cedar.
Or, Raia.
Or, Neroda.
Or, Gazema.
Or, Balle.Or, Meusou.
Or, Naphisou.
Or, Basubio.
Or, Acipha.
Or, Afur.
Or, Baraloth.
Or, Melida.
Or, Chaeleth.
Or, Barcus.
Or, Thomoib.
Or, Nasio.Or, Neophoib.
Or, Phasida.
Or, Naphisou.
Or, Neophoi.
Or, Sapheth.
Or, Phictherb.
Or, Sabin.
Or, Spatia.
Or, Adan.
Or, Sabab.

Or, Thelme'ah, and Thelersas: Carathalar, and Aalar.

Or, Dalain.
Or, Tuleh.
Or, Necedia.Or, Hobia.
Or, Accos.
Etra 261.
Or, Berzelain.

Or, Neemias, and Atharbas.

Or, thortie thousand, besides men and women trauents, two thousand three hundred and sixtie.

[Or, offe.

two hundred, fourtie and five: || beaſts that bare the yoke, ſiue thouſand, ſiue hundred, twenty and five.

44. And there were of their gouernors after their families, which when they were come to the Temple in Ierufalem, vowed to build the houſe in his owne place according to their power,

45 And to giue to the treaſure of the workes, a || thouſand pound in golde, and ſiue thouſand pound in ſiluer, and an hundred Prielly garments.

46 And the Priells and the Leuites, and the people dwelt in Ierufalem and in the countrey, and the holy fingers and the porters and all Iſrael in their || villages,

47 ¶ But * when the ſeuenth moneth was neere, and when the children of Iſrael were eury one at home, they were all gathered together with one accord into the open place of the firſt gate, which is toward the Eaſt,

48 Then Ieſus the ſonne of Iofedec and his brethren the Priells, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whicher alſo there were gathered againſt them of all nations of the land; but they dreſſed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord morning and evening.

51 They kept alſo the feaſt of Tabernacles, as it is * ordered in the Law, and offered ſacrifices e- uery day, as was requiſite,

52 And afterward, the continual oblations and offerings of the Sabbaths and of the new moneths and of all holy feaſts.

53 ¶ And all * they which had made any vow to God, began to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built,

54 They gaue alſo money to the mafons and to the workemen, and meate and drinke with gladneſſe,

55 And charrets to the Sidonians and to thoſe of Tyrus to bring cedar wood out of Libanus, which ſhould bee brought by ſlotes to the haven of Ioppe according to the commandement giuen vnto them by Cyrus king of Perſia.

56 And in the ſecond yeere and ſecond moneth came into the Temple of God in Ierufalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Iofedec, and their brethren, and the Priells, and Leuites, and all they that came out of captiuitie into Ierufalem,

57 And * layd the foundation of the houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne into Iudea and Ierufalem,

58 And they appointed the Leuites from twentie yeere old ouer the work of the Lord, and Ieſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Ioda, the ſonne of Heliadon, with their ſonnes, and brethren, *even* all the Leuites with one accord did follow after the worke, calling vpon the workes in the houſe of God: thus the workemen built the Temple of the Lord.

59 And the Priells ſtood clothed with their

long garments with muſicall inſtruments, and trumpets, and the Leuites the ſonnes of Aſaph with cymbals,

60 Singing and bleſſing the Lord, according to the ordinance of Dauid king of Iſrael.

61 And they ſung with loud voyce ſongs to the praife of the Lord, becauſe his mercie and glory is for euer in || Iſrael.

62 Then all the people blew trumpets, and cried with a loud voyce, praifing the Lord for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Priells and Leuites, and chiefe men, to wit, the ancients which had ſeene the former houſe,

64 Came to ſee the building of this with weeping and great crying, and many with trumpets, and ioied cried with loud voyce,

65 So that the people could not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blew trumpets, ſo that they were heard faire off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyſe of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they coming to Zorobabel, and Ieſus, and the chiefe of the families, ſaid vnto them, Let vs build alſo with you,

69 For we obey your Lord as you doe, and ſacrifice vnto him ſince the dayes of || Abaſareth king of the Aſſyrians, which brought vs hither,

70 Then Zorobabel, and Ieſus, and the chiefe of the families of Iſrael ſaid to them, It doeth not appertaine vs, and to you to build an houſe to the Lord our God.

71 For we alone will build it to the Lord God of Iſrael, as it becometh vs, and as * Cyrus the king of the Perſians ſaide vs.

72 Howbeit the people of the land made them ſluggiſh that were in Iudea, and letted them to build the worke, and by their abuſhments and ſeditious and conſpiracies hindered the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

C H A P. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes gouerneth Ierusalem. 7 His Epitaphie Darius. 23 The king and he were ſtrangers.

D Vt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Iudea and Ierufalem, in the Name of the Lord God of Iſrael, which they called † vp on.

2 Then Zorobabel ſonne of Salathiel, and Ieſus the ſonne of Iofedec ſtood vp, and began to build the houſe of the Lord, which is in Ierufalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſinnes the gouernour of Syria and Phenice, and Sathrabouzans with his companions came vnto them,

4 And ſaid vnto them, By whose commandement build you this houſe, and this building, and enre preſe all theſe other thing? and who are the builders that enterpreſe ſuch things?

¶ Or, of gold twelue thousand pounds, and of ſiluer ſiue, &c.

¶ Or, quarters.
* Ezra 3, 7.

* Lewit. 23, 34.

* Eſay 3, 6.

* Ezech. 49, 12.

¶ Or, Aſareth.
¶ Or, Aſabon.

* Eſay 43, 4.

* Eſay 51, 11.

† Greek, upon
the ſea.

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: S I N N E S gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainly to vnderstand that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price, and the timber already layd vpon the wallis.

10 And these works are done with great speed, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then wee asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these works?

12 We asked them these things, to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which haue created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had carried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to || Sanabassar ruler.

19 And a commandement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassar being come hither, layd the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building and is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings libraries concerning Cyrus.

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the kings libraries, that were in Babylon, & there was found in Ecabane, which is a tower in the

region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continual fire.

25 Of the which the height should bee of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one rowe of new wood of that countrey, and that the colts should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house. which is in Ierusalem, and set in the place where they were afore.

27 Also hee commanded that Siffines, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were consittue captiues in Syria and Phenice, should take heed to refrain from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, & that they bee diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Cælosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lammes:

30 Also corne, and salt, and wine, and oyle continually every yeere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day:

31 That offerings may bee made to the high God for the King, and his children, and that they may play for their liues.

32 Furthermore hee commanded that whosoener should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery king, and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

* Siffines and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. § The time that it was built. ¶ They keepe the Passouer.

¶ Then Siffines the * gouernour of Cælosyria and Phenice, and Sathrabouzanes, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanducarie,

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandement

* I. King. 6. 2.

* I. King. 4. 1.

10r, Sanabassar.

* E. 4. 6. 12.

* E. 4. 6. 12.

dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the month Adar, in the sixe yeere of Darius king of the Persians.

6 ¶ And the children of Israel, & the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses,

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did euen, euen all they that had separated themselves from the abominations of the people of the land, and fought the Lord,

14 And they kept the feast of vniuersall bread seven dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 *Esdra's cometh from Babylon to Ierusalem. 10 The copie of the commission given by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the leaders of the people that came with him. 76 His prayer and confession.*

And after these things, when Artaxerxes king of the Persians reigned, Esdras the sonne of Saraias the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Memeroth, the sonne of Zaraias, the sonne of Sautias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

3 This Esdras was he that went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 And the king gaue him great honour, and he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuen yeere of the reigne of Artaxerxes, and in the sixt moneth this was the seuen yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their journey.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pittie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellors,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall be found in the countrey of Eabylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for buls, and rammes, and lamber, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem,

19 And what other things seuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and Reader of the Law of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the kingdome of the King and of his tonnes.

23 Also to you it is commanded, that of none of y Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing,

24 Thou also Esdras, according to the wisdom of God, ordaine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

Or, Acrias.

Or, Acrias.
Or, Merathib.
Or, Sama.
Or, Axi.

26 ¶ Then Eldras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to gloriſie his houſe which is in Ieruſalem,

27 And hath honoured me before the king and the counſellers, and all his friends and gouernors.

28 ¶ Therefore I was encouraged by the hope of the Lord my God, and gathered men of Iſrael to goe vp with me.

29 Theſe are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the ſonnes of Phinees, Gerlon, of the ſonnes of Iſamar, Gamaſi, of the ſonnes of Dauid, ¶ Letuus.

31 Of the ſonnes of Sechenias, of the ſonnes of Phares, Zacharias, and with him were counſed an hundred and ſittie men.

32 Of the ſonnes of ¶ Salomon, Abeliacnias the ſonne of Zacharias, and with him two hundred men.

33 Of the ſonnes of Zathoe, Sechenias the ſonne of Iezous, and with him three hundred men, of the ſonnes of Adin, ¶ Oneth ſonne of Ionachas, and with him two hundred and ſifty men.

34 Of the ſonnes of El'am, ¶ Ieſias ſonne of Gotholias, and with him ſeuenty men.

35 Of the ſonnes of Saphatias, Zarias ſonne of ¶ Machael, and with him ſeuenty men.

36 Of the ſonnes of Ioab, ¶ Badia ſonne of Iezelus, and with him two hundred & twelue men.

37 Of the ſonnes of ¶ Bauid, Aſſilimoth ſonne of Ioſaphias, and with him an hundred & threſcore men.

38 Of the ſonnes of Babi, Zacharias ſonne of Bebai, and with him twentie and eight men.

39 Of the ſonnes of ¶ Aſthar, Iohannes ſonne of Acatau, and with him an hundred and ten.

40 Of the ſonnes of Adoniam the laſt: and theſe are the names of them, Eliphalat, ¶ Ieouel and ¶ Maiaſ, and with them ſeuenty men: of the ſonnes of ¶ Bagouchi ſonne of Iſſeacourus, and with him ſeuenty men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I ſent to Eleazar, and behold, there came ¶ Maafman, and Alnathan, and Samaian, and ¶ Ioribon, and Nathan, Ennatan, Zacharian, and Moſollamon the chiefe and beſt learned.

44 And I bade them goe to Daddeus the captaine, which was in the place of the treaſure,

45 With charge to bid Daddeus and his brethren, and the treaſures that were there, to ſend to vs the which ſhould offer ſacrifice in the houſe of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the ſonnes of Moſi, the ſonne of Leui, the ſonne of Iſrael, ¶ Iowit, ¶ Ciſſebbran and his ſonnes, and his brethren being eightene.

47 And Alebia, and ¶ Annon, and Oſian his brethren of the ſonnes of ¶ Cananeus with their ſonnes, twentie perſons,

48 And of the Minuters of the Temple, which Dauid gaue, and thoſe which were rulers ouer the worke of the Leuites, ¶ Iowit, miniſters of the Temple two hundred and twenty, of whom all the names were regiſtred.

49 ¶ And there I proclaimed a faſt for the young men before the Lord to aſke of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was aſhamed to aſke the king ſoote-men, or horſemen, or conduct for ſafe guard againſt our enemies,

51 Becauſe we had ſaid to the King, that the power of our Lord ſhould bee with them that ſought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to theſe things, whom we found fauourable.

53 Then I choſe from among the chiefe of the tribes and of the Priests, twelue men, ¶ Iowit, ¶ Eleabrias and Aſſanias, and with them ten of their brethren.

54 And I weighed them the ſiluer & the gold, and the holy veſſels of the houſe of our Lord, which the king and his counſellers, and his princes and all Iſrael had given.

55 And I weighed them fixe hundred and ſittie talents of ſiluer, & ſiluer veſſels of an hundred talents, and an hundred talent of gold,

56 And twenty golden balins, and twelue veſſels of braſſe, of fine braſſe ſhining like gold.

57 And I ſaid to them, You are alſo holy to the Lord, and the veſſels are holy, and the gold, and the ſiluer is a vow to the Lord of our fathers.

58 Watch & keepe them, till that you give them to the heads of the families of the Priests and Leuites, and captaines of the families of Iſrael in Ieruſalem in the chambers of the houſe of our God.

59 So the Priests and Leuites tooke the ſiluer and the gold, and the veſſels, and carried them to Ieruſalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the firſt moneth, and came to Ieruſalem, according to the mighty power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ieruſalem.

61 And three dayes being paſt there, in the fourth day the ſiluer that was weighed, and the gold was deliuered in the houſe of our Lord to ¶ Marmorthe Priests the ſonne of Iouri,

62 And with him to Eleazar the ſonne of Phinees: and there were with them Ioſabad the ſonne of Ieſus, and ¶ Moeth ſonne of Sabbanus Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that ſaue houre.

64 Afterwards thoſe that were come out of the captiuitie, offered ſacrifices to the Lord God of Iſrael, ¶ euen twelue bulles for all Iſrael, rammes foure ſcore and ſixtene,

65 Lambs threſcore and twelue, twelue goats for ſalutation, all in ſacrifice to the Lord,

66 And they preſented the commaundments of the king to the kings ſtewards, and to the gouernours of Ceſſyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ When theſe things were doite, the gouernours came to mee, ſaying, The people of Iſrael, the princes and the Priests, and the Leuites haue not ſeparated from them the ſtrange people of the land,

68 Nor the pollutions of the Gentiles, ¶ to wit, of the Canaanites & Chetites, & Phereſites, and Iebusites, and Arabites, and Egyptians and Iudumeans.

69 For they haue dwelt with their daughters, both they and their ſonnes, and the holy ſeede is mixed,

* Eyr 8. 11.

Or, Serchia.

Or, Marmorth
the ſonne of Iouri
of Urit.
Or, Noedia, ſonne
of Banus.

Eyr 9. 1.

* Eyr 8. 1.

Or, Haſtus.

Or, Pabaſo Moab,
Elonai.Or, Ieſich,
Or, Ubia.

Or, Ieſalas.

Or, Michael,
Or, Ouaſiab ſonne
of Ieſiel.Or, Bauiab,
Elolomib.Or, Aſad, Ioha-
nen ſonne of Eze-
chias.Or, Ieſel,
Or, Samaian,
Or, Bagouchi,
Iouacco, Iſaacari.

* Eyr 8. 13.

Or, Maſſon,
Alnathan,
Or, Iorib, Ie-
ſaban, Zacharie,
and Moſollan.

Or, Serchia.

Or, Auam,
Ieſan,
Or, Cananeus.

mixed with the strange people of the land, & the governors and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as for one as I had heard these things, I rent my clothes & the holy garment, and I pulled the haire off my head, and off my beard, and fate me downe sorrowfull and very sad.

71 Then also they that were moued with the word of J Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the euening sacrifice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord.

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sins are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sins therefore, and our fathers wee with our brethren, with our kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And how now great hath thy mercy been, O Lord, that there should be left vs a roote, and name in the place of thine holinesse!

78 And that thou should reuieile to vs a light in the house of the Lord our God, and giue vs meate in the time of our faste!

79 For when wee were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, laying,

82 * Because the land which ye goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore nowe yee shall not ioyn your daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore al that is come to passe, was done for our wicked works, and for our great finnes: yet Lord, thou hast forborne our finnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy lawe, and to mixe vs with the vncleane sinne of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs roote, nor seed, nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And as Esdras praied and confessed and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him

of Ierusalem of men and women, and young children: for there was a great lamentation among the multitude.

91 Then Iechonias the sonne of J Jeel of the sonnes of Israel crying out, said, O Eldras, we haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of J land.

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, & to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests & Leuitis of all Israel to sweare, that they would do thus: and they swore.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, he obeyed promiss, to put them away.

Then Esdras rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafub,

2 And being lodged there, he did eat no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, & he cast cut from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude fate in the broad place of the Temple shaking, because of the extreame winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and sayd with a loud voyce, We wil do so, as thou hast said.

11 But because the multitude was great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeald the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels sonne, and J Ezecias sonne J of Thecan were appointed concerning these things, and Mosul'am, and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things,

Ezra 9.6.

Deut. 7.1.

Ezra 10.1.

Or. tiel.

Ezra 10.6.

Or. Sabateus. Or. Ticean.

16 Eſdras the Prieſt alſo choſe him certaine men, chief of their families, al by name: and they ſate together in the firſt day of the tenth moneth, to examine this matter.

17 And they made an end of the things pertaining to them that had married ſtrange wiues in the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Iofedec, and of his brethren, || Mathelas, and Eleazar, and Ioribus, and || Ionadan.

20 Who alſo gaue their hands to caſt out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, || Ananias, and Zabdeus, and Canes, & Sameius, and Hicreel, and Azarias.

22 And of the ſonnes of || Phaifu, Ellionas, Maſſias, Eſmaelus, and Natlianael, and, Ocideius, and Talſas.

23 And of the Leuites, || Iorabadus, and Semis, and Colius, who was called || Calitas, & Patheus, and Ooudas, and Ionas.

24 Of the holy fingers, || Eliazurus, Bacchurus,

25 Of the porters, || Salumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, || Hiermas, and Eddias, and Melchias, and Maelus and Eleazar, and Abſias, and || Banaias.

27 Of the ſonnes of || Ela, Matthanias, Zacharias, and || Hierielas, and || Hieremoth, and Aedi. s.

28 And of the ſonnes of || Zamoth, Eliadas, Eliſimus, Othomas, Iarimoth, and || Sabatus, and Sardeus.

29 Of the ſonnes of || Bebab, Ioannes, and Ananias, and || Iofabad, and Aemthas.

30 Of the ſonnes of || Mani, Olamus, Mamuchus, Iedaias, Iaſubus, Iaſael, and Jeremoli.

31 And of the ſonnes of || Addi, Naathus, Moolias, Lacumus, and Naidus, and Mathanias, and || Seſchel, and Balnuus, and Manafſes.

32 And of the ſonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Cholaſmite.

33 And of the ſonnes of || Afom, Altaneus, and || Matthias, and Banaias, Eliſphat, and Manafſes, and Semei.

34 And of the ſonnes of || Maani, Teremias, Momdis, Omairus, Iuel, Marai, and Paclias, and Amos, Carabaſion, and Euafibus, and Mammimacanaus, Eliaſias, V amus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azaitus, Samaras, Sambis, Iofphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Prieſts and the Leuites dwelt in

Ieruſalem, and in the country, the firſt day of the ſeuenth moneth, & the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt and reader that hee ſhould bring the Law of Moytes, which had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chief Prieſt, the Law to all the multitude both man and woman, and to all the Prieſts, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the gate of the Temple, from morning to middy, before the men and the women, and all the multitude hearkned to the Law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him || Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balafamus at his right hand,

44 And at his left hand || Phaldaius, and Sail, Melchias, Aothaſaphus, Nabatias.

45 Then tooke Eſdras the booke of the Law before the multitude (for he ſate honourably before them all.)

46 And they all ſtood vpright when he expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Ieſus and || Anus, and Sarabias, and Aſimus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabbus, and Ananias, and Vitas the Leutes liſt vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Law of the Lord, and ſtood alſo earnestly vpon the reading.

50 Then ſaid || Aththarates to Eſdras the chief Prieſt and reader, and to the Leuites that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Lawe.

51 Goe therefore and eate the fat meats, and drink the ſweet drinks, and ſend preſents to the m that haue not.

52 For this day is holy to the Lords, and be notorious for the Lord God will glorifi you.

53 So the Leuites commanded all theſe things to the people ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eat and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheere.

55 For they were yet filld with the wordes wherewith they were inſtructed, when they were aſſembled together.

Or, Maſſias, Or, Iedaiab.

Or, Anani, and Zaiab.

Or, Maſſar, Eliam, Maſſias, Iſemuel.

Or, Ouidel, and Alaſa.

Or, Iofabad, Semei.

Or, Gelias, Patbia, Iobudas.

Or, Eleſth, and Bacur.

Or, Saluus.

Or, Remias.

Or, Bmaliaſus.

Or, Elom.

Or, Iehel.

Or, Jeremoth, and Helom.

Or, Zakhon, Eliad, Eliſib.

Or, Sabad, and Saydai.

Or, Bebe.

Or, Iofabai, and Enah.

Or, Bani, Olen, Alſuch, Iedai, Iaſub.

Or, Adin, Natuu, Lacum, Bavaas.

Or, Bezeel, Balnuſ, Manafſes.

Or, Haſum.

Or, Maſſum, Matbiaſus.

Or, Bau, Jeremias, Moadi, Euram.

Nehe. 8. 1.

Or, Matthanias.

Or, Pedaius.

Or, Bani.

Or, Nehemiſ.

II. ESDRAS.

CHAP. I.

The people is reformed for their unfaithfulneſſe. 30 God will bene another people if theſe will not be reformed.



The ſecond booke of the Prophet * Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſonne of Sadoc, the ſonne of Achito.

2 The ſonne of Achias, the ſonne of I baneer,

the ſonne of Heli, the ſon of Amarias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arua, the ſonne of Ozias, the ſonne of Eorith, the ſonne of Abieſi, the ſonne of Phimces, the ſonne of Eleazar,

3 The ſonne of Atrou (of the tribe of Levi) which Eſdras was priſoner in the land of Medes, in the reign of Artaxerxes king of Perſia.

4 And the word of the Lord came vnto me, ſaying,

7. 1. 8. 1.

5 Goe, and shew my people their finnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childreus children.

6 For the finnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt, from the house of bondage? but they haue pꝛouoked mee vnto wrath, and despised my counsils.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbear them, vnto whom I haue done so much good?

10 *Many kings haue I destroyed for their sake; Pharaoh with his seruants and all his armie haue I smitten downe,

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreyes Tyrus and Sidon, and haue flaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way since y beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails * were a token vnto you: I gaue you tents for safeguard, wherein ye murmured.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefites, that I haue done for you? when ye were hungry in the wilderness, * did ye not cry vnto me,

18 Saying, Why hast thou brought vs into this wilde rnesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pity vpon your mournings, and gaue you Manns to eat: * for ye did eat Angels food.

20 * When ye were thirstie, did not I cleare the stone, and waters did flow out to satisfie you? from the heare I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Canaanites, the Pheretites, and Philistims before you: * what shall I do more for you, saith the Lord?

22 Thus saith the Almighty Lord, * When ye were in the wilderness at the bitter waters, being achirft, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuer sweet.

24 What shall I do vnto thee, O Iacob? thou * Iuda wouldst not obey: I will turne mee to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pity vpon you,

26 * When ye call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feet are swift to commit murder.

27 Although ye haue not forsaken me, but your

owne slues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praied you as a father his finnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would be my people, as I am your God, and that ye would be my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will call you out from my sight.

31 * Wh when you bring gifts vnto mee, I will turne my face from you: for your solemne feast days, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the winde doeth the stubble,

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophers, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East,

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Iosel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the * messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whom they would not heare, but despised my counsils.

2 The mother that bare them saith vnto the, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorrow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witness for the mother of these children, which would not keepe my couenant.

6 That thou bring them to confusion, and their mother to a spoyle, that there kindred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrigh-

* Exod. 14. 18.

* Num. 21. 24.
10. 8. 12.

* Exod. 14. 9.
¶ Or, breste.
* Exod. 3. 10.
14. 14.
* Exod. 12. 21.

* Exod. 16. 13.
¶ 41. 10. 40.

* 2. 14. 3.

* Wjld. 16. 20.
* Num. 20. 11.
Wjld. 11. 4.

* Jsa. 5. 4.

* Exod. 15. 2.

* Exod. 2. 8.

* Jsa. 1. 15.

* Mat. 23. 37.

* 7. 4. 1. 13.

* Malc. 3. 1.

Gen. 19. 34.

vnrighuous in thee: O wicked people, remember
* what I did vnto Sodom and Gomorrah,

9 Whose land is mixed with clouds of pitch,
and heapes of ashes: so will I doe vnto them, that
heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Eldras, Tell my
people that I will giue them the kingdome of Ie-
rusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life smel-
ling of oymnt: they shall neither labour nor
be weary.

13 Goe ye, and ye shall receiue it: pray that the
time, which is long, may be shortened: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feet as fast as
a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from
their places, and bring them out of the graues: for
I haue known my Name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Iere-
mie to helpe thee, by whose counsell I haue san-
ctified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and hony, and seuen mighty mountaines,
whereupon there grow roses and lilies, whereby I
will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked:

21 Heale the wounded and sicke: laugh not a
lame man to scorn: mend the creeple, and let the
blinde come into the light of my clearnesse.

22 Keepe the old and the yong that are with-
in thy walles,

23 * Wherefoer thou findest the dead, take
them, and bury them, and I will giue thee the first
place in my resurrection.

24 Abide still: O my people, and rest: for thy
quietnesse shall come.

25 Nourish thy children, O thou good nurse:
stablish their feete.

26 None of the seruants that I haue giuen thee,
shall perish: for I will seeke them from among thy
number.

27 Be not weary: for when the day of trouble
and heauinesse commeth, other shall weepe and
be sorrowfull, but thou shalt bee merrie and haue
abundance.

28 The heathen shall enuie thee and shall doe
nothing against thee saith the Lord.

29 Mine handes shall couer thee, so that thy
children shall not see hell.

30 Be ioyfull, O thou mother, with thy chil-
dren: for I will deiuer thee, saith the Lord.

31 Remember thy children that slepe: for I
will bring them out of the sides of the earth, and
will shew mercie vnto them: for I am mercifull,
saith the Lord Almightye.

32 Embrace thy children, vntill I come and
shew mercy vnto them: for my fountaines runne
ouer, and my grace shall not faile.

* Heb. 17.

33 I Eldras receiued a charge of the Lord vpon
the mount Moreb, that I should goe vnto them
of Israel, but when I came to them, they cast mee
off, and despised the commandement of the Lord,

34 And therefore I say vnto you, O ye hea-
then, that heare and vnderstand, Waite for your
shepherd, who shall giue you euerlasting rest: for
he is neere at hand, that shall come in the end of
the world,

35 Bee ready to the reward of the kingdome:
for the euerlasting light shall shine vpon you for
euermore.

36 Flee the shadow of this world: receiue the
ioy of your glory: I testifiemy Saviour openly.

37 Receiue the gift that is giuen you, and bee
glad, giuing thanks vnto him, that hath called
you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number
of those that are sealed for the seat of the Lord,

39 Which are departed from the shadowe of
the world, and haue receiued glorious garments
of the Lord.

40 Take thy number, O Sion, and shut vp them
that are clothed in white, which haue fulfilled the
Law of the Lord.

41 The number of thy children whom thou
longest for, is fulfilled: beseech the power of the
Lord, that thy people which haue bene called
from the beginning, may be sanctified.

42 * I Eldras saw vpon mount Sion a great
people whom I could not number, and they all
praised the Lord with songs.

43 And in the mids of them there was a yong
man higher in stature then the all, and vpon euy
one of their heads he set crownes, and was higher
then the others, which I much marueiled at.

44 So I asked the Angel, and sayd, Who are
these, my Lord?

45 Who answered, and said vnto me, These be
they, that haue put off the mortall clothing, and
haue put on the immortal, and haue confessed the
Name of God: now are they crowned, and receiue
the palmes.

46 Then said I vnto the Angel, What yong
man is it, that setteth crownes on them, & giueth
them the palmes in their hands?

47 And hee answered and said vnto mee, It is
the Sonne of God, whom they haue confessed in
the world. Then beganne I greatly to commend
them, that had stoud so strongly for the Name of
the Lord.

48 Then the Angel said vnto me, Go thy way
and tell my people, what, and how great wonders
of the Lord God thou hast seene.

C H A P. III.

4 The wonderfulles workes which God did for the people, are recited.
31 Eldras marueileth that God suffereth the Babylonians to
haue rule ouer his people, which yet are sinners also.

I N the thirtieth yeere after the fall of the city as
I was at Baby'on, I lay troubled vpon my bed,
and my thoughts came vp to my heart,

2 Because I saw the deuolation of Sion, and
the wealch of them that dwelt at Baby'on

3 So my spirit was fore moued, so that I be-
gan to speake fearefull words to the most High,
and sayd,

4 O Lord, Lord, thou spakest at the beginning
when thou alone plantest the earth, and gauest
commandement vnto the people,

5 * And a body vnto Adam, without foule,
who

* Reuel. 7. 9.

* Gen. 1. 7.

who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And leddest him into Paradise, which thy right hand had planted, or euet thee earst // broughte foorth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediately thou appointedst death to him and his generation, of whom came nations, tribes, people and kinreds out of number.

8 * And euery people wal'ked after their owne will, and did wondrous things before thee, and despised thy commandements.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood that came to euery one of them, which came by death vnto Adam,

11 Yet thou leuest one, *euen* * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Nowe when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and vnto whom onely thou shewdest thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and didst choose Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And inclinedst the heuens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently observe.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring foorth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenes, ioyned with the Law in the hearts of the people, with the wickednes of the roor: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an ende, * till thou didst rayse thee vp a seruant called Dauid,

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Foll'owing the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any

better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorow the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathio kept thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. I.III.

2 The Angel reprooueth Esau, because hee seemed to enter into the profession of the church of God.

And the Angel that was sent vnto mee, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three waies, and to set forth three similitudes before thee.

4 Wherof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart cometh.

5 And I said, Tell on my Lord. Then said he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth; or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldst say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 For now haue I asked thee but of fire and wind, & of the day, whereby thou hast passed, and from y which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 Hee said moreouer vnto mee. Thine owne things, & such as are grown vp with thee, canst thou not know:

11 How shouldest thou vntill then bee able to comprehend the wayes of the Highest, and now outwardly in y corrupt world, to vnderstand the corruption,

1 Cor. viii. forward.

Gen. 6. 11.

Gen. 7. 10.

1 Pet. 3. 20.

Gen. 12. 1.

Gen. 17. 5.

Gen. 31. 2, 3.

Gen. 25. 23, 26

Mal. 1. 2, 3.

rom. 9. 13.

Exod. 19. 18.

Leuit. 4. 10.

Gen. 3. 6.

1 Sam. 16. 13.

2 Sam. 5. 1.

and 7. 5, 13.

corruption, that is euidēt in my sight?

12 Then said I vnto him, It were better that we were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and said, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs goe fight against the sea, that it may giue place vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs go vp and fight against the trees of the wood, that wee may get another country for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it,

17 Likewise also the purpose of the floods of the sea: for the sand flood vp and stopped them.

18 If thou were iudge betwene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgment: but why iudgest thou nor thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine hie things, but of such as we daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the writen ceremonies are come to none effect.

24 Why we are tossed to and fro through the world, as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee me, and said, The more thou sear chest, the more thou shalt marueile: for the world hatheth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrighteousnesse & weaknes.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne bee not turned vpside downe, and if the place where the euill is sowne passe not away, then cannot the thing come that is sowne with good.

30 For the corne of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngratefullnesse hath hee brought vp vnto this time? and how much shall he bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall bee cut downe

which are without number, how great an harvest must be prepared,

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeeres full and euill?

34 And hee answered me, saying, Hasten thou to bee about the most High: for thou labourst in vaine to bee about him, though thou endeavour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruite of my barme and our wages?

36 And vpon this Ieremie the Archangel answered, and said, When the number of the leedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number: and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peraduenture the harvest of the righteous is not thinned, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, he cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the travell, so do these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet thereto,

45 Shew me whether there be more to come, then is past, or more things past: there are to come.

46 What is past, I know, but what is to come I know not.

47 And he said vnto mee, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hotte burning oven passed before me: & when the flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this there passed before mee a watie cloud, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said hee vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou ask me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

C H A P. V.

In the latter times euill shall be hid. 10 Vnrighteousnesse and all wickednesse shall reioyce in the world. 32 Ioue is recalled and God deliuereth his ion. 35 God doeth all things in reason.

Neuer-

* Judg. 9. 8.
E. cor. 1. 13. 18.

* Ps. 113. 8. 9.
Iohn. 3. 31.
E. cor. 1. 13. 14.

* 2 Pet. 2. 14. 15.

NEuertheless, concerning the tokens, behold, the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith.

2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall see in foot, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trane pet, that the sunne shall suddenly shine againe in the night, and the moone threentimes a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the fowles shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall all heare the voice thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake forth, and the wilde beasts shall change their places, and mens troups women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit liue it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrigheteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray: gaine and weep as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my mind was feeble and fainted.

15 But the Angel that was come to talke with me, held mee, comforted mee, and set mee vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs nor as the shepheard that leaueth his flocke in the handes of the cruel woules.

19 Then said I vnto him, Goe thy wayes from me, and come not neree mee: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriell the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very greiuous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe,

23 And sayd, O Lord, Lord: of euery forest of the cedars, & of all trees thereof thou hast chosen

thee one onely vintyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the floures of the ground thou hast chosen thee one lily.

25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Sion vnto thy lesse.

26 And of all the foules that are created, thou hast named thee one ewe, and of all the catrell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou loudest, thou gauest a Lawe that is proued of all.

28 And now, O Lord, why hast thou given this one people ouer vnto many? and vpon one robe thou hast set others, and hast scattered thine one people among many.

29 They tread them downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bene puittied with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was lent vnto me,

32 And said vnto me, Heare me, & I will teach thee, & hearken that I may sit at the luther.

33 And I said Speake or, my Lord. Then said hee vnto mee, Thou art sore vexed and troubled for Israels sake. I ouerest thou them better then he doth that made them?

34 And I said, No, Lord: but of very sorrow haue I spoken: for my reines gaine mee euery houre, while I labour to comprehend the way of the most high, & to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or, gather mee the drops that are scattered, or, make me the withered flowers greene againe.

37 Open mee the places that are closed, and bring me forth the windes, that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labour est to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto mee, Like as thou canst do none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, & what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And hee said vnto me, I will compare my iudgement vnto a ring: as there is no slackenesse of the last: so is there no swiftnesse of the first.

43 Then I answered, and said, Couldst thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the looner?

44 Then

44 Then answered he mee, The creature, said hee, cannot prevent the Creatour, neither can the world hold them at once, that shall bee created therein.

45 And I said, As thou hast taught thy seruant that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also conteme all men at once.

46 And he said vnto mee, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest fourth? I require her to bring forth ten at once.

47 And I said, Surely thee cannot, but by distance of time.

48 Then said he vnto mee, So haue I diuided the number of the earth by times, when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth the neere vnto age?

51 He answered mee, and said, Alke a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom doest thou gouerne thy workmanship?

CHAP. VI.

God hath fire/ene all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicitie of the age to come.

And he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another.

2 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

3 Before the faire fountaines did appeare, before the mooueable powres were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue layd vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.

7 Then answered I, and said, What shall be the diuision of times: or when shall I see the ende of the first, and the beginning of it that followeth?

8 And he saide vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him,

* Iacobs hand held first the beele of Esau.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing Eldras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord if I haue found fauour in thy sight,

12 I be ech thee make an end to shew thy seruant thy tokens, whereof thou thewedst mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feet, and heare a mighty sounding voice:

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when hee speaketh, bee not afraid: for of the end shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and bearkened, and behold, there was a voyce that spake, and the sound of it was like the found of many waters:

18 And it said, Beholde, he will come and inquire of them that dwell vpon the earth.

19 And when I begin to inquire of them who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world that shall vanish away, shall be sealed, then will I shew thee signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shall speake with their voices: the women with child shall bring fourth vntime children of three or foure moneths old, & they shall lue that are raise: vp.

22 Then suddenly shall the sown places appeare as the vnswown, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends as with enemies, and the earth shall feare with them: the springs of the wels shall stand still, and in three hour: they shall not runne.

25 Whol: neuer remaineth from all these things that I haue told thee, shall be saued, and see my saluation, and the end of your world.

26 And the men that are reueied, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed and turned to another meaning.

27 For euill shall be put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shall be ouercome, and the truth which hath bene so long without fruit, shall come fourth.

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whom I stood.

30 And these words said hee vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, & fast ten daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eighth night was mine heart vexed with me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should bee made, and the worke followed thy word.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that going betwene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst that the waters should bee gathered together in the seventh part of the earth: six parts diddest thou dry, and kept them to the intent that of these there should bee that should serue thee, being sowed of God and tilled.

43 As soone as thy word went forth, the worke was incessantly made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowres of vchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 * Vpon the fourth day then createdst the light of the sunne, and of the moone, and the order of the starres.

46 And gauest them a charge to doe * seruice euen vnto man that was for to be made.

47 And vpon the fifth day thou diddest vnto the seventh part * where the waters were gathered, that it should bring forth beasts, & fowles and fishes, and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praifethy wonderous worke.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan,

50 And diddest separate the one from the other: for the seventh part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixth day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam whom thou madest

lord ouer all the worke, which thou hast created, of him come we all, and the people also whom thou hast colen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothig before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy seruant lower) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation none can come to glorie. 2 God aduertiseh at in time. 3 The comming and death of Christ. 4 The resurrection and last iudgement. 5 The resurrection of the dead. 6 The resurrection of the dead. 7 The resurrection of the dead. 8 The resurrection of the dead. 9 The resurrection of the dead. 10 The resurrection of the dead.

And when I had made an end of these words, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto mee, Vp Elias, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But preiuppoe that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and let vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwene the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receive his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and cruell: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortal liuit.

14 If then they that are liuing labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou mooued, seeing thou art mortal?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

* Gen. 1.

* Gen. 1. 14.

* Gen. 1. 14, 15. dea. 4. 19.

* Gen. 1. 20.

Or, Enoch.

* Deut. 3. 1.

17 Then ſaid I, O Lord, Lord, ſeeing thou haſt ordeined in thy Law, that the righteous ſhould inherit theſe things, and that the vngodly ſhould periſh;

18 Should the righteous ſuffer ſtraineneſſe in hoping for large things? yet they that haue liued vngodly and ſuffered ſtraineneſſe, ſhall not ſee the large things.

19 Then he ſaid vnto mee, There is no Iudge more iuſt then God, and there is none more wice then the moſt High.

20 For many periſh in this life, becauſe they deſpiſe the Law of God that is appointed.

21 For God hath diligently admoniſhed ſuch as came, ſo oit as they came, what they ſhould doe to haue life, and what they ſhould obſerue, to a- uoyd puniſhment.

22 Neuertheleſſe, they were not obedient vnto him, but ſpake againſt him, and imagined vaine things,

23 And deceiued themſelues by their wicked deeds, and demed the power of the moſt High, and egarded not his wayes.

24 But they deſpiſed his Law, and reſuſed his promiſes: they haue vnfaiſtfully broken his ordinances, and haue not performed his works.

25 And therefore, Eſdras, vnto the empty are empty things, and to the full, full things.

26 Behold, the time ſhall come, that theſe tokens which I haue told thee, ſhall come to paſſe, and the bride ſhall appeare, and ſhee ſhall come forth, and be ſeene, that now is vnder the earth.

27 And whoſoeuer ſhall eſcape theſe euils, hee ſhall ſee my wonders.

28 For my ſonne Ieſus ſhal appeare with thoſe that be with him, and they that remaine, ſhall reioyce within foure yeeres.

29 After theſe ſame yeeres, ſhall my Sonne Chriſt die, and all men that haue life.

30 And the world ſhall be turned into the old ſilence for ſeuen dayes, as in the fore-iudgements, ſo that no man ſhall remaine.

31 But after ſeuen dayes, the world that is yet aſleepe, ſhall be raiſed vp: and that ſhall die that is corrupt.

32 Then the earth ſhall reſtore thoſe that haue ſlept in her, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſci et places ſhall deliuer the ſoules that were committed vnto them.

33 And the moſt High ſhall appeare vpon the ſeat of iudgement, and miſeries ſhall vaniſh away, and long ſuffering ſhall haue an end.

34 Iuſtice only ſhall continue: the trueth ſhall remaine, and ſaith ſhal be ſtrong.

35 The worke ſhall follow, and the reward ſhall be ſhewed: the good deeds ſhall be of force, and vnrightheouſnes ſhall beare no more rule.

36 Then ſaid I, * Abraham prayed firſt for the Sodomites, and * Moyses for the fathers that ſinned in the wilderneſſe,

37 And they that came after him, for Iſrael, in the time of Achaz and Samuel.

38 And * David for the deſtruction, * and Saalomon for them: that came into the Sanctuary,

39 * And Elias for thoſe that reſtored raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sⁿnacherib, and diuers other for many.

41 Euen to now, ſeeing vice is increaſed, and wickedneſſe aboundeth, and the righteous haue

prayed for the vngodly. wherefore ſhall not the ſame eſt ſollow alſo now?

42 Then he answered me, and ſaid, This preſent life is not the end, oit times ho^rour is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement ſhall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption ſhall ceaſe.

44 Intemperance in all paſſe away: in delicate ſhall be cut off: rightconfeſſe ſhall grow vp, and the veritie ſhall ſpring vp.

45 Then ſhall no man be able to ſaue him that is deſtroyed, nor oppreſſe him that hath gotten the victory.

46 I answered then, and ſaid, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee ſhould not haue ſinned.

47 For what profit is it for men in this preſent life to be in heaueneſſe, and after death to feare puniſhment?

48 O Adam, wh^t haſt thou done? * for in that that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promiſed an immortal life, when wee doe the works that bring death?

50 And that an euerlaſting hope ſhould be promiſed vs, ſeeing that wee betide our ſelues to veadly vanity?

51 And that there ſhould be appointed vs dwellings of health and ſaſetie, if wee haue liued wickedly?

52 And that the glory of the moſt High ſhould be kept to defend them that haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternal Paradiſe ſhould be ſhewed, whoſe fruite remaineth incorruptible, wherein is ſaſe: e and health, if we will not enter into it?

54 (For we haue bene conuerſant in vupleaſant places)

55 And that the faces of them which haue abſtained, ſhould ſhine more then ſtarrs, if our faces be blacker then darkeneſſe?

56 For while we liued, we did not remember when we did vnrighteouſly, that we ſhould ſuffer after death.

57 Then answered he mee, and ſaid, This is the maner of the battell, which man, that is borne in the earth ſhall fight,

58 That if he be cuer come, he ſhould ſuſter as thou haſt ſaid. but if he get the victory, he ſhould recciue the thing that I ſaid.

59 For this is the life whereof Moyses ſpake vnto the people, while hee liued, ſaying, * Chufe thee life that thou mayeſt liue.

60 Neuertheleſſe, they beleued him not, neither the Prophets after him, nor mee alſo which haue ſaid vnto them,

61 That heaueneſſe ſhould not loe bee to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I answered then, & ſaid, I know Lord, that the moſt High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on thoſe that walke in his Law,

* Rom. 5. 18.

* Deut. 30. 19.

* Gen. 18. 23.

* Exod. 32. 3. 11.

* 1. Sam. 24. 17.

* 2. Chron. 6. 14.

* 1. King. 17. 21.

and 18. 42. 45.

* 2. King. 19. 15.

64 And that he is patient for hee long suffering those that haue sinned as his creatures,
 65 And that he is liberall: for he will giue as much as needeth,
 66 And that he is of great mercy: for hee euermeth in mercy those that are present, and that are past, and them that are to come.
 67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof,
 68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euil, might be relieved from their wickednesse, the ten thousand part of men should not remaine aliuie.
 69 And if hee, being Iudge, forgave not those that be healed with his word, and tooke away the multitude of finnes,
 70 There should peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

The number of the gods is small. 6 The worker of God are excellent. 30 Elias as prayer for him & for his people. 39 The promise of saluation to the iust. 45 The definition of the iust.

And he answered mee, saying, The most High made this world for many, but the world to come, for few.

2 I will tell thee a similitude. O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

3 There be many created, but few shall be saved.

4 Then answered I, and said, Then swallow vp the wit, O my soule and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intrate thee, that thou mayest giue de vnto our heart, and prepare our vnderstanding, that there may come fruite of it, wheret y eury one which is corrupte, may lue, who can let himselfe for man?

7 For thou art alone, & we all are one workmanship of thine hands as thou hast said

8 For when the body now is fashioned in the wombe, & thou hast giuen it members, thy creature is preferred by site and water, and the worke created by thee, doeth suffer nine months the creature, which is fashioned in it.

9 But the thing that containeth, and that which is conteyned shall both bee preferred, and when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commaunded the members, ouen the beafts, to giue milke vnto the fruite appointed to the breasts.

11 That the thing which is created may be nourished for a time, til thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousnes, nourturest it in thy law, and reformest it with thy iudgement.

13 Thou sayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather pro-

uide) but concerning thy people, for whose sake I am iue,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieved,

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land,

18 ¶ But I haue heard the sudden coming of the Iudge, which is to come.

19 Therefore heare my voyce, & vnderstand my words which I will speake before thee. The beginning of 7 wordes of Esdras, before he was taken vp
 20 O Lord, that liest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whole throne is inestimable, and his glorie incomprehensible, before whom the holte of the Angels stand with trembling,

22 Whose keeping is tuned in winde and fire, whose word is true, and sayings stedfast: whose commandement is strong, & government terrible,

23 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the finnes of thy people, rather then thy faithfull seruants,

27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.

28 Think not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will,

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure, with them which appeare worse then beafts, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercitull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called mercitull towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue laid vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieved towards it?

35 ¶ For verely there is no man among them that be borne, but he hath done wickedly, nor any y doth confesse thee, which hath not done amisse.

36 For in this O Lord, thy righteousnesse, & thy goodnesse shall be praised, if thou be mercifull vnto the, which haue not the substance of good works.

37 ¶ Then answered hee mee, and said, Some things hast thou spoken aright, and according vnto thy words it shall e,

38 For I will not verely consider the works of them, before the death, before the iudgement, before destruction:

39 But ¶ I will reioice in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come so passe,

Math. 20. 16.

1. King 6. 26. 2. Chron. 6. 36.

Gen 44.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowed, commeth not vp in time, neither yet doeth all that is planted take root: so neither shall they all that are brought into the world, be sated.

42 I answered them, and said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine hands, and thou art called his father, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wrath with vs, O Lord, but spare thy people, & haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature about me: but I haue oft times drawn neere vnto thee and vnto it, but neuer to the yorighteous.

48 In this also art thou marueilous before the Highest.

49 In that thou hast humbled thy selfe, as it becommeth thee, & hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousie made ready: the cite is builded: & rest is prepared, perfect goodnes, and absolute wisdom.

53 The route of euil is leaied vp from you, the weakenesse and moeth is destroyed from you, and into hell flyeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberty, they despised the most high: they contemned his Law, and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as y thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered and sayd,

63 Behold now, O Lord, thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

4. *All things in this world haue a beginning and an end, to You.*

meats for the wicked after this life. 15 The number of the wicked: less is more than of the good. 29 The trees ingratitudes. 38 Therefore they perish. 38 The wisdom of a woman lamenting.

He answered mee then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall be seene an earthquake in the world, and a vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleueed,

8 Shall be preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pity of themselves, which now haue abused my wayes: and they that haue cast the nout despitefully shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand, but despised it,

12 They must be taught it after death by paine. 13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be sated, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore sayd, that which I say now, and will speake it hereafter, that there be many moe of them which perish, then of them that shall be sated.

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is the husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetuall seed, & by a Law, whereout they cannot rid themselves.

20 So I considered the world, and beheld there was perill, because of the deifies, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seven dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the floures

Math. 24. 9.

Chap. 9.
Math. 20. 14.

of the field, and eat no flesh, nor drinke wine, but the flowres onely,

25 And pray vnto the most high continually) then will I come and talke with thee.

26 So I went my way as hee had commanded me, into the field, which is called Ardah, & there I sate among the flowres, and did eat of the herbs of the field, and the mear of the same satisfied me.

27 And after seuen daies, as I sate vpon y^e grasse and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most high, and to say,

29 O Lord, when thou wouldst shew thy selfe vnto vs,* thou declaredst thy selfe vnto our fathers in y^e wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israell, and marke my words, thou seed of Iacob.

31 For behold, I sowe my Law in you, and that yee may bring forth fruit in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appear, neither could it, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side* I saw a woman which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sorry in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my mind, & brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirte yeeres.

44 And euery houre, and euery day these thirte yeeres, I pray to the most High day and night.

45 And after thirte yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and wee gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

C H A P. X.

Esith an old woman that appears vnto him, commeth together.

But when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerblew the lights, and all my neighbors rose vp to comfort me: so I reled vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field, as thou test,

4 And am not purposed to returne into the city, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman above all other, seest thou not our heauinesse & what cometh vnto vs?

7 For Sion our mother is all wo full, and is sore afflicted, and mourneth exceedingely.

8 seeing we be all now in heauinesse, and make our moane (for we be all sorrowfull) art thou sorry for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee that ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorry but for one?

12 But if thou wouldst say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth in to her as it came.)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goethy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many fallles hath Sion? Be of good comfort bec. use of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is layd waste: our altar is broken downe: our Temple is destroyed.

22 Our salterion sainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Ark of our couenant is taken away, and our holy things are defiled, & the Name that is called vpon our vs, is almost dishonoured, and our children are put to shame, and our Priests are bunt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake,

* Exod. 19. 9. and
24. 3. and 4. 12.

* Gen. 3. 28.

* Gen. 10. 4.

23 And, which is the greatest of all, Sion the feale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heuynesse, and put away the multitude of sorowes that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beary thind suddenly, and her countenance was bright, so that I was afraid of her, and muled what it might be.

26 And beholde immediatly shee cast out a great voyce, very feareful, so that the earth shook at the noyle of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraide, and cryed with a loud voyce, and sayd,

28 Where is Vriell the Angel * which came to me at y first? for he hath caused mee to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feet and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I said, Because thou hast forsaken me, and I haue done * according to thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then laid I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doth my mind, being haucie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tell thee wherefore thou art afraide: for the most High hath reueiled many secreet things vnto thee.

39 He hath seene thy good purpose, that thou art sorry continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganst to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a city builded.

43 And whereas shee told thee of the death of her sonne, this is the solution,

44 This woman which thou sawest, shee is Sion: and whereas shee told thee (euen shee which thou seest now as a citie builded)

45 And as touching that shee sayd vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas shee told thee that shee nourished him with labour, that was the inhabiting of Ierusalem:

48 But whereas shee told thee that her sonne, as his chance was, died when he came into her chamber, that is the fall of Ierusalem:

49 And when thou sawest her like one that mourned for her sonne, thou beganst to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For how the most High seeth, that thou art sorry in thy minde, and because thou sufferest with all thine heart for her, he shewed thee the clearnesse of her glory, and the fatenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was build.

52 For I knew that the most High would shew these things vnto thee.

53 The fore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed,

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had commanded me.

CHAP. XI.

The vision of an eagle coming forth of the Sea, and of her feathers. 37 Of a lion coming out of the burll.

Then saw I a dream, and beholde, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saw, and beheld, shee spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet reled it with them.

5 Moreover, I saw that the Eagle flew with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no nor one creature vpon earth.

7 I saw also that the Eagle stood vp vpon her claws, and spake to her feathers, saying,

8 Watch not altogether: sleepe eury one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Neuertheles, I saw that the voyce went not out of her heads, but from the middes of her bodie.

11 Then I numbered her contrary feathers, and beheld, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came and the place thereof appeared no more. So the next flood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euey one reigned, and then appeared no more.

20 Then I looked, & behold, in proccesse of time the feathers that followed, flooꝝ vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and fixe wings.

24 Then sawe I also that two wings diuided themselves in on the fixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder-wings thought to set vp themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second was sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awoke one of the heads that were at rest, which was in the mids: for that was greater then two.

30 And then I saw, that the two heads were ioynd therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwell vpon earth, with much labour; and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But two heads remained, which also ruled likewise vpon earth, & ouer those that dwell therein.

35 And I beheld, and loe, the head vpon the right side, denouced it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beheld as it were a Lion, that roareth, running hastily out of the wood: and I saw that he sent out a mans voyce vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee.

39 Art not thou that that of the foure beasts remainest; whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth, so long time in all the world with deceit?

41 For thou hast iudged the world with truth.

42 Seeing thou hast iudged the creeke, thou hast hurt the peaceable, and thou hast loued liers, and destroyed the dwellers of them that brought fourth fruit, and hast cast down the wals of such as did thee no harme;

43 Therefore is thy wrongful dealing come vp vnto the most high, & thy rage vnto the mighty.

44 The most High also hath looked vpon the precious times, and beheld, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe as one deliuered from thy violence, and that free may hope for the iudgment, and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

ANd when the Lyon spake these words to the Eagle, I saw,

1 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vproares.

2 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awoke out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

3 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

4 Loe, yet am I weary in my minde, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

5 Therefore nowe will I beseech the most High that he will comfort me vnto the end.

6 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

7 Comfort me, and shew me thy seruants the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

8 Seeing thou hast iudged me worthy to shew me the last times.

9 ¶ Then he said vnto mee, This is the interpretation of this vision,

10 The eagle whom thou sawest come vp from the seas, is the kingdome which was seene in the vision of thy brother Daniel,

11 But it was not expounded vnto him: therefore now I declare it vnto thee.

12 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared about all kingdomes that were before it.

13 In it shall twelue kings reigne one after another.

14 Whereof the second shall begin to reigne, and shall haue no more time then the true eue,

15 And this do the twelue wings signify which thou sawest,

17 As for the voyce that thou heardst speake and that thou sawest not goe out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be reitored againe to his beginning.

19 Concerning the eight vnder-wings, which thou sawest hang vnder her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time cometh, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things vnto them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe about all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall denoure them.

28 For the sword of the one shall denoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnder-wings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lyon whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprocue them, and cast before them their spoiles.

33 For he shall fet them alie in the iudgement and shall rebuke them, and correct them.

34 For he will deliuer the residue of my people by affliction, which are preferred vpon my borders, and hee shall make them ioyfull, vntill the coming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast beene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seen: in a booke, and hidethem,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seven dayes moe, for it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee, and with that he went his way.

40 And when all the people perceiued, that these seven dayes were past, and it not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an haueu or ship preferred from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, & I might seeke mercy for the low estate of your Sanctuary.

49 And now gue your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained still in the field seven dayes, as he had commanded mee, and did eat onely of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The vision of a wind coming forth of the sea, & which became a man. 5 with properties and power against his enemies. 21 The declaration of his vision.

AND after the seven daies, I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waves thereof.

3 And I looked, and behold, there was a mighty man with the thousand of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth falleth when it feelteth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, hee graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place wherout the hill was grauen, and I could not.

8 Then after these things, and behold, all they which came to fight against him, were fore afraid, and yet they durst fight.

9 Neuertheless when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre:

10 But onely, as I saw, he sent out of his mouth as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And they were all mixt together, *sunt* this blast of fire, the winde of the flame, and the great storme, and tel with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much moie woe vnto them that are not left behind:

17 For they that were not left, were in heauineffe.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shall come both vnto them, and vnto those that are left behind.

19 Therefore are they come into great peils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered hee mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation,

23 Hee that shall beare the danger in that time hee shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them, that are left behind,

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will begiue to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, city against city, and place against place, * and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then

shall my sonne bee reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all being prepared and builded, as thou sawest the hill grauen loorth without any hands.

37 And this my sonne shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, wherby they shall be tormented: and without any labour will hee destroy them, euen by the Law, which is compared vnto the fire.

39 And wher eas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oleeas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further country, wher neuer mankind dwel:

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates,

44 For the most High then shewed them signes * and staid the springs of the flood till they were passed ouer.

45 For thorow the country there was a great journey, euen of a yeere and an halfe, and the same region is called I Ararat.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold fill the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when hee destroyed the multitude of the nations that are gathered together, hee shall defend the people that remaine,

50 And then shall hee shew great wonders vnto them.

51 Then said I, O Lord, Lord shewe mee this, wherfore haue I seen the man comming vp from the mids of the sea?

52 And he said vnto mee, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my Sonne or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreames which thou sawest, and wherby thou onely art lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, & sought it.

55 Thy life hath thou ordred in wildome, and hast colled vnderstanding thy mother,

56 Therefore haue I shewd thee the rewardes with the most High: and after these other dayes

I will

2. K. M. 17. 3.

* Exod. 14. 27.
Is. 37. 35, 36.

Or, Ararat.

I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I fourth vnto the field, glorying and praying the moſt High for the wonders which hee did in time.

58 Which hee gouerneth, and ſuch things as come in their ſeaſons and there I ſate three dayes.

CHAP. XIII.

4 How God appeared to Moſes in the buſh. 10 All things diſtincte to age. 15 The latter times were then the former. 22 The inauguration of Iſrael. 35 To reſurrexion and iudgement.

Vpon the third day I ſate vnder an Oke, and behold, there came forth a voice vnto me out of the buſh, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord, and ſtood vp vpon my feete.

3 Then ſaid hee vnto me, * In the buſh I reuealed my ſelfe, and ſpake vnto Moſes, when my people ſerued in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, and ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe wordes ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as bee like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the times begin to waxe old.

10 For the world is diuided into twelue parts and ten parts out are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore for thine houſe in order, and reforme thy people, and comfort ſuch of them as bein trouble and no renouance the corruption.

13 Let goe from thee mortall thoughts: caſt away from thee the burdens of men, and put off now the weakenature,

14 And ſet aſide thy muſt grieuous thoughts, and liſt thee to depart from theſe times.

15 For greater evils then thoſe which thou haſt ſeene now, ſhall they commit.

16 For the weaker that the world is by reaſon of age, the more ſhall the evils be increaſed vpon them: that dwell therein.

17 For the earth is fled farre away, and eyes are at hand: for now halſeth the viſion to come, that thou haſt ſeene,

3 Then answered I, and ſaid before thee,

19 Behold, O Lord, I will goe as thou haſt commanded mee, and reforme the people, which are preient; but they that ſhall be borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darkenes, and they that dwell therein are without light.

21 For thy lawes is burnt, therefore no man knoweth the things that are done of thee, or the workes that ſhall be done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, and I will write all that hath beene done in the world ſince the begin-

ning, which was written in thy Lawe, that men may ſinde the path, and that they which will liue in the latter dayes, may liue.

23 And hee answered me, ſaying, Goe, and gather the people, and ſay vnto them, that they ſeke thee not for fortie dayes.

24 But prepare thee many box tables, and take with thee theſe ſiue, Sarea, Dabria, Selemia, Scanus and Afiel, which are ready to write ſwiftly,

25 And come hither, and I will light a candle of vnderſtanding in thine heart, which ſhall not be put out: till the things bee performed, which thou ſhalt begin to write.

26 And then ſhalt thou declare ſome things openly vnto the perſic men, and ſome things ſhalt thou ſhew ſecretly vnto the wiſe: to morrow this hour ſhalt thou begin to write.

27 Then went I fourth, as hee commanded me, and gathered all the people together, and ſaid,

28 Heare theſe wordes, O Iſrael.

29 * Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,

30 And receiued the Lawe of liſe, * which they kept not, which yee alſo haue tranſgreſſed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the waies which the moſt High commanded you.

32 And forſomuch as he is a righteous Iudge, hee tooke from you in time the thing that hee had giuen you.

33 And now are yee here, and your brethern among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, and reforme you: heart, ye ſhall be kept aliue, and after death ſhall ye obtaine mercy.

35 For after death ſhall the iudgement come when we ſhall liue againe: & then ſhall the names of the righteous bee maniſeſt, and the workes of the vngodly ſhall be declared.

36 Let no man therefore come now vnto mee, nor ſeekeme theſe forty dayes.

37 So I tooke the ſiue men, as hee commanded me, and we went into the field, and remained there

38 The next day, behold, a voyce called mee, ſaying, Eſdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, hee reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it and dranke, and when I had drinke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memory,

41 And my mouth was opened, & ſhut no more

42 The moſt High gaue vnderſtanding vnto the ſiue men, that they wrote the high things of the night, which they vnderſtood not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundredth and foure bookes.

45 And when the fortie dayes were fulfilled, the moſt High ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and vworthy may reade it:

46 But keepe the ſeuenthy laſt that thou haſt giue them to the wiſe among thy people.

47 For in them is the veine of vnderſtanding and

Erod. 3, 2, 8.

Gen. 47, 4.

Abi. 7652.

Ezech. 30.

and the fountaine of wisedome, and the riuier of knowledge; and I did so.

CHAP. XV.

1 The prophetic of vsauis is verissime. 2 The euill that shall come on the world. 3 The Lord will avenge the innocents blood. 12 Egypt shall amene. 16 Sedition, 20 and punishment vpon the King of the earth. 24 Custodians they that sinne. 29 Troubles and warres vpon the hebe earth. 33 Gods thercuenge of his euill.

BEhold, speake thou in the cares of my people the words of prophetic, which I will put in thy mouth, saith the Lord,

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vntaire: iuluetie of the speakers trouble thee, that speake against thee.

4 For every vnfaitfull shall die in his vnfaitfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they do vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, & will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible storme.

14 Woe to the world, and to them that dwell therein.

15 For the sword and their destruction drawe nere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shall besedition among men, and one shall inuade another: they shall not regarde their king, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraid, men shall feare.

19 A men shall haue no p'tie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall bee spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to come vpon them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their bofome: thus saith the Lord God,

22 My right hand shall not spare the sinners,

neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fit is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, & ye shall remaine in them: for God will not de iure you, because ye haue sinned against him.

28 Behold, an horrible vision commeth from the East.

29 Where generations of dragons of Arabia shall come out with many chaerts, and the multitude of them shall be carried as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the euenie besiege them, and consume some of them, and in their host shall be feate and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another, & they shall smite downe a great multitude of starres vpon the earth, euen their own starre, and the blood shall be from the sword vnto the belly.

36 And the dung of man vnto the camels litter.

37 And there shall be great fearefulnessse and trembling vpon earth, and they that see the wrath shall be afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, & part from the West.

39 And from the East shall windes arise, and shall open it with the cloud which he raised vp in wrath, and the starre, raised to feare the East and West winde, shall be destroyed.

40 And the great and mighty cloudes shall be lit vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may poure out euery his place, and lifted vp, an horrible constellation.

41 As fire and baile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall beake down the cities and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the meadowes, and their courtes.

43 And they shall goe with a straight course, vnto Babylon, and make it afraid.

44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke go vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alwayes desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widow hood, pouertie, and famine, and the sword, & pestilence, to waste thine houles with destruction and death,

50 And the glory of thy power shall be dried vp as the flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwaye slaine my chosen, exalting the stroke of thine hands, and said ouer their death when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome shall bee in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eat their own flesh, and drink their own blood for want of bread, and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine city, and shall root out one part of thy land and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoile thy substance, and marre the beauty of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, and Egypt, and Syria, 18. 38. Of the euill that shall come vpon the world, with admittance how to gouerne them euill in Justice. 54. To acknowledge their sin, and to auoid them: (her to the Lord: 55. Who mighte prouidence and iustice is to be riuersed.*

VO to thee Babylon and Asia: woe to thee Egypt and Syria.

2 Gird your selues with sacke and hairecloth and moune your children, and be sorry: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can

driue them away?

5 May any man driue away an hungry Lyon in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightning, and who shall not feare? he shall thunder, & who shall not be afraid?

8 The Lord shall threaten, and who shall not vterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, tell it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shall feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alwaye mindfull of the scourges.

17 Behold, vnto the sea so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dongue, and there shall bee no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sow it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so yone man shall desire to see another, or to heare his voice.

22 For of one city there shall be ten left, and two of the field, which shall hide themselves in the thicke wood, and in the clefts of rocks.

23 As when there remaine three or foure olives in the place where olives grow, or among other trees,

24 Or as when an vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those daies there shall be three or foure left by them that search their houles with the sword.

26 And the earth shall be left waste, & the fields thereof

cherof shall waxe old, and her wayes and all her pathes shall grow full of thornes, because no man shall trauell there through.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the wares shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lorde, heare these things, and marke them.

30 Behold the word of the Lorde, receiue it: beleue not the gods of whome the Lorde speaketh: behold, the plagues draw neere, and are not slacke,

31 As a traouling woman which in the ninth month bringeth forth her sonne, when ſioure of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him be as he that steeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandise, as he that winneth lot: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reap: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry net, to as the widows.

38 Therefore, they that labour, labour in vain:

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuiety and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their finnes, sayth the Lord.

42 As a whore enuieth an honest & vertuous woman,

43 So shall righteousnesse hate iniquity, when she decketh her selfe, and shall accuse her openly, when she shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be ye not like therevnto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

46 Behold, the Lord knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 For assoone as he sayd, Let the earth be made, it was made: let the heauen be made, and it

was created.

48 By his word were the starres established, and he knoweth the number of them.

49 Hee searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth.

50 He hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to poure out floods from the high rockes to water the earth.

53 He made man, & put his heart in the mids of the body, and gaue him breath, life and vnderstanding,

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your finnes.

56 Therefore hath the Lord searched and fought out all your workes, and will put you all to shame.

57 And when your sins are brought forth before men, ye shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What wil ye doe, or how wil ye hide your finnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: ceale from your finnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foote.

62 For in every place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloued, saith the Lord, behold, the daies of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my Commandements and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities lift thee selues vp.

68 Woe vnto them that are bound with their finnes, and couered with their iniquities, as a field is hedged in with thornes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

P/al. 147. 4.

Euseb. 16. 16.

Gen. 1. 1.

T O B I T.

C H A P. I.

1 Tobias's parentage. 2 He godliuesse & His equity. 3 His charitate amongst his country. 4 His wealth, and his goods are confiscated, and after restored.

Tobias, being captiue among the Assyrians, did not leaue the way of truth.



The booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananuel the sonne of Aduel, the son of Gabaël, of the seed of Afsael, and of the tribe of Nephthahim,

Or, Salmasar. 2 Kings. 17. 3.

3 Who in the time of // Enemessar king of the Assyrians was * led away captiue out of Iherusalem, which is at the right hand of that citie which is called properly Nephthahim, in Galilee aboute Aser.

Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of truth and iustice, and I did many things liberally to the brethren which were of my nation, and came with me to Nineue into the land of the Assyrians.

1 King. 12. 20.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephthahim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated and built vp for all ages.

He fled from Sicles. 2 Exod. 22. 29. 2 Sam. 12. 6.

5 * Now all the tribes which fell from God, yea, and my father Nephthahims house offered to the heifer called Baal.

6 But I (as it was ordained to all Israel by an eueralting decree) went alone often to Ierusalem at the feasts * bringing the first fruits, and the tenths of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

He merrieth to wife Anna, which beareth to him Tobias. 2 Numb. 36. 7.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it enery yee at Ierusalem.

Gen. 43. 32.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded mee, for my father left me as a pupill.

He found grace in the sight of Salmasar.

9 Furthermoie when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias,

10 ¶ But when I was led captiue vnto Nineue, all my brethren, and those which were of my kinred did eate of the * bread of the Gentiles.

Or, sonne. Or, in Reges a citie of Media.

11 But I kept my selfe from eating,

12 Because I remembered God with all mine heart.

13 Therefore the most High gaue me grace and fauour before Enemessar, so I was his purveyor.

Or, Salmasar. Or, the charitie of Tobias.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabaël the // brother of Gabrias in the land of Media.

2 King. 19. 35, 36. Isa. 37. 36, 37. Psalms 48. 18, 21. 1. mac. 7. 41. 2. mac. 8. 19.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose fate because it was troubled, I could not goe into Media.

16 ¶ But in the time of // Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or call about the walles of Nineue, I buried him.

18 And if the king Sennachetib had slaine any when he was come and fled from Iudea, I buried

them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certaine Ninesuite had accused me to the King, because I did bury them, I hid my selfe: & because I knew I was sought to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuerthelesse * within fise and fifty dayes, two of his sonnes killed him, & they fled into the mountaines of Arrarath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts and ouer all his domestically affaires Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit fleeth from the face of Sennachetib.

* 2 King. 19. 37. 2. coron. 2. 22.

Tobit returned.

C H A P. II.

2 Tobias calleth the faithfull to his aide. 3 He leaueh the feeth to bury the dead. 4 How he becometh blind. 5 His wife leaueh for his kinred. 6 She prayeth him basely.

NOW when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared mee, in the which I ate downe to eate.

2 And when I saw abundance of meat, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren in which I doth remember God, and loe. I will tarry for thee.

Tobit doth bid to dinner those which feare God.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne.

Tobit leaueh his sheeth, to keeth vp the dead body into his house to bury it.

5 Then I returned and washed, and ate my meate in heauinesse.

6 Remembering that prophesie of * Amos, which had said, Your solemne feasts shall be turned into mourning, and your ioyes into wailing.

* Amos 8. 10. 1. mac. 1. 41.

7 Therefore I wept, & after the going downe of the sunne I went and made a graue, and buried him.

8 But my neighbours mocked mee, and said, Doeth he not feare to die for this cause, who * fled away, and yet, loe, he burieth the dead againe?

Tobit is rebuked of his neighbours. 1. Cor. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrows were in the wall, & as mine eyes were open, the sparrows cast downe warme dung into mine eyes, and a white nes came in mine eyes, and I went to the Physicians, but they I p'd me not. Morroouer, Achiacharus did nourish me vntill I went into Helimas.

He is made blind for an example of patience to his posteritie.

11 And my wife Anna did take womens works to doe

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

The wife of Tobit laboureth to keeth liuing.

13 Which when it was at mine house, & began

* Luke 24. 13.
The hungry.
* Mat. 6. 1.

Or, be there all to
the wif, even so
there is aith.
Countell.

God is to bee
blesed.

* Chap. 11. 14.

Powerie with the
freze of God.

kennesse goe with thee in thy iourney.

16 ¶ Giue of thy bread to the hungry, & of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

17 ¶ I'owie out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wife, and despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsels may prosper: for every nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, nether let them at any time be put out of thy mind.

20 * Furthermore, I figure this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And iere not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all finne, and doe the thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages. 4. Hee meeteth with the Angel Raphael, which did conuinc him.

Tobias then answered, & said, Father, I wil doe all things which thou hast commanded mee.

2 But how can I receive the siluer, seeing I know him not?

3 Then he gaue him the hand-writing, & said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receive the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I wil go with thee, for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for me till I tell my father.

8 Then he said vnto him, Goe, and tary not: so hee went in and said to his father, Behold, I haue found one, which will goe with mee. Then hee said, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would knowe brother, thy kindred and thy name.

12 Then he said, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, ¶ Thou art welcome, brother: be not thou angry with me, because I haue inquired to know thy kindred and thy family: for thou art my brother, of an honest & good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenths of the frutes, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell me, What wages shall I giue thee?

will show a groate day and things necessary, as to mine owne sonne?

15 Yea moreouer if ye returne safe, I will add something to the wages.

16 So they agreed. Then said he to Tobias, Pre- pare thy selfe for the iourney, & goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heauen prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, and the dog of the yong man with them.

17 But Anna his mother wept, and saide to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and hee shall returne safe.

22 Then he made an end of weeping.

CHAP. VI.

Tobit deliuered from the fish. 7. Raphael sheweth him certaine medicines. 10. Hee conuinceth him to uera Sara.

And as they went on their iourney, they came at night to the flood Tygris, & there abode.

1 And when the yong man went to wash himselfe, a fish leaped out of the riuier, and would haue deuoured him.

2 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

3 To whom the Angel said, Cut the fish, and take the heart and the liuer, and the gall, and put them vp surely.

4 So the yong man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecobatane.

5 ¶ Then the yong man saide to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

6 And he said vnto him, Touching the heart, & the liuer, if a deuil or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and hee shall be no more vexed.

7 As for the gall anoint a man that hath whitenesse in his eyes, and hee shall be healed.

8 ¶ And when they were come neere to Rages,

9 the Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy colin: he also hath one only daughter named Sarra: I wil speak for her: that she may be giuee thee for a wife.

10 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kindred.

11 And the maid is faire and wise: now therefore heare me, & I wil speak to her father, that we may make the marriage when we are returned fro Rages: for I know that Raguel cannot marry her to another according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

12 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seven men, who all died in the marriage chamber:

Tobias goeth
forth, the Angel
keepeing him com-
pany. His moether
weepeth.
* Chap. 3. 4.

Tobias is auaded of
the fish, is deliuered
by the Angel.

* Numb. 27. 8.
and 36. 8.

Tobias sent by his
father to Rages,
seeketh a compa-
nion, and meeteth
with Raphael,
whom he bring-
eth to his father.

Or, show comest
supply.

14 And I am the onely begotten sonne of my father, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loneth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my others life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou shouldst marry a wife of thine owne loe, and therefore heare me, O my brother: for theſe be thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall ſhe be giuen thee in marriage.

16 And when thou ſhalt go into the marriage chamber, thou ſhalt take of the hot coales for perfumes, and make a perfume of the heart, and of the liuer of the fiſh,

17 Which if the ſpirit ſee ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, & pray to God which is mercifull, who will haue pity on you, and ſaue you: feare not, for he is appointed vnto thee from the beginning, & thou ſhalt keepe her, and ſhe ſhall goe with thee: moreover I ſuppoſe that ſhe ſhall beare thee children: now when Tobias had heard theſe things, hee loued her, and his heart was eſſequally ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raynes daughter.

AND when they were come to Ecbatane, they came to the houſe of Raguel: and Sarra met them, and after they had ſaluted one another, ſhee brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this yong man to Tobit my couſin!

3 And Raguel asked, Whence are you, my brethren? To whom they ſaid, that they were of the tribe of Nephthalim, and of the captiues that dwell at Ninue.

4 Then he ſaid to them, Doe ye know Tobit our kinman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped and kiſſed him, and wept,

7 And bleſſed him, and ſaid vnto him, Thou art the ſonne of an honeſt and good man: but when he had heard that Tobit was blind, he was forrowfull and wept.

8 And likewiſe Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a ready mind, and after that they had killed a ſam of the ſlocke, they ſet much meate on the table. Then ſaid Tobias to Raphael, Brother Azarias, put forth thoſe things whereof thou haſt ſpoken in the way, that this buſineſſe may be diſpatched.

9 So hee communicated the matter with Raguel, and Raguel ſaid to Tobias, Eate, and drinke and make merry.

10 For it is meete that thou ſhouldeſt marrie my daughter. neuertheleſſe, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to ſeuē men, who died that night which they came in vnto her: neuertheleſſe be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel ſaid then, Marry her then according to the cuſtome: for thou art her couſin, and ſhe is thine. God which is mercifull, make this propitious to you in all good things.

13 Then he called his daughter Sarra, and ſhe came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Behold, take her after the * Law of Moyses, and leade her away to thy father: and he bleſſed them,

14 And called his wife Edna, and hee tooke a book, and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaid vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhe brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And ſaid vnto her, Bee of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorrow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill ſpirit. He prayeth to God with his wife. Raguel prepareth a ſupper for his ſonnes in law. Raguel bleſſeth his Lord.

AND when they had ſupped, they brought Tobias in vnto her,

2 And as hee went, hee remembered the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

3 The which ſmell when the euill ſpirit had ſnielled, he fled into the vtmoſt parts of Egypt, whom the Angel bound.

4 And after that they were both ſhut in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pity on vs.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee, and all thy creatures.

6 Thou madeſt Adam, and gueſt him * Eue his wife for an helpe: and ſtay of them came mankind: thou haſt ſaid, It is not good, that a man ſhould be alone: let vs make vnto him an aide like vnto himſelfe.

7 And now, O Lord, I take not this my ſiſter for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And he ſaid with him, Amen.

9 So they ſlept both that night, and Raguel aroſe, and went and made a graue,

10 Saying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 Hee ſaid to his wife Edna, ſend one of the maids, and let them fee whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both ſleepe,

14 And came forth, and told them that hee was aliue.

15 Then Raguel praized God, and ſaid, O God, thou art worthy to bee praized with all pure and holy praiſe: therefore let thy Saints praiſe thee with all thy creatures, and let all thine Angels and chineleſt praize thee for euer.

16 Thou art to bee praized, O Lord: for thou haſt made me ioyfull, and that is not come to me which I ſuſpected: but thou haſt dealt with vs according to great mercy.

Raguel giueth his daughter Sarra to Tobias.

* Num. 3. 6. 6.

Tobias followeth Raphael's counſell, as Chap. 6. 7.

10. 2. 10. 2.

Tobias prayeth.

Gen. 2. 7. 18. 22.

Raguel thinking Tobias was dead, made a graue for him.

Raguel praizeth God for Tobias.

Raphael and Tobias come to Raguel.

Tobias asketh Raguel's daughter to wife.

17 Thou art to bee praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an oath, that hee should not depart before that the fourteene dayes of the marriage were expired,

21 And then hee should take the halfe of his goods & returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworn § I shal not depart. 4 But my father counteth the dayes: and if I tary long, he will be very sorry.

5 So Raphael went out & came to Gabael, and gaue him the hand-writing, who brought forth bags which were seale d vp, & gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobit and his wife shooke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his father counted euery day, and when the dayes of the journey were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very fory.

4 Then his wife said to him, My sonne is dead, seeing he carith: and hee began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: bee not carefull, for he is safe.

7 But he said, Hold thy peace, and deceiue me not: my sonne is dead, and she went out euery day by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene daies of § wedding were expired, which Raguel had sworne, that hee should rarie there. Then Tobias said to Raguel, Let me goe: for my father, and my mother looke no more to see mee.

8 But his father in law said vnto him, Tary with mee, and I will fend to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and moneys.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And hee said to his daughter, Honour thy father and thy mother in law, which are now thy

parents, that I may heare good report of thee: and hee kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intreat her euill.

CHAP. XI.

The returne of Tobias to his father. 9 How hee met receiued. 10 His father hath his sight restored and praiseth the Lord.

After these things Tobias went ^{the} way, praising God that he had giuen him a prosperous journey, & blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haite before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna fate in the way looking for her sonne,

6 Whom when she saw comming, shee said to his father, Behold thy sonne commeth, and the man that went with him,

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rub and make the whiteneffe to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from hencefoorth I am content to die, and they wept both.

10 Tobit also went forth toward the doore and stumbled, but his sonne ran vnto him,

11 And to ke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father.

12 And when his eyes began to pricke, hee rubbed them.

13 And the whiteneffe pilled away from the corners of his eyes, and when he saw his sonne, he fell on his necke.

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scouged me, and hast had pitie on me: fir behold, I see my sonne Tobias; and his sonne, being glad went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praising God to the ga. e. of Nineue: and they which saw him goe, maruelled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in law, hee blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

Tobias declared to his father the pleasures that Raphael had done him, & the which hee would recompense. 11. 15 Raphael declared that he was an Angell sent of God.

Then

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

Tobits care for his sonne. The Angel goeth on Tobias in charge.

The father and mother are in heauens for Tobias taryng.

Chap. 5. 17.

Raguel giueth Tobias, and his wife leaue to depart.

Sarra is instructed by her parents.

The Angels committ to Tobias.

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peere shall rather bee in Media, and that our brethren shall be scattered, in the earth from that good land, and Ierusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

5 Yet againe* God will haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished they shall returne from euery place out of Captiuitie, and build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spokē thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in truth and iustice shall reioyce, and those also which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shewe thy selfe mercifull and iust,

that it may goe well with thee.

10 And bury mee honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of sight he brought him into darkenesse, and how he rewarded him againe, yet Achiacharus was saved, but the other had his reward: for he went downe into darkenesse. Manasse gaue almes, and escaped the snare of death which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousness doeth deliuer. When he had said these things, IJ hee gaue vp the ghost in the bed, being an hundredth & eight and fifty yeere old, and he buried him honourably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife & children to Ecbatane to Ragel his father in law.

13 Where he became old with honour, and he buried his father & mother in law honourably, & he inherited their substance and Tobits his father.

14 And hee died at Ecbatane in Media, being an hundredth and seuen and twenty yeere old.

15 But before hee died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

I V D E T H.

C H A P. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and overcame him. 12 Hee threateth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of hewen stone, three cubits broad, and sixe cubits long, and made the height of the wall fenty cubites, and the bredth thereof fifty cubits,

3 And made the towers thereof in the gates of it an hundredth cubits, and the breadth thereof in the foundation threecore cubits,

4 And made the gates thereof, euen gates that were lifted vp on his fenty cubits, & the bredth of them foure cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen.)

5 Euen in those dayes, king Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coasts of Ragau.

6 Then came vnto him all they that dwelt in the mountains, & all that dwelt by Euphrates, & Tygris, & Hydaspes, and the countrey of Arioeh y king of the Elymeans, & very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Eldrelam,

9 And to all that were in Samaria, & the cities thereof, & beyond Iorden vnto Ierusalem, & Be-

tane, & Chellus, and Cades, & the riuer of Egypt, and Taphnes, & Ramesse: & all the land of Coelem, 10 Vntill one cometh to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one cometh to the mountaines of Ethiopia.

11 But all the inhabitants of his countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome, that he would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against king Arphaxad in the tenth yeere, and he preaild in his battell: for hee ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

14 And he wan his cities, and came to Ecbatane, and tooke the towers, and spoiled the streets thereof, and turned the beauty thereof into shame,

15 He rooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So he returned after ward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time and banquetted both hee, and his armie an hundredth and twenty dayes.

C H A P. II.

5 Nabuchodonosor commeth presumptuously that all people should be brought in subjection. 6 and to destroy those that disobeyed him. 15 The preparatiue of Olsiferus sinne. 23 The conquest of his enemies.

Or his (male) fasted him in the bed.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was take in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

1 So hee called vnto him all his officers, and all his nobles, and communicated with them his secret counsell, and let before them with his owne mouth all the malice of the earth.

2 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

3 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

4 Thus saith the great king, the lord of the whole earth, behold thou shalt goe forth from my presence, & take with thee men that trust in their owne strength, of footmen an hundred and twentie thousand, and the number of horses with their riders, twelue thousand.

5 And thou shalt goe against all the West country, because they disobeyed my commandement.

6 And thou shalt declare vnto them, that they prepare for me the land & the water: for I will goe forth in my wrath against them, & will cover the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

7 So that they wounded shall fill their valleys, and their riuers, and their flood shall ouerflow, being filled with their dead.

8 And I will bring their captiuitie to the utmost parts of all the earth.

9 Thou therefore shalt depart hence, and take vp for me all their country: and if they yeeld vnto thee, thou shalt reuerse them for mee vntill the day that I rebuke them.

10 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wherefoeuer thou goest.

11 For as I liue, and the power of my kingdom, whatfoeuer I haue spoken, that will I doe by mine hand.

12 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deserre not to doe them.

13 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the army of Assur,

14 And hee mustered the chosen men for the battell, as his lord had commanded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

15 And hee fet them in aray according to the maner of setting a great armie in aray.

16 And hee tooke camels and asses for the burdens a very great number, & sheepe, and oxen, and goats without number for their prouision,

17 And vitall for euery man of the army, and very much gold and siluer out of the kings house.

18 Then he went forth and all his power to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.

19 A great multitude also ofundry sorts came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

20 And they went forth of Nineueh three daies journey toward the country of Beileth, and pitched

from Beileth, neere the mountaine which is on the left hand of the vpper Cilicia.

21 Then hee tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

22 And he destroyed Phud and Lud, and spoiled all the children of itesses, and the children of Imael, which were toward the wilderness at the South of the Chelians.

23 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were vpon the riuier of Arbonai, vntill one come to the sea.

24 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

25 He compassed also all the children of Median, and burnt vp their tabernacles, and spoiled their lodges.

26 Then he went downe into the country of Damascus, in the time of wheat harvest, and burnt vp all their fields, and destroyed their flockes and the herds, he robbed their cities, and spoiled their country, and smote all their young men with the edge of the sword.

27 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Alalon feared him greatly.

CHAP. III.

The people submit to Olofernes. 8 He destroyed their gods, that Nabuchodonosor made, and made to worship.

SO they sent ambassadors to him with messages of peace, saying,

1 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vie vs as shall be good in thy sight.

2 Behold, our houses and all our places, and all our fields of wheat, and our flockes, and our herds, and all our lodges and tabernacles lie before thy face: vie them as it pleaseth thee.

3 Behold, euen our cities, and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

4 So the men came to Olofernes, and declared vnto them after this maner.

5 Then came hee downe toward the sea coast, both he and his armie, and set garitions in the high cities, and tooke out of them choicemen for the warre.

6 So they and all the country round about received them with crownes, and daunces, and with timbrels.

7 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

8 Also he came against Edraelon, neere vnto Iudea, ouer against the great sit of Iudea.

9 And he pitched betwene Geba, & a city of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Iapathites were afraid and fledde the country. 8 The captain the Priest arriveth to Beileth, that they should forsake them selves. 9 They cryed to the Lord, and knowled their sinnes before him.

NOW the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought,

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they went into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the high mountaines, and walled the vill ges that were in them, and put in victualls for the provision of warre: for their fields were of late retyed.

6 Also Ioachim the high Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomeltham, which is ouer against Efdraelon toward the open country nere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that would come vp, because the passage was trait for two men at the most.

8 And the children of Israel did as Ioachim the high Priest had comanded them with the Ancients of all y^e people of Israel which dwelt at Ierusalem,

9 Then cried euery man of Israel to God with great feruencie, and their soules & great affliction.

10 Both they and their wives, and their children, and their cattel, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wives for a spoile, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the high Priest, and all the priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Which the Ammonite doeth declare 100 offers of the meener of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the tops of the high hills, and had layd impediments in the championne country.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captaines of Am-

mon, and all the gouernours of the sea coast,

3 And hee said vnto them, Shew mee, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet mee, more then all the inhabitants of the West?

5 ¶ Then said Achier the captaine of all the sons of Animon, Let my lord heare y^e word of the mouth of his seruant, & I wil declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shall no lie come out of the mouth of thy seruant,

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojournd there many dayes.

9 Then * their God comanded them to depart from the place where they sojourned, and to goe into the land of Chanaan where they dwelt, and were increased with gold and siluer, and with very much cattell.

10 But when famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so y^e one coul not number their linage.

11 ¶ Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues.

12 Then they cryed vnto their God, & he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

13 And * God dried the red sea in their presence,

14 And * brought them into mount Sina and Cades-barne, and cast forth all that dwell in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichen, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful fort, * and weild captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But * now they are turned to their God, and are come vp from the scattering wherin they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if

Cap. 11, 7, 9.

Gen. 11, 31.

Gen. 2, 1.

* Exod. 1, 8.

* Exod. 12, 27, 28.
* Exod. 14, 11.

* Exod. 19, 1.

* Iob. 11, 3.

* Judg. 2, 12.

and 1, 8.

* 2. King. 25, 1, 2, 3.

* Ezra. 1, 1, 2.

there

there be any fault in this people, so that they have sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, leaſt their Lord defend them, and their God before them: and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the Sea side and in Meab, spake that he should kill him.

23 For, say they, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe vp, O Lord Olofernes, and they shall be meate for thy whole armie.

CHAP. vii.

Olofernes blasphemeth God whom Achior confessed. 24 Achior is aduerted into the hands of them of Bethulia, 28 The Bethulians are wra the Lord.

And when the tumult of the men that were about the councill was ceased, Olofernes, the chiefe captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Meab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, because that God will defend them; and who is God but Nabuchodonosor?

3 Hee will ſeue his power, and will deſtroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will deſtroy them as one man: for they are not able to ſuſtaine the power of our horſes.

4 For we will treade them vnder feete with them, and their mountaines shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vnterly perih,

5 The King Nabuchodonosor, lord of all the earth hath said, euen he hath said, None of ny words shall be in vaine.

6 And thou Achior an hirling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And thou shalt the yron of mine armie, and the multitude of them that ſeue me, passe thorow thy ſides, and thou shalt fall among their ſlaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: & they went out from the middle of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia

12 And when the men of the citie sawe them from therope of the mountaine, they tooke their armour, and went fourth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming vp by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and looked him, and brought him into Bethulia, and presented him to the gouernours of their citie.

15 Which were in thole dayes, Ozias the sonne of Micha, of the tribe of Simcon, and Chabris the sonne of Boothniel, and Charnis the sonne of Melchiel,

16 And they called together all the Ancients of their citie, and all their youth ran together, and their women to the assembly, and they let Achior in the mid of all their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the councill of Olofernes, and all the wordes that he had spoken in the nois of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fall downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, behold thine pride, and haue mercy on the seruants of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, & made a feast to the Elders, and they called on the God of Israel at that night for help.

CHAP. vii.

Olofernes doth besiege Bethulia. 8 The councill of the Iudaeans and others against the Iperathes. 23 The Bethulians murmur against their gouernours for lacke of water.

¶ He next day Olofernes commanded all his armie and all his people which were come to take his part, that they should remove their camps against Bethulia, and that they should take all the freits of the hill, and to make warre against the children of Israel.

2 Then thir strong men removed their camps in that day, and the armie of the men of war was an hundred thousand and seuentie footmen, and twelue thousand horsemen, beside the baggage & other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fontaine, and they spread abroad toward Dothaim vnto Eibaim, and in length from Bethulia vnto Ciamon, which is ouer against Bsdraclom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and sayde euery one to his neighbour Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his hostemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountains of their waters, and tooke them, and set garisons of men of warre ouer them, and reasonoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the Sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie,

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell array, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the country, that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall be consumed with famine: & before the sword come against them, they shall be ouerthrowen in the streets where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy perfon peaceably.

16 And these words pleased Olofernes and all hisouldiers, and he appointed to doe as they had spoken,

17 So the campe of the children of Ammon departed, & with them five thousand of the Assyrians & they pitched in the valley, & took the waters, & the fountains in the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dorhaim, & they sent some of themselves towards the South, & toward the East, ouer against Rebel, which is nere vnto Cbusi, that is vpon the riuier Mochmur: and the rest of the army of the Assyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their foot men, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed: all the inhabitants of Bethulia,

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues & yong men flied for thirst, and fell downe in the streets of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie both yong men and women, and children, and cried with a loud voyce, and said before all the Elders,

24 The Lord iudge betwene vs and you: for

you haue done vs great iniurie, in that you haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath sold vs into the hands, that wee should bee thrown downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, then to die for thirst: for wee will bee his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wetake to witness against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs, according to our finnes and the finnes of our fathers, that yee lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wait yet five dayes, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So hee separated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage life & conversation of Iudeth, & how she rebuketh the fauourites of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

Now at that time, Iudeth heard thereof, which was the daughter of Merari the soune of Ox, the soune of Ioseph, the soune of Oziel, the soune of Elcia, the soune of Ananias, the soune of Gedeon, the soune of Raphaim, the soune of Acito, the soune of Elihu, the soune of Eliab, the soune of Nathanael, the soune of Samael, the soune of Salafadai, the soune of Israhel,

2 And Manasses was her husband, of her stock and kindred, who died in the barley harvest.

3 For as he was diligent ouer them that bound sheaves in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field betwene Dorhaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, saue the day before the Sabbath, & the Sabbaths, and the day before the new moones, and in the feasts and solemne daies of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her golde and siluer, and men seruants, and maid seruants, and cattell, and possession, where she remained.

8 And there was none that could bring an euill report of her: for shee feared God greatly.

9 Now when she heard the euill words of the people against the gouernour, because they fauired

for lacke of waters (for Iudeth had heard all the word that Ozias had spoken vnto them, and that he had * sworne vnto them to deliuer the citie vnto the Assyrians within fuy dayes.)

10 Then she sent her maid, that had the gouernement of all things that she had, to cal Ozias and Chabris & Charms the ancients of the citie.

11 And they came vnto her, and she sayd vnto them, Hear me. O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this oth which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, & know his mind, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fuy dayes, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: for God is not as man that he may be threatened, neither as the lonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath been aforetime.

19 For * the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God, therefore we trust y he will not de pise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudeth be so famous: for our Sanctuary shall be spoiled, & he will require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will retourne vpon our heads among the Gentiles, wherefoeuer we shall be in bondage, and we shall be an offence & a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but y Lord our God shall turn it to dishonor.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to y Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all that hee did to * Iacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is known, but from the beginning of thy lile all the people haue known thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirly, and compelled vs to doe vnto them as wee haue spoken, and haue brought vs to anothe which wee may not traugle.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, & that we may faint no more.

32 Then said Iudeth vnto them, Hear me, and I will doe a thing, which shall be declared in all generations to the children of our nation.

33 You shall stand this night in the gate, & I will go forth with mine hand: aid & within the daies that yee haue promised to deliuer the citie to our enemies the Lord will visit Israel by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

Iudeth humbleth her selfe before the Lord, & maketh her prayers for the deliurance of her people, 7 against the pride of the Assyrians. 11 God w the helpe of the bundle.

Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of the euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

2 O Lord God of my father * Simeon, to whom thou gauest a word to take vengeance of the strangers which opened the wombe of the maid, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadst commanded that it should not so be,

3 Yet they did things for the which thou gauest their Princes to the slaughter, & for they were deceiued and washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to be captiues, & all their spoyles for a booty to the children y thou loudest: which were moued with thy zeale, & abhorred the pollution of their blood, and called vpon thee for ayde. O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore and these, and the things that shall be after, & thou considerest the things that are present, & the things that are to come.

6 For the things which thou dost purpose are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are fore-knownen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their foot en, they trust in shield, speare and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake

* Chap. 7. 16, 31.

* Iudg. 1. 11.
and 4. 1. 10. 6. 1.

* Gen. 37. 1.

* Gen. 37. 7.

* Gen. 34. 1, 25.

breaketh their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue concealed.

10 Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 For thy power standeth not in the multitude, nor thy might in strong men, but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protectour of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely *thou art* the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, & a wound, and a stroke against them that enterprife cruell things against thy coveuant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth deceiueth her sister, and goeth forth of the citie, 21 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOW after she had ceased to cry vnto God of Israel, & had made an end of all these words.

2 She rose where she had fallen downe, and called her maid, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherwith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anointed it with much oynment, and dressed the haire of her head, and put attire vpon it, and put on her garments of glasse, wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feet, and put on bracelets, and sleeues, and rings, & earings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottell of wine, and a pott of oyle, & filled a scrip with floure, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabibis and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they reuerenced greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Iherusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto mee, that I may go forth to accomplish the things which you haue desired of me: for they commanded the gates to be opened vnto me, as she had spoken,

10 And when they had done so, Iudeth went out, she and her maid with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 Andooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Olofernes the chief captain of your arme, to declare him true things, and I will shew before him the way wherby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastened to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, & he will treat thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maid, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thoroughout the campe: for her coming was bruited among the tents: and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marueiled at her beauty, and wondered at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopy, which was woven with purple & gold, and emeraulds, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they carried lamps of silver before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beauty of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes consoureth Iudeth, 2 now she telleth the cause of her coming, 5 She deceiueth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would tell me Nabuchodonosor for the king of all the earth.

2 Now therefore if thy people that dwell in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard; be of good comfort, thou shalt liue from

Iud. 4. 21.
ana. 5. 26.

Iud. 7. 2.
9. Chron. 14. 11.
and 16. 8. & 20. 6.

from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shal be made subiect to him by thee, but also the besties of the fields, and the cattell, and the soules of the heauen shall lue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and thy prudent spirit, and it is declared thorow the whole earth, that thou onely art excellent in all the kingdomes, and of a wonderfull knowledge, and in feats of warre maruelous.

9 Now * as concerning the matter which Achior did speake in thy councill, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them a l that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the word preuaile against them, except they sinne against their God.

11 Now therefore, lett my lord should be frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, whiles they prouoke their God to anger, which is of times as they doe that which is not becoming,

12 (For because their victuals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things, that God had forbidden them to eat by his Lawes.)

13 Yea, they haue purposed to consume the first fruits of the wheat, and the riches of the wine, and of the oile which they had referued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and wo shippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go our in the night into the valley, and I will pray vnto God, that he may reuise vnto me when they shall commit their sinnes.

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee thorow the middes of Iudea, vntill thou come betwix Ierusalem, and I will let thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dog shall not bark with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they manueled at her wisdom, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of wordes.

22 Likewise Olofernes sayd vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorow out the whole earth.

CHAP. XII.

2 Iudeth would not pisse her, w^{ch} shee with the meat of the Gentiles.
5 She maketh her request that she might goe out by night to pray. 12 Olofernes cannot see her to come to the banquet.

¶ Then hee commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth said, * I may not eat of them, lest there should bee an offence, but I can Iustifie my selfe with the things that I haue brought.

3 Then Olofernes laid vnto her, If the things that thou hast thought faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord commande that thine handmaide may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not slay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed herselfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch, who had charge ouer all that he had, Go, and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should see such a woman alone, and not take with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, I haue this

saith

* Chap. 5. 5.

For, hath done w^{ch}

* Gen. 23. 31.
Ira. 1. 8. 109. 1. 11

faire mayd make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs joyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gain say my lord? Surely whatsoever pleacht him, I will doe speedily, and it shall be my my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayd went and spread forth her skiniens on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vie, that she might sit and eate vpon them.

16 Now when Iudeth came and fate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drink now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the things that her mayd had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayes for strength. 8 She smiteth off Olofernes necke.
10 Shee returneth to Bethulia and reioycest her people.

NOW when the evening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

3 ¶ Now Iudeth had commanded her mayd to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, said in his heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, & to execute mine enterprises to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his sauchin from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen mee, O Lord God of Israel, this day.

8 And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maid.

10 And she put it in her scap of meate: so they

twaine went together according to their custome vnto prayer, and praesing thorow the tents, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth as shee oist to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voice, they made hast to goe downe to the gate of their city, and they called the Elders of the city.

13 And they ranne all together both smal and great: for it was about their expectation, that she should come. So they opened the gate, and receiued her, & made a fire for a light, and stood round about them waine.

14 Then shee said to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So shee tooke the head out of the scap, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Assur, and behold the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord Iudeth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villeny.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed bee thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God aboute all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Iudeth conueth to hang vpon the head of Olofernes. 10 Achior loyeth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THEN said Iudeth vnto them, Hear me also, my brethren, and * take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field to ward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

4 So you and all that inhabit the coastes of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that he may see and know him that despised the houle of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the houle of Ozias, and when he was come & saw the head of Olofernes, in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, & in all nations, which, hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their cite.

10 And Achior, seeing all things that God had done for Israel, beleued in God vnfaignedly, and circumcised the foreskin of his flesh, and was ioyned vnto the houle of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, & found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments.

17 After, hee went into the tent of Iudeth where she vsed to remaine, and found her not: then he leaped out to the people, and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrews hath brought shame vpon the houle of King Nabuchodonosor: for behold, Olofernes *lieth* vpon the ground without an head.

19 When the captaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully troubled, & there was a cry and a very great noyse throughout the campe.

C H A P. XV.

2 The Assyrians are afraid and flee. 3 The Itracites pursue them. 8 Iudeth the Jewe's first cometh to Bethulia to see Iudeth, and to praise her for her.

And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in sight

of his neighbor: but altogether amazed they fled by euery way of the plaine and of the mountains.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed vpon them,

4 Then sent Ozias to Bethomathon, and to Bebai, and Chobai, & Cholia, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galilee chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it and laid it on her mules, and made ready her charrets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a dance among them for her, and she took branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

C H A P. XVI.

Iudeth praeseth God with a song. 19 Shee offereth vnto the Lord Olofernes iustly. 24 Her cometh, life and death. 25 She Itracit lameth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Iudeth said, Begin vnto my God with timbrels, sing to my Lord with cymbales: tune vnto him a Psalm: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of his people, and deliuered mee out of the hand of the persecuters.

* Chap. 2. 11, 15.

4 Assur came from the mountaines soorth of the North: he came with thousands in his army, * whose multitude hath shut vp the riuers, and their horsemen haue covered the valleys.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, & make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the young men, neither did the sonnes of Titan smite him, nor the high gyants invade him, but Iudeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with oymnt, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty took his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes weretroubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble one shouted, then they feared, they listed vp their voice and turned backe.

12 The children of maids peared them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maueilous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast lent thy Spirit, and hee made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to

them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offered all the stuffe of Olofarnes, which the people had giuen her, and gaue the canopy which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to || his people.

23 But she increased more and more in honor, and waxe doelde in her husbands house, being an hundred and fise yeere olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And* the house of Isiaellamented her seven dayes, and before she died she did distribute her goods to all them that were neere of kinred to Manasses her husband, and to them that were the neerest of her kinred.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

* Gen. 1. 14. 2/21. 33. 9.

Or, her people.

* Gen. 50. 10.

E S T H E R.

Certaine portions of the story of Esther, which are found in some Greecke and Latine translations:

Which follow the tenth Chapter.



Hen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water: this flood was Esther whom the king married, and made Queene.

7 And the two dragons are I and Am: n.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God and are saved for the Lord hath saved his people, and the Lord hath deliuered vs fro all these euils, and God hath wrought signes & great wonders, which haue not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iudified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

C H A P. XI.

I N the fourth yeere of the reigne of Ptolemus and Cleopatra, Dosiheus, who sayd hee was a Priest and Leuite, and Ptolemus his ionne, that brought the former letters of || Phuray, which they laid Lyfimachus the sonne of Ptolemus, which was at Ierusalem, interpreted,

2 In the second yeere of the reigne of great Artaxerxes in the first day of 3 moneth Nisan, Mardocheus the son of Iarus, the sonne of Semei, the sonne

Orp.

son of Cis of the tribe of Benjamin had a dreame,

3 A few dwelling in the cite of Sufis, a noble man that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchoodonosor the king of Babilon brought from Ierusalem with Iechonias.

5 And this was his dreame, Behold a noife of a tempest with thunders, and earthquakes, and vproare in the land.

6 Behold, two great dragons came forth ready to fight one against another.

7 Their cry was great whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darknesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, a little wel grew into a great riuer, and flowed out w great waters.

11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.

2 * But when he heard their purpose, and their imaginations, hee perceived that they went about to lay their hands vpon the king Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles, Mardocheus also wrote the same thing.

5 So the king commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.

9 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 The copy of the letters of Artaxerxes against the letters. 8 The prayer of Mardocheus.

The copy of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by thereason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euery side, and to renewe peace againe which all men desire.

3 Now when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisedome and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, & haue alwayes despised the commandments of kings, and so that this general Empire, that wee haue begun cannot be gouerned without offence.

5 Seeing now we perceiue, that this people alone are altogether contrary vnto euery man, vsing strange & other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without al mercy, and that none be spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the works of the Lord, & made his prayer vnto him,

9 Saying, O Lord, Lord, y King almighty (for all things are in thy power) & if thou hast appointed to saue Israel, there is no man y can withstand thee

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue bene content with good wil for the saluation of Israel, to haue kist the foot of his fet.

14 But I did it, because I would not preferre the honour of a man about the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God, and king, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance y hath bin thine from y beginning

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorow into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto y Lord, because y death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her and her people.

Queene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious oymntment, she scattered ashes, & dongue vpon her head: & she humbled her body greatly with fasting, and all the places of her ioy hid she with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me delolate womā, which haue no helper but thee

4 For my danger is at hand.

5 From my youth vp I haue heard in my kinred of my father, that thou, O Lord, tookest Israel from among all people, & our fathers from their predecessors, for a perpetual inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giue vs into the hands of our enemies, 7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish any thing that thou thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of thy Temple, & of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie afeishly king for euer.

11 O Lord, giue not thy scepter to them that are nothing, lest they laugh vs to scorne in our miserie: but turn their deuice vpon the felues, & make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him, 14 But deliuer vs with thine hand, & helpe me, I am solitarie, which haue no defence, but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menfrous cloth, and that I wear it not when I am alone by my selfe,

17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntil this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboute all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1. Mardochus moueth Esther to goe in to the King and make intercession for her people. 2. And she performeth his request.

Mardochus also bade Esther to go in vnto the King, & pray for her people & for her countrey

2 Remember faith he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder & fauour of all things, and tooke two handmaids with her.

6 Vpon the one she leaned her selfe, as one that was tender.

7 And the other followed her, and bare the

traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare,

9 Then shee went in thorow all the doores, and stood before the king, and the king saie vpon his royall throne, and was clothed in his goodly array, all glittering with gold and precious stones, and he was very terrible.

10 Then hee liue vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her selfe vpon the head of the maide that went with her.

11 Neuertheless, God turned the kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, all shee came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And so he held vp his golden scepter, and laid it vpon her necke,

15 And kissed her, and said, Talke with mee.

16 Then said she, I saw thee, O Lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie,

17 For wonderful art thou, O Lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copy of the letters of Artaxerxes, whereby he reuoketh those which hee hath sent forth.

THE great king Artaxerxes, which reigneth from India vnto Ethiopia,ouer an hundred and seuen and twenty prouinces, sendeth vnto the Princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnesse of Princes, and honour giuen vnto them, become very proud,

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oftentimes many which be set in office, and vnto whom their friends cause are committed, by vaine intlements doe wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may be proued not onely by old histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthy to beare reule.

8 Therefore we must take heed hereafter, that we may make the Kingdome peaceable for all men, wha change soeuer shall come,

9 And discerneth things that are before our eyes, to withstand them with gentlenesse.

10 For Aman a Macedonian, the son of Amadathus,

Joseph. Antiq. lib. 11. cap. 6.

Jathus, being indeed a stranger from the Persians blood, & far fro our goodnes, vs received of vs;
 11 And hath prooued the friendship that wee beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the King.
 12 But he could not vie himselfe soberly in this great dignitie, but went about to deprive vs of the kingdom, and of our life.
 13 With manifold deceit also hath hee desired to destroy Mardochus our preseruer, which had done vs good in all things, and innc cent Ester the partaker of our kingdom, with all her nation,
 14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdom of the Persians vnto them of Macedonia.
 15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no euill doers, but vse most iust lawes,
 16 And that they be the children of the most High and Almighty & euerliuing God, by whom the kingdom hath bene preserued vnto vs, and our progenitors in very good order.
 17 Wherefore ye shall doe well; if ye deenot put in execution those letters, that Artaxerthes son

of Amadathus did write vnto you.
 18 For he that required them, happeeth at Susse before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his detouring.
 19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes,
 20 And ye shall alid them, that vpon the thirtieth day of the twelld month Achar they may be auenged on them, which in the time of their trouble would haue oppressed them,
 21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.
 22 Moreover, among other gladtime dayes ye shall keepe this day with all gladnesse,
 23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperitie of the Persians; but a remembrance of destruction to those that be seditious vnto vs,
 24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 How we ought to search and enquire after God. 2 Who be those that find him. 3 The holy Ghost. 4 Wee enquire to know our backbiting and murmuring. 5 If we be of such commite. 6 Righteousnesse and vnto his righteousness.

1. King. 3. 5. 7. 16. 1.



Doe righteousnesse, yee that bee Iudges of the earth; thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 For he will be found of them that temp him not; and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God; & his power when it is tried, reprooueth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when we keednesse commeth.

6 For the Spirit of wisdom is louing, & will not abshole him, that blaphemeth with his lips; for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord fillth all the world; and the same thing maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid; neither shall the iudgement of reproch let him escape.

9 For inquisition shall be made for the thoughts of the vngodly, and the sound of his words shall come vnto God for correction of his iniquities.

10 For the care of ielousie heareth all things, and the noise of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refrain your tongue from slander: for there is no word to secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the detour of your life; destroy not your selues through the workes of your owne hands.

13 For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For hee created all things, that they might haue their being; & the generations of the world are preserued; & there is no payson of destruction in them, & the kingdom of hel is not vpon earth.

15 For righteousness is immortal, but vnrighteousnesse bringeth death.

16 And the vngodly call it vnto them both with hands and words, and while they thinke to haue a friend of it, they come to nought; for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their confessions against the faithfull.

In the vngodly lay, as they falsely imagine within themselves, our life is short and tedious; and in the death of a man there is no recourie, neither was any known that hath returned from the graue.

2 For we are borne at all aduenture, and wee shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirit vanissheth as the soft ayre.

4 Our life shall passe away as the trace of a cloud, and come to nought as the myste that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance.

5 For our time is as a shadow that passeth away, and after our end there is no returning: for it is fulfilled, so that no man cometh againe.

** Deut. 4. 2.*

** Ecker. 8. 23. and 33. 11.*

** To wit, death.*

** Job 7. 1. and 14. 1. mat. 2. 23. 1. cor. 15. 2.*

** 1. Cor. 9. 15. 1. cor. 5. 9.*

1 Jo. 2. 17 and
56. 12. 1. Cor. 15. 3.

6 * Come therefore, and let vs enjoy the pleasures that are present, and let vs cheerefully vie the creatures as in youth.
7 Let vs fill our selues with costly wine, & ointments, and let not the floure of life passe by vs.
8 Let vs crowne our selues with rose buds a fore they be withered.

9 Let vs all be partakers of our wantonnesse: let vs leaue som: token of our pleasure in euery place: for that is our portion, and this is our lot.
10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged that haue liued many yeeres.

11 Let our strength bee the Law of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.
12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law and blameth vs as transgressors of discipline.

13 He maketh his boast to haue the knowledge of God, & he calleth him selfe the son of the Lord.
14 He is mad to: reprooue our thoughts.
15 If greuous vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and bee withdraweth himselfe from our waye as from filthinesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his Father.
17 Let vs see then if his words bee true: let vs proue what end he shall haue.

18 For if the righteous man bee * the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.
19 Let vs examine him with rebukes and tormentes, that we may know his mekenesse, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shall be preferred as he himselfe saith.
21 Such things do they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honor of the soules that are faultlesse.
23 For God created man without corruption, and made him after the image of his own likenesse.

24 Neuertheless, through enuie of the deuil came death into the world: and they that hold of his side, prouet it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the righteous. 11 Who are miserable.

BVt the soules of the righteous are in the hand of God, and no torment shall touch them.
2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,
3 And their departing from vs destruction, but they are in peace

4 And though they suffer paine before men, yet is * their hope full of immortality.
5 They are punished, but in few things, yet in many things that they be wel rewarded: * for God proueth them, & findeth them meet for himselfe.

6 Hee tryeth them as the gold in the furnace, and receiuet them as a perfect fruit offering.
7 * And in the time of their vision they shall shine, and run thorow as the sparkes among the stubble.

8 They * shall iudge the nations, and haue do-

minion ouer the people, and their Lord shall reigne for euer.

9 They that trust in him shall vnderstand the truech, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who fo despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish and their works vnprofitable.
12 Their wiues are vnderiect, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndeified, and knoweth not the sinful bed: * she shall haue fruit in the visitation of the soules.
14 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisdom shall neuer fade away.

16 But the children of adulterers shall not bee partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall bee without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIIII.

Of vertue and the conuersion thereof. 10 The death of the righteous, and the commendation of the vnfaithfull.

BETTER is barrenesse with vertue: for the memoriall thereof is immortal. for it is knowne with God and with men.

2 When it is present, men take example therat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the buttell and the vndeified rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable, and the basturd plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall be shaken with the winde, and their fruit shall be withered, and through the vehemencie of the wind they shall be rooted out.

5 For the vnprofitable branches shall be broken, and their fruit shall be vnprofitable and sowe to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gray haire, and an vndeified life is the old age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

11 He was taken away lest wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the

* Ioh. 9. 7.
ephes 5. 13.
1 Jo. 5. 30.

* Psa. 22. 8. 9.
mat. 27. 43.

* Iere. 1. 19.

* Gen. 1. 27.
and 7. and 5. 1.
eccl. 17. 3. 3.
* Gen. 3. 2.

* Dent. 33. 3.

* Chap. 5. 4.

* Rom. 8. 24.
2 cor. 5. 14.
1 pet. 1. 13.
* Exod. 16. 4.
deut. 8. 2.

* Mat. 13. 43.

* Mat. 19. 28.
3. cor. 6. 2.

* Mat. 25. 41.

* 1 Jo. 5. 6.

* Mat. 7. 19.

* Gen. 5. 24.
eccl. 11. 5.

for her, & sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, & the keeping of her lawes is the assurance of immortality,

19 And immortality maketh vs nere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, and scepters, O Kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it cometh, & will not hide the nyeties from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to do with consuming enuy for such a man shall not be partaker of wisedome.

24 But the multitude of wyse is the preservation of the world, & a wise king is the stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred about all things.

I My selfe am alio mortal & a man like aliother, & am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And whē I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying & weeping at the first as aliother doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth,

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I praide, & vnderstanding was giuen me: I called, & the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall be counted but clay before her.

10 I loued her about health and beautie, and purposed to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches through her hands,

12 So I was glad in all: for wisedome was the author thereof, and I knew not that shee was the mother of these things.

13 And I learned vnfaignedly, and communicated without enmie, and I doe not hide her riches,

14 For shee is an infinite treasure vnto men, which who soeuer become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome and the director of the wise.

16 For in his hand are both we and our wordes, and alio wisedome & the knowledge of the wokes.

17 For hee hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the power of the elements,

18 The beginning & the end, and the mids of the

times, how many times alio, & the change of seasons,

19 The course of the yere, & situation of the stars,

20 The nature of liuing things, & the furiousities of beastes, & power of winds, & the inuiginations of men, & diuersities of plants, & the vertues of roots,

21 And all things both secret and knowne doe I know: for wisedome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the only begotten, manifold, subtil, moueable, clere, vnderstanded, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good,

23 Courtuous, stable, fire, without care, hauing all power, circumspect in all things, and passing thorow all intellectuall, pure, and subrell spirits.

24 For wisedome is nimble then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence, that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnes of the euerlasting light, the vnderstanded mirror of the maiestie of God, and the image of his goodnesse.

27 And being onse, she can doe all things, and remaining in her selfe, reneweth all, & according to the ages shee entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For shee is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

Shee also reacheth from one ende to another mightily, & comely doeth the order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beauty.

3 In shee is conuersation with God, it comendeth her nobility: yea, the Lord of all things loueth her.

4 For shee is the schoolemistress of the knowledge of God, and the chuser out of his wokes.

5 If riches be a possibill to be desired in this life, what is richer then wisdom, & woe keth all things?

6 For if prudence wether, what is it among all things that worketh better then the?

7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernesse and prudence, righteousnes and strenght, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilities of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be young.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue they shall abide my leisure: when I speake, they shall heare diligently,

Hebr. 1. 3.

Job 10. 11.

Job 1. 17.
1 Tim. 6. 7.

Job 28. 15.

1 King. 3. 13.
Math. 6. 33.

against terrible kings,

17 Shee gave the Saints the reward of their labours, and led them forth a marvelous way : on the day time she was a shadow vnto them, and a light of stars in the night.

* Exod. 14. 1, 22.
* Job. 7. 13.

18 * Shee brought them thorow the red sea, and carried them thorow the great water,

19 But she drowned their enemies, & brought them out of the botome of the deepe.

* Exod. 15. 1.

20 So the righteous took the spoiles of the vngodly, * and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdom openeth the mouth of the dumbe, & maketh the tongues of babes eloquent,

CHAP. XI.

1 The miracles done for Israel. 12 The vengeance of sinners. 21 The exposure or vanity of God.

He prospered their works in the hands of thine Sholy prophet

* Exod. 16. 1.

2 * They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

* Exod. 17. 10, 11.

3 * They stood against their enemies, and were avenged of their aduersaries.

* Num. 10. 11.

4 * When they were thirstie, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to relike the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnto looked for,

* Exod. 7. 20.

7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries

8 For when they were tried & chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hath thou exhorted as a father, and proved them: but thou hast condemned the other as a righteous king, when thou didst examine the.

10 Whether they were absent or present, thy punishment was alike: for their griefe was double w mourning, and the remembrance of things past.

11 For when they perceived that through their torments good came vnto the, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had call'd out, denied and derided: for they had another thirst then the first.

13 Because of the foolish deuices of their wickednesse, wherewith they were deceiued, and worshipped serpents, that had not the vse of reason, and vile beasts: thou sendest a multitude of vnreasonable beasts vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

* Chap. 1. 29.
* Psal. 23.

14 For vnto thine almighty hand that made the world of nought, it was not vnpossible to send among them a multitude of beares or fiercelions.

* Gen. 1. 7.
* Hebr. 11. 3.
* Leuit. 11. 2.
* Leuit. 26. 22.
* Jer. 2. 16, 17.
* Chap. 16. 1.

15 Of furious beastes newly created, and vnknown, which should breathe out blasts of fire, and cast out smoke at a tempest, or thour horrible sparkes like lightning out of their eyes.

16 Which might not onely destroy them with burning, but also kill them w their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength, and might, and who can withstand the power of thine arme!

19 For as the smaling thing y the ballance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & makest as though thou lawdest not the sinns of men, because they should amend.

21 For thou lovest all the things that are, and hast none of them whom thou hast made: for thou wouldst haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preferred, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the loue of soules.

CHAP. XII.

1 The mercy of God toward sinners. 14 The works of God are vnprocurable. 19 God's vnsearchable treasure.

Or thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of e things, wherein they haue offended, that leaving wickednesse, they may beleeue in thee, O Lord.

3 * As for those old inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying their owne children without mercy, and eating the bowels of mans flesh in banquetting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murderers of the soules destitute of all helpe, whom thou wouldst destroy by the hands of our fathers,

7 That y land which thou lovest aboue all other, might be a meet dwelling for y child of God.

8 * Neuertheless, thou sparest them also as men, and sendest the forerunners of thine holie, euen hornets to destroy them by little and little.

* Exod. 23. 2.
* Deut. 2. 22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous: in battell or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little & little, thou gauest them space to repent, knowing well that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yett hast thou not spared them when they sinned, because thou fearest ift any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

* Rom. 9. 30.

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

* 1. Pet. 5. 7.

14 There dare neither king nor tyrant in thy sight require accounts of them who thou hast punished.

15 For so much then as thou art righteous vpon thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished

* Job 10. 2, 3.

16 For thy power is the beginning of righte-
ousnesse, and because thou art Lord of all things,
it causeth thee to speake all things.

17 When men thinke they not to bee of a per-
fect power, thou declarest thy power, and repro-
ucest he boidnesse of the wise.

18 But thou ruling the power, iudgest with e-
quitie, and governeest vs with great labour: for
thou mayest thou thy power when thou wilt.

19 By such workes now hast thou taught thy
people, that a man should be iust and loving, and
hast made thy children to be of a good hope: for
thou givest repentance to sinners.

20 For if thou hast punished the enemies of
thy children that had deuced death with so great
consideration, and requestest vnto them, giving
them time and place, that they might change from
their wickednesse,

21 With how great circumspectiō wilt thou pun-
nish thine own children, vnto whole fathers thou
hast sworne, & made covenants of good promises?

22 So when thou doest chasten vs, thou pun-
ishest our enemies a thousand times more, to the
intent that when we iudge, we should diligently
consider thy goodness, and when we are iudged,
we should hope for mercy.

23 Wherefore thou hast tormented & wicked that
have liued a dissolute life by their own imaginatiōs

24 *For they went astray very far in the eyes
of error, and esteemed the beast, which their ene-
mies despised, for gods, being abused after the man-
ner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punisher
that they should bee in derision as children with-
out reason,

26 But they that will not be reformed by those
seuerall rebukes, shall feele the worthy punish-
ment of God.

27 For in those things when they suffered they
disdained: but in these whom they counted god-
ly, when they saw themselves punished by them,
they all acknowledged the true God whom afore
they had denied to know: therefore came extreme
damnation vpon them.

CHAP. XIII.

*All things be vaine except the knowledge of God. 1. Idolaters
and isles are mocked.*

1 **S**urely all men are vaine by nature, and are ig-
norant of God, & could not know him: that
is, by the good things that are seene, neither con-
sider by the works, the worken afore.

2 *But they thought the fire, or the winde, or
the swift ayre, or the course of the starres, or the
raging water, or the lights of heauen to be gouer-
nours of the world and gods.

3 Though they had such pleasure in their
beautie: that they thought them gods, yet should
they haue known how much more excellent hee
is that made them: for the first author of beautie
hath created these things.

4 Or if they marvelled at the power, & opera-
tion of the, yet should they haue perceived hereby,
how much hee that made these things is mightier.

5 For by the greatness of their beautie, and
of the creatures, the Creatour being compared
with them may be considered.

6 But yet the blame is lesse then these, & seek God
and would find him, & yet peradventure doe erre,

7 For *they got about by his works to seeke
him, and are persuaded by the sight, because the
things are beautiful that are seene,

8 Howbeit they are not to be excused,

9 For if they can know so much, that they can
discerne the world, why doe they not rather finde
out the Lord thereof?

10 But miserable are they, and among the dead
is there hope, that call them gods, which are the
workes of mens hands, gold, and silver, and the
thing that is moued by art, and the similitude of
beasts, or any vaine stone that hath bene made by
the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a
tree meete for the worke, and pareth off all the
barke thereof cunningly, and by arte maketh a
vessel profitable for the vse of life,

12 And the things that are cutt off from his worke,
he bestoweth to create his meate to fill himselfe,

13 And that which is left of these things, which
is profitable for nothing (for it is a crooked peece
of wood, & full of knots) he carueth it diligently
at his leisure, and according as he is expert in
cunning, he giueth it a proposition, and dissho-
neth it after the similitude of a man,

14 Or maketh it like some vile beast, and stru-
kerh it ouer with red, and painteth it, and couer-
erh every spot that is in it.

15 And when hee hath made a convenient ta-
bernacule for it, he setteth it in a wall, and maketh
it fast with yron.

16 Proudly for for it, left it fall: for he know-
eth that it cannot helpe it selfe, because it is an
image which hath neede of helpe.

17 Thus he prayeth for his gods, and for his
marriage, and for children: he is not ashamed to
speake vnto it, that hath no life.

18 He calleth on him that is weake for health:
he prayeth vnto him that is dead for life: he requi-
erh him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to
goe, and for gaine, and worke, and successe of his
affaires, he requieth furtherance of him, that hath
no manner of power.

CHAP. XIIIII.

*The destruction and abomination of iugges. 8. A newe sort of them
and of him that maketh it. 24. The heres of idolatry proceeded.*

1 **A**gaine, another man purposing to saile, and
intending to passe therozt in dragging wares,
colleth vpon a stecke more rotten then the ship
that carrieth him,

2 For as for the countenance of money hath
found it out, & the craftsman made it by cunning,

3 But thy providence, O Father, governeth it:
*For thou hast made a way, vnten in the sea, and a
sure path amongst the wares,

4 Declaring thereby, that the vaine power to
helpe in all things: yea, though a man wau to the
sea with out meanes.

5 Neuertheless thou wouldest not, that the
workes of thy wisdomest should be vaine, and
therefore doe men commit their liues to a small
peece of wood, and passe ouer the stormie sea in a
ship, and are saued.

6 *For in the olde time also when the proud
giants perished, the hepe of the world vnto into
a ship which was gouerned by thine hand, and lo
left seede of generation vnto the world.

7 For blessed is the tree whereby righteou-
nesse cometh.

8 Eue that is cursed & is made with hands, & both
it, & he that made it: he, because hee made it, & it
being a corruptible thing, because it was called god

9 *For the vngodly, and his vngodlines are both

* Chap. 11. 13.
rom. 12. 3.

* Rom. 1. 19.

* Deut. 4. 19.
and 17. 5.

* Rom. 1. 21.

* 1. a. 44. 15.
rom. 10. 5.

For, the first.

* Exod. 14. 29.

* Gen. 6. 4.
and 7. 10.

* 1. a. 11. 8.
marc. 6. 3.

* 1. a. 5. 5.

both like head of God: so truly the worke and he that made it shall be punished together.

10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, and stumbling blockes vnto the soules of men, and a sinne for the feete of the vnwise.

11 For the inuening of idoles was the beginning of whoredome, and the iudging of them is the corruption of life.

12 For they were not from the beginning neither shall they continue for ever.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuouly for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custom printed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had beene present.

17 Again the ambition of the craftsman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thoro' the beauty of the worke the multitude was allured, & so took him now for a god, which a litle afore was but honored as a man.

20 And this was the deceiting of many life, while men being in seruitude, through calamity and tyranny ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, those to great plagues called they peace.

22 For either they slewe their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutesse by strange rites:

23 And so kept neither life nor marriage cleane: but either one flew another by treason, or els vexed him by adultery.

24 So were all mixed together, blood, and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, perurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adultery, and vnchastelnesse.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause, and the end of all euill:

27 For either they be mad when they be merie, or prophesie false, or liue vngodly, or els rightly as swere themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they liue an euill opinion of God, adding themselves vnto idoles, & because they sweare vniuently to dectrine, & despite holines:

30 For it is not the power of them by whom

they sweare, but the vengeance of them that sinne which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The vnple of the faithfull praying the mercy of God by whose grace they liue: not idoles.

1 O our God, art gracious & true, long suffering, and goernest all things by meere

2 Though we sinne yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, & to know thy power, is the route of immortallitie.

4 For neither hath the wicked inuented of men deceiuous, nor the vnprofitable labor of the painter, nor an image spred with diuers colours,

5 Whose sight stirrath vp the desire of the ignorant: so that hee couereth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worshipp them.

7 The potters also tempereth soft earth, and fashioneth euery vessell with labor to our vse: but of the same clay hee maketh both the vessels, & serueth to cleane vses, & the contrary likewise: but where as euery vessell serueth, the potters is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay. euen he which a litle afore was made of earth himselfe, & within a litle while after goeth thither againe, where hee was taken,

9 Norwithstanding hee careth not for the labor he taketh, nor that his life is short, but hee striueth with the goldsmiths and siluersmiths, and counterfeitheth the copper smiths, and taketh it for an honour to make deceiuaible things.

10 His heart is aches, & his hope is more vile than earth, & his life is lesse worthy of honor then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conseruation as a marker, where there is gain: for they say we ought to bee getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraille vessels & images knoweth himselfe to offend about al oether.

14 All the enemies of thy people, that holde them in subiection are most vniue, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eiesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grpe, and their feete are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them, but no man can make a god like vnto himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands, he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired, in respect of other beasts: for they are destitute of Gods prail, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithfull Therefore

7. Item 10. 8. ha. ok 2. 8.

Rom. 9. 21.

Luke 12. 20.

7. Item 18. 10. 1. Item 7. 9. and 19. 4.

*Chap. 11. 13, 14.
numb. 11. 6.*

Therefore by such things they are worthily punished and tormented by the multitude of beasts.

2 In stead of the which unishment thou shalt bene fauourable to thy people, & to satisfie their appetite shalt prepared a meate of a strange taste, euen * quales.

** Num. 11. 31.*

3 To the intent that they that desire meate, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they which had fasted pertaine for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme penurie, and that to these onely it should be shewed, how their enemies were tormented.

** 7. 11. 21. 6.
1. 100. 10. 9.*

5 * For when the cruell fiercenes of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 Thy wrath ended not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a // signe of saluation to remember the Commaundment of thy Law.

*1 The signe of the
beastes repent.
* Num. 21. 9.*

7 For he y turned toward it, was not healed by the thing that he saw, but by the ce, O Sau. or of al.

8 So in this thou shewest our enemies, that it is thou, which deliuerest from all euill.

** Exod. 8. 14.
and 10. 4. 11. 21. 9. 7.*

9 * For the biting of grasshoppers & flies killed them, & there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not overcome thy children, for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither hee nor plaster healed them, but thy word, O Lord, which healeth all things.

13 For thou halt the powre of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe.

** Diut. 33. 39.
1. 1. am. 2. 6.
Job 12. 2.*

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

** Exod. 9. 13.*

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were purified with tempest that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing y fire might do more then water, which quenched all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were perished with the punishment of God.

19 And sometime burnt the fire in the mids of the water above the power of fire, that it might destroy the generation of the vniust land.

** Exod. 16. 4.
numb. 11. 7.
2. 41. 8. 25.*

20 * In the stead whereof thou shalt feed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which fed to the appetite of him that tooke it, and was meete to that that euery man would.

22 Moreover, the snow and yce abod the fire and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

** Exod. 9. 23.*

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrightheous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26 That thy children, whom thou leuest, O Lord, might know, * that it is not the increase of frutes that feedeth men, but that it is thy word, which preferueth them that trust in thee.

** Psal. 8. 2.
1. 11. 16. 4. 44.*

27 For that which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted,

28 That it might be knowne that we ought to prevent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnrightheous shall melt as the winter yce, and flow away as vnpromisable waters.

CHAP. XVII.

The iudgements of God against the wicked.

TOr thy iudgements are great, and cannot be exprest: therefore men doe erre, that will not be reformed.

1 For when the vnrightheous thought to haue thine holy people in subiection, they were bound with the bands of darknesse, and long night, and being shut vp vnder the rooofe, did lie there to escape the euerslasting prouidence.

2 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke covering of forgetfulness, fearing horribly and troubled with visions.

3 For the denethar hid them, kept them not from feare: but the sounds that were about them, and terrible visions and sorrowfull sights did appeare.

4 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

5 For there appeared vnto them onely a sudden fire, very dreadfull, so that being afraid of this vision, // which they could not see, they thought the things which they saw, to be worse.

6 * And the illusions of the magicall arts were brought downe, and it was a moil shamefull reproch for the boaling of their knowledge.

7 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

8 And though no fearful thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they did not feare, and did they saw not the ayre, which by no meanes can be ayoyded.

9 For it is a learefull thing when a malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecall cruell things.

10 For feare is nothing els, but a betraying of the succour which reason offereth.

11 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

*That is, the
iustice visions.
* Exod. 7. 12.
and 8. 19.*

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is intolpable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chains.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he nist suffer this necessitie, that he could not avoid:

17 For with one chaine of darkenesse were they all bound: whether it were an biting wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hally running water,

18 Or a great noise of the falling downe of stones, or the running of skipping bealls, that could not be seene, or the noise of cruell beafts, that roared, or the || found that anlwreth againe in the hollow mountaines: these fearefull things made them to lwoone.

19 For all the world shined with cleare light, and no man was bin Jred in his labour.

20 Onely vpon them there fell a heavy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The scorie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord wast the Egyptians. 20 The stone of the people in the wilderness. 21 A iron flood betwene the liuing and the dead with his censer.

Vetchy Saints had a very great * light, whose voice because || they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauff them a burning pillar of fire to lead them in the vnkownen way, and madest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept chy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprove them, thou hast taken away the multitude of their children, & destroyed them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen cred't, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousness by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing prayes.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * maffer and the seruant were punishment with like punishment and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kind of death: neither were y^e hung sufficient to bury them: for in the twinkling of an eye the noblest ofspring of them was destroyed.

13 So they that could be seene nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her twit course,

15 Thine Almighty word leapt downe from heauen out of thy royal throne, as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vntained Commandement as a sharp sword, and flood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreams vexed them suddenly, and fearefulness came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and * among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministracion, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and fo brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maieste in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The maste that was giuen at the desire of the people. 17 All the closest seru to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they desired another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget

Exod. 11. 9.
and 12. 29.

Numb. 16. 46.

Exod. 28. 6. 11.

Or. E. 60.

* Exod. 10. 23.
207. the Egyptians.

* Exod. 13. 21. and
24. 24 p/al 78. 14.
and 105. 39.

* Exod. 11. 6.

* Exod. 14. 24, 25.

forget the things that had come to passe, that they might accomplish the punishment, which remained by toments,

5 Both that thy people might try a marvellous poeasie, and that they might find a strange death.

6 For every creature in his kinde was fashioned of new, and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where before was water: so that in the red sea there was a way without impediment, and the great deepe became a great field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueles.

9 For they \parallel neyed like hores, and leaped like lambes, praising thee, O Lord, which haddest deuilered them.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought fourth flies in stead of cattell, and how the riuer scrawled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birds, when they were enticed with lust, and desired delicate meats.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the \parallel sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things, some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did assist the with great labours.

16 Therefore they were stricken with blindness as in old times certaine were at the doores of the righteous, so that every one being compassed with darkness sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument: of musike, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Again the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortal meat.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and haist not despised to assist them in every time and place.

Gen. 19. 11.

10, were f. d.

* Exod. 16. 13.
num. 11. 31.

Chap. 16. 3.

Or, Egyptians.

¶ The Wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THIS Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had beene led away captiue, and brought home againe, and almost after all the Prophets. Now his graue stither as he himselfe writteth, was a man of great diligence, and wisdom among the Hebrewes, who did not only gather the graue sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So the first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who took it, and put it in order in a booke, and called it WISEDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdome to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were appointed of God, and certaine Prayers and songs of the author himselfe: moreover what benefits the Lord had bestowed vpon his people, and what plagues he had beaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deed.

¶ The Prologue of the wisdom of Iesus the sonne of Sirach.

WHEREAS many, and great things haue bin giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine & wisdom. whereby the readers ought not only to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers, both by speaking & writing.) After that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, & had gotten therein sufficient iudgement, hee purposed also to write something pertaining to learning & wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to read it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue haue another force in themselves than when they are translated into another tongue, & not only those things, but other things also, as I saw I saw, and the Prophets, & other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder King Ptolemies, and continued there, I found a copy full of great learning, & I thought it necessary to bestow my dili-

gences

gence and trauel to interpret this booke. So for a certain time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, & are desirous to learne, might apply the same to good maners, & liue according to the Law.

CHAP. I.

1 *Wisdom commeth of God, 11 A pray of the fiere of God, 29 The meane to come by wisdom.*



1 **A**ll wisdom commeth of the Lord, [and hath bene euer with him,] and is with him for euer.

2 Who can number the fard of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God, which hath bene before all things?]

4 Wisdom hath bin created before all things, & the vnderstanding of prudence fro euerlasting.

5 [The word of God most High, is the fountaine of wisdom, and the euerlasting commandements are the entrance vnto her.]

6 * Vnto whom hath the root of wisdom bin declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisdom bene discovered and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high Creator of all things, the Almighty the King of power] and very terrible, which sitteth vpon his throne.

9 Hee is the Lord, that hath created her: [throw the holy Ghost:] he hath seene her, numberd her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lord is the beginning of wisdom, and was a le with the first in the world e. [she goeth with the chosen women, and is known with the righteous and faithfull.]

16 The feare of the Lord is a holy knowledge, 17 Holines shall preserve and increase the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]

19 She hath built her euerlasting foundations with men, and is giuen to be with their feare.

20 To feare God is the fulnesse of wisdom, and filleth men with her fruit.

21 Shee filleth their whole house with [all] things desirable, and the garner with the thing that she bringeth forth; and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giueth peace and perfect health; hee hath seene her, and numberd her.

23 [She] descendeth downe knowledge and vnderstanding of wisdom, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sinne; and when she is present, the sinner away anger.

27 ¶ For wicked anger cannot be iustified: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his words [for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdom & discipline: he hath pleasure in faith, and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite, that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and to God discover thy secrets, and cast thee down in the mids of the Congregation, because thou wouldst not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 *Hee exhorteth the seruants of God to righteousnesse, ioy, vnderstanding and patience, 11 to trust in the Lord, 13 A curse vpon the asbas are faultheeres and impatient.*

MY sonne, if thou wilt come into the seruice of [G]od, [stand fast in righteousnesse and feare and] prepare thy soule to temptation.

2 Settle thine heart, and be patient; [bow downe thine eare, and receiue the word of vnderstanding,] and shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Iden thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.

4 Whatsoeuer commeth vpon thee, receiue it patiently, and be patient in the change of thine affliction.

5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleuee in God, and he will helpe thee, order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him, that ye fall not.

8 Ye that feare the Lord, beleuee him, & your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord,] loue him, and your hearts shall be lightened.]

11 Consider the old generations [of men, yee children] and marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare & was forsaken? or who did he euer despise, that called vpon him?

12 For God is gracious and mercifull, & forgiveth sins, & saucth in the time of trouble, [& is a defender for all them that seeke him in the truth.]

13 Wo vnto them that haue a [tearfull heart,] [and to the wicked lips] & to the faint hands, &

* 1 King. 3. 9. and 4. 19. That which is marked with these two marks [] is read in the Latine copies, and not in the Greeke.

* Rom 11. 34.

* 1. Cor. 13. 10. FROM 5. to 106. 28. 28.

¶ Or, wisdom.

* Wisd 3. 6. prou. 17. 3.

* T. al 37. 25.

¶ Or, double.

* 1. King. 18. 21.

to the finner that goeth * two maner of wayes

14 Woe vnto him that is faint hearted, for he beleueeth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & returned back into froward wayes:] for what will ye do when the Lord shall visit you?

* Tobit. 14. 23, 24.

16 They that feare the Lord, will not disobey his word: and they that loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandments, and will be patient till he see them,

20 Saying, if we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

C H A P. I I I.

22 To our father and mother ought mee to giue double honour. 23 Of the blessing and curse of the father and mother. 24 No man ought euer to touch, or seeke out the secrets of God.

[THE children of wisdom are the Church of the righteous, and their off-spring is obedience and loue]

1 Heare your fathers iudgement, O children, and doe the easier, that ye may be safe.

2 For the Lord will haue the father honoured of the children, & hath confirmed the authority of the mother ouer the children.

3 Who so honoureth his father, his finnes shall be forgiven him, [and hee shall abstaine from them, and shall haue his daily desires.]

4 And he that honoureth his mother, is like one that gathereth treasure.

5 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, hee shall be heard.

6 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.

7 He that feareth the Lord, honoureth his parents, and doth seruice vnto his parents, as vnto lords.

8 Honour thy father and mother in deede and in word [and in all patience] that thou mayst haue Gods blessing, [and that his blessing may abide with thee in the end.]

9 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

10 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.

11 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

12 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

13 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

14 For the good intreaty of thy father shall not be forgotten, but it shall be a fortresse for thee against finnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

15 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the faire weather.

16 He that forsaketh his father shall come to shame,

and he that angreth his mother is cursed of God.

17 My sonne perourme thy doings with meeknesse, for shalt thou be beloued of them that are approoued.

18 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

19 Many are excellent and of renoume: but the secrets are reueiled vnto the meeke.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 * Seeke not out the things that are too hard for thee, neither search the things subtilly which are to mightie for thee.

22 [But] what [God] hath commanded thee thinke vpon that with reuerence, [& be not curious in many of his works: for it is not needfull for thee to see with thine eyes the things that are secret.]

23 Be not curious in superfluous things: for many things are shewed vnto thee about the capacitie of men.

24 The meddling with such hath beguiled many, & an euil opinion hath deceiued their iudgement.

25 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

26 A stubborne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

27 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.

28 An obstinate heart shall be laden with frowes: and the wicked man shall heape sinne vpon sinne.

29 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

30 The heart of him that hath vnderstanding, shall perceiue secret things, and an artenuie care is the desire of a wise man.

31 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousness.]

32 Water quengeth burning fire, and almes taketh away finnes.

33 And hee that rewardeth good deeds will remember it afterward, & in the time of the fall, he shall finde a stay.

C H A P. I I I I.

1 Aimes must be done with gentleness. 2 The studie of wisdom, and her fruits. 30 Axiomation to eschew euill, and to doe good.

MY sonne, defraud not the * poore of his liuing and make not the needy eyes to wait long.

2 Make not an hungry soule forswoll, neither vex a man in his needfullie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine ear vnto the poore [but pay thy debt,] and giue him a friendly answer.

9 Deliuer him that suffreth wrong, from the hand

* Phil. 2. 3.

* P. 1. 137. 7.
P. 1. 157.
P. 1. 117.* Dan. 4. 24.
P. 1. 413.

* Dent. 15. 7.

* Tobit. 4. 7.

* Exo. 20. 12.
Leuit. 19. 3.
1. 4. Ephes. 6. 2. 3.
Or, the blessing
of men.

1 Aimes must be done with gentleness. 2 The studie of wisdom, and her fruits. 30 Axiomation to eschew euill, and to doe good.

[10] 10 defend his

hand of the oppressour, and be not faint hearted
when thou iudgest.

10 Be as a father vnto the fatherlesse, and as
an husband vnto thy mother, so shalt thou be
as the sonne of the most High: and he shall loue
thee more then thy mother doeth.

11 Wisedome exalteth her children, and recei-
ueth them that seeke her, [and will goe before
them in the way of righteoufnesse.]

12 He that loueth her, loueth life, & they that
seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherit glory: for
vnto whom she entreateth, him the Lord will blesse.

14 They that honour her, shall be the seruants
of the holy One, and them that loue her, the Lord
doeth loue.

15 Who so giueth eare vnto her, shall iudge the
nations: & he that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in
possession, and his generation shall possesse her.

17 For first she wil walke with him by crooked
wayes, & bring him vnto feare, & dread, and tur-
ment him with her discipline, vntill she haue tried
his soule, & haue proued him by her iudgements.

18 Then will she returne the straight way vnto
him, and comfort him, and shew him her se-
crets, [& heape vpon him the treasures of know-
ledge, and vnderstanding of righteoufnesse.]

19 But if he goe wrong, she wil forsake him, &
giue him ouer into the hands of his destruction.

20 ¶ [My sonne,] make much of me, and
eschew the thing that is euill,

21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth sinne,
and a shame that bringeth worship and fauour.

22 Accept no person against thine owne confi-
dence, that thou be not confounded to thine owne
decay [& forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may
do good, neither hide thy wisdom when it may
be famous.

24 For by the talke is wisdom knowne, and
learning by the words of the tongue. [and coun-
sell, wisdom and learning by the talking of
the wise, and steadfastnesse in the works of right-
eoufnesse.]

25 In no wise speake against the worde of
truth, but be ashamed of the eyes of thine owne
ignorance.

26 Be not ashamed to confesse thy finnes, and
resist not the course of the riuier.

27 Submit not thy selfe vnto a foolish man,
neither accept the person of the mighty.

28 Strive for the truth vnto death, [and de-
fend iustice for thy life.] and the Lord God shall
fight for thee [against thine enemies.]

29 Be not halfe in thy tongue, neither slacke
and negligent in thy works.

30 Be not as a Lion in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]

31 ¶ Let not thine hand be stretched out to re-
ceive, and shut when thou shouldst giue.

CHAP. V.

¶ In riches we see not any confidence. ¶ The vengeance of
God ought to be feared, and repentance is easy to be re-
uerted.

¶ Trust not vnto thy riches, and say not, I haue
enough for my life: [for it shall not helpe in
the time of vengeance and indignation.]

2 Follow not thine owne minde, and thy
strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had
strength?] or who will bring me vnder for my
workes? For God the auenger will reuenge the
wrong done by thee.

4 And say not, I haue sinned, & what euil hath
come vnto me? for the Almighty is a patient re-
warder, but he will not leave thee unpunished.

5 Because thy sinne is forgiven, be not with-
out feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great:
hee will forgie my manifold finnes: for mercie
and wrath come from him, and his indignation
commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord,
and put not off from day to day: for suddenly shall
the wrath of the Lord breake forth, and in thy
security thou shalt be destroyed, and thou shalt
perish in time of vengeance.

8 Trust not in wicked riches: for they shall not
helpe thee in y day of punishment [& vengeance.]

9 Be not caried about with euery wind, and
goe not in euery way: for so doeth the sinner
that hath a double tongue.

10 Stand fast in thy iure vnderstanding [and
in the way and knowledge of the Lord:] and haue
but one manner of word. [and follow the word
of peace and righteoufnesse.]

11 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true an-
swere with wisdom.

12 ¶ Bewile to heare good things, and let thy
life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy
neighbour: if not, lay thine hand vpon thy mouth,
[lest thou be trapped in an vndiscreet word, and
so be blamed.]

14 Honour and shame is in the talke, and the
tongue of a man can use him to fall.

15 Be not counted a talebearer, and lie not in
wait with thy tongue: for shame [& repentance]
follow the thief, & an euil conuention is ouer
him that is double tongued: [but hee that is a
backbiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor
in great.

CHAP. VI.

¶ It is the prouerbe of a sinner to be wiled tongued, & Offendi-
ship 33 Discreet talke.

¶ Be not of a friend [thy neighbour:] enemy: for
such shall haue an euill name, shame and reproch,
and he shall be in infamy as the wicked that
hath a double tongue.

2 Be not proud in the deuce of thine owne
minde, lest thy soule rent thee as a bull,

3 And eat vpon thy leaues, & destroy thy fruit, &
so thou be left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorn of
his enemies, [and bringeth him to the portion
of the vngodly.]

5 A sweet talke multiplieth the friends [and
pacifieth them that be at variance,] and a sweet
tongue increaseth much good talke.

6 Hee that friendeth with many, neuertheless,
haue but one counsellor of a thousand.

7 If thou gettest a friend prouee him first, and
be not halfe to credit him.

8 For some man is a friend for his own occa-
sion, and wil not abide in the day of thy trouble.

9 And there is some friend that turneth to eni-
mity, & taketh part against thee, & in contention
he

* Rom 12. 9.
1. 26. ff. 5. 22.

James. 1. 19.

Leu. 19. 16.

Ala. 20. 39.

Ecc. 12. 15, 19, 20
chap. 11. 8, 19.
prou. 10. 8, 14, 17.
19. 26. ff. 1. 18.

he will declare thy shame.

10 Againe, some friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperity he will be as thou thy selfe, and wil vsell libertie ouer thy seruants.

12 If thou be brought low, hee will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that hindeth such one, findeth a treaſure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and silver] is not to be compared to the goodnesse [of his faith]

16 A faithfull friend is the medicine of life [and immortality,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vnto that thou find wisdom [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweeth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is thee to the vnlearned? hee that is without iudgement, will not remaine with her.

21 Vnto such one thee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisecome, but there be but few that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and he not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught & if thou wilt apply thy mind, thou shalt be wiccy

34 If thou looue to heare, thou shalt receiue [doctrine] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioiue with him that is wise.

36 Be sure to heare all godly talke, and let not the grauenesses of knowledge escape thee.

37 And if thou see'st a man of vnderstanding, get thee soone vnto him, and let thy loote weare the steps of his doore.

38 Let thy minde be vpon the ordinance of the

Lord, and be continually occupied in his commandements: so shall he establish thine heart, and giue them wisdom at thine owne desire.

CHAP. VII.

¶ We must for sake euill, and yet not in ill: for saue. 23 The heauen of the wise is as a hill, his friends, his children, his seruants, his father and mother.

Doe no euill: so that no harme come vnto thee. 2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, loe not vpon the furrowes of vnrighteousnesse, lest that thou reape them leuen fold.

4 Aske not of the Lord preheminece, neither of the King the seat of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the King.

6 Seeken not to be made a Iudge, least thou be not able to take away iniquitie, and lest thou, fearing the person of the mighty, shouldst commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy stile among the people.

8 * Binde not two signes together; for in one sinne shalt thou not be unpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not taint hearted when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauines of his soule: for [God which teeth all things] is he that can bring downe and set vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vnto not to make any maner of lie; for the custome thereof is not good.

14 Make not many words whē thou art among the Elders, neither repeat a thing in thy prayer.

15 Hate not laborious worke, neither the haubandry which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy spirit nor for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord,] for her grace is aboue gold.

20 ¶ Whereas thy seruant worketh truly, in-treat him not euill, nor the hireling that belongeth himselfe wholly to thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [for neither leaue him a pouer man.]

22 * If thou haue cattell, looke well to them, & if they be for thy profit, keepe them with thee.

23 * If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodies, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and be she leshou performe a weighty matter, but giue her to a man of vnderstanding.

26 If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to behaue ill.

27 * Honour thy father and thy whole heart, and so get not the fowes of thy moor.

28 Remember that thou wast borne of them, & how

[Or, eare of y.
* Fd. 1. 3.]

* Job 9, 2 p/al.
143. 2. eccl. 7. 1. W.
 Luke 18. 2.

* Chap. 5. 5.

* 1. Sam. 2. 7.

* Math. 6. 5. 7.
* Rom. 12. 11.

* Z. wil 19. 13.
chap. 33. 19.
and 34. 2.

* Deut. 25. 9.

* Chap. 30. 12.

* Chap. 3. 9.
 Job 4. 3.

* Chap. 37. 5.

* Chap. 8. 9.

how canst thou recompense them the things that they have done for thee?

29 ¶ **F**ear the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

* *Deut. 10, 18, 19*

31 **F**ear the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, the first fruits of the holy things.

* *Leuit. 2, 3.*

Num. 18, 15.

32 Stretch thine hand vnto the poore, that thy blessing [and reconciliation] may be accomplished.

¶ *liberalitie.*

33 Liberalitie pleaseth all men liuing, and * from the dead retraineth it not.

* *Eccl. 2, 4, 7.*

and 4, 17.

* *Rom. 12, 15.*

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 * Bee not slow to visite the sicke: for that shall make thee to be beloued.

* *Matth. 25, 36.*

36 Whatseuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

Wee must take heed with whom we haue to doe.

Striu not with a mighty man, lest thou fall into his hands,

* *Matth. 5, 25.*

* *Chap. 3, 6.*

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

3 Striu not with a man that is full of words, and lay no sticks vpon his fire.

* *Gal. 6, 1.*

4 Play not with a man that is vntaught, lest thy kinred be dishonoured.

5 * Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth with all, but remember that we are all worthy blame,

* *Zech. 19, 32.*

6 * Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and fo enter into ioy.]

* *Chap. 6, 35.*

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom [and the doctrine of vnderstanding] and how to serue great men [without complaint]

9 **G**oe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of need.

10 **K**indle not the coles of sinners: when thou rebukest them,] lest thou be burnt in the fiery flame [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

* *Chap. 29, 4.*

12 * Leni not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not surety about thy power: for if thou be surety, thinke to pay it.

* *Gene 4, 8.*

14 **G**oe not to law with the Iudges for they will giue sentence according to his owne honour.

* *Thou 22, 24.*

15 * Trauel not by the way with him that is rash, lest he doe thee iniurie: for he followeth his owne wilfulnes, & so shall thou perish through his folly.

16 * Scrue not with him that is angry, and goe not with him into the wilderness: for blood is a nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 **T**ake no counsell at a foole: for hee cannot

keepe a thing close.

18 **D**oe no secret thing before a stranger: for thou canst not tell what hee goeth about.

19 **O**pen not thine heart vnto euery man, lest he be vnthankfull to thee, [& put thee to reproofe.]

CHAP. IX.

Of ieiouste. 12 An old friend is to be preferred before a new. 18 Reuerent men should be hidden to the table.

Denotielous ouer thy wife of thy bosome, neither teach her by thy means an euill lesson.

2 **G**ue not thy life vnto a woman, lest the ouercome thy strength, [and so thou be confounded.]

3 **M**eete not an harlot, lest thou fall into her sinnes.

4 **V**e not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 **G**aze not on a * maid, that thou fall not by that that is precious in her.

* *Gen 6, 1, 2.*

and 34, 2.

* *Prin. 5, 2.*

6 * **C**ast not thy minde vpon harlots [in any manner of thing,] lest thou destroy [both thy selfe and] thine heritage.

7 **G**oe not about gazing in the streetes of the cite, neither wander thou in the secret places thereof.

8 * **T**urne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

* *Matth. 5, 28.*

* *Gen 3, 4, 7.*

2, Jan. 1, 1, 2, in det.

10, 17, 19 and 12,

16, 20.

9 **E**uery woman that is an harlot, shall be troden vnder foot as doung, of euery one that goeth by the way.

10 **M**any wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.]

11 **S**it not at all with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

12 ¶ **F**orsake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

13 * **D**esire not the honor [& riches] of a sinner: for thou knowest not what shall be his end.

* *Judg. 9, 3.*

2, Jan. 15, 12.

14 **D**elight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 **K**eepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the cite.

16 **T**rie thy neighbour as neere as thou canst, * and aske counsell of the wise.

* *Chap 6, 36, 38 &*

8 & 37, 22.

* *Deut 6, 7, and*

11, 19.

17 * **L**et thy talke be with the wise, and all thy communication in the Law of the most High.

18 **L**et iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 **I**n [] the hands of the craftsmen shall the works be commended, and the wisepriuce of the people by his worde, [and the word by the wisdom of the Elders.]

[*Or, the workmen*

is praised according

to the worke.

20 **A** man full of word: is dangerous in his city, and he that is rash in his talking shall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and conceits suffice are to be abhorred. 18 Labour is praised.

A wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered,

2 As the Iudge of the people is himselfe, fo are his officers, and what maner of man the ruler of the citie is, such are they that dwell therein.

3 * An vnwise king destroyeth his people, but where they that be in authoritie, are men of vnderstanding, the citie prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquitie of the nations is to bee abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes will he lay his honour.

6 * Bee not angry for any wrong, with thy neighbour, and doe nothing by iniurious practices.

7 Pride is hatefull before God and man, and by both coeth one committ iniquity.

8 * Because of vnrighteous dealing, & wrongs, and riches gotten by deceit, the kingdome is transferred from one people to another.

9 There is nothing worse then a couetous man [why at thou proud, O earth & asbes? there is not a more wicked thing then to loue money:] for such one would euen sell his soule, and for his life every one is compelled to pull out his owne bowels.

10 [All tyrannie is of small endurance, and the cicatrice that is hard to heale, is grieuous to the Physician.]

11 The Physician cutteth off the sore disbase, and he that is to day a king, to morrow is dead.

12 Why is earth and asbes proud, seeing that when a man dieth, hee is the heire of serpents, beafts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his Maker.

14 For pride is the originall of sin, and he that hath it, shall pouer out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lardes of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memorial of the proud, and leaueh the remembrance of the humble.]

19 Pride was not created in mercy, neither wrath in the generation of women.

20 There is a seed of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandements of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loueth him: but they are a seede without honour that despise the Law, and a deceiueable seed that breake the commandements.

21 He that is the chiefe among the brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the king-

dome faileth not, but the kingdome is lost by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater then he that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free do seruice: * he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 * Better is he that laboureth and hath plenty of all things, then hee that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meeke-ness, and esteeme thyselfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge, [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouertie, how much more shall hee bee when he is rich? and hee that is vnhonest being rich, how much more will hee bee so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance counte-
met not to iudge. 7 Of rash iudgements. 14 All things come of
God. 29 All men are not to be brought into the boufe.

WIfedome * listeth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his vter appearance.

3 The Bee is but small among the foules, yet doeth her fruit passe in sweetnesse.

4 Be not proud of clothing and raiment, and * exalt not thy selfe in the day of honour: for the works of the Lord are wonderful, [and glorious] secret [and vnknown] are his workes among men.

5 Many tyrants haue sit down vpon the earth, * and the vnlikely hath worn the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 * Blame no [man] before thou hast enquired the matter: vnderstand first, and then reforme [righteously.]

8 * Goe no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinnes.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more hee wanteth.

12 Again, there is some that is slouthfull, and * bath

* 1. King. 12. 1. 13.

14.

* 2. Tim. 1. 9. 17.

* 1. Iere. 27. 6. dan. 9. 14.

* Pr. 11. 2. 7.

* 2. Sam. 10. 1.

* Pr. 18. 2. 21.

* Crv. 41. 40. dan. 6. 3.

* Ahi. 12. 21. 23.

* 1. Sam. 15. 28.

Ier. 6. 10.

* Dom. 13. 14. and

17. 4. 6. 10. 7. 22.

* Pr. 18. 13.

* Matt. 19. 22.

1. Tim. 6. 9.

* Pr. 10. 3.

* Luke. 12. and
14. 11. and 1. 14.
3. 40. 3. 7. 8.

* Job 42. 10.

* hath neede of helpe: for hee wanteth strength, and hath great pouer: i: yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

13 And he liueth vp his head, so that many men marueile at him, [and giue honour vnto God,]

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord,

* Job 1. 21.

* Job 1. 8. 4.

15 Wisdome and knowledge and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 * Some man is rich by his care and nigardship, and this is the portion of his wages,

* Luke 11. 9.

19 In that hee saith, * I haue gotten lest, and now will I eate continually of my goods, yet I see considereth not, that the time draweth nere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, and remains in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 * Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Again say not, I haue enough and possesse many things, and what euill can come to mee hereafter?

* Job 1. 8. 2. 4.

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shalbe known by his children.

29 Bring not euery man into thy house: for the deceitfull haue many vraines, [and are like stommacks that belch stinkingly.]

30 As a Partrich is taken vnder a basket, [and the hinde is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased] for a sinfull man layeth wait for blood.

33 Beware of a wicked man, for he imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driueth thee from thine own.

C H A P. XII.

2. *Who haue we ought to doe good. 10. Euenier oughts not to be trusted.*

When thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefits,

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

* Gal. 6. 10.
1. Tim. 5. 8.

3 Hee cannot haue good that continueth in euill and giueth no almes, [for] the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngraciously: hold backe thy bread, & giue it not vnto him, lest hee ouercome thee thereby: else thou shalt receiue twice as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngraciously, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knownen in prosperitie, neither can an enemy be vnknownen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trueth neuer thine enemy: for like as a yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roume, and thou at the last remember my words, and be pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

* Chap. 7. 8.
and 23. 1.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come nere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

17 * An enemy is sweet in his lips: he can make many good words, and speak many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit, and if he may finde epportunitie, he will not be satisfied with blood.

* Ier 41. 6.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clasp his hands, and will make many words, and disguise his countenance.

C H A P. XIII.

1. *The companies of the proud and of the rich are to be shunned. 15. The lawe of God. 17. Like doe companie with their like.*

THE that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shall be like vnto him.

* Ier 41. 2.

2 Burthen not thy selfe about thy power, whilest thou liuest, and companie not with one that is mightier & richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth varietously, and threateneth withall: but the poore being oppressed must entreat: if the rich haue done wrong, hee must

must yet bee intreated: but if the poore haue done it, he shall straight wayes be threatened.

4 If thou bee for his profit, hee vseth thee: but if thou haue nothing, he will forsake thee

5 If thou haue any thing, hee will liue with thee: yea, hee will makethee a bare man, and will not care for it.

6 If he haue need of thee, he will defraud thee, and wil laugh at thee, and put thee in hope, & giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill he haue supt thee cleane vp twice or thrise, and at the last hee will laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceit and brought downe by thy simplicitie: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, absence thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, if thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdrowe not thy selfe from his speech, but beleue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnumerable and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Fierie beast loueth his like, and every man loueth his neighbour.

17 All flesh will resort to their like and every man will keepe company wth such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dog? and what peace is betweene the rich & the poore?

20 As the wild asse is the Lyons pray in the wilderness, so are poore men the meate of the rich.

21 As the poore hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend he hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, every man holdeth his tongue, and looke what he saith, they praise it to the cloudes: but if the poore man speake, they say, What fellow is this: and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The softnesse of the tongue, 27 Man is but a vaine thing, 21 happy is he that continueth in wisdom.

Blessed is the man that hath not fallen by the word of] his mouth, and is not tormented with the sorrow of sinne.

[Cap. 13. 16
Jon. 3. 2.]

2 Blessed is hee that is not condemned in his conscience, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enueth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath heuer enough of a portion, and his wicked malice withereth his owne soule.

[Psal. 27. 20.]

10 A wicked eye enuyeth the bread, and there is scarcenesse vpon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, & that the covenant of the graue is not shewed vnto thee.

13 Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand and giue him.

[Cap. 4. 1. 106. 3
Iude 14. 13.]

14 Defraud not thy selfe of the good day, & let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto another, & thy labours for] diuiding of the heritage?

16 Giue and take & sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 ¶ * All flesh waxeth old as a garment: & this is] condition of all times, Thou shalt die if thou

[Esa. 40. 6. 1. 102. 1
24. 102. 10.]

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe with all.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doth meditate honest things by wisdom, [and exerciseth his selfe in iustice,] and he that reasoneth of holy things by his vnderstanding,

[Psal. 112. 1.]

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.

24 Hee shall looke in acher windowes, and hearken at her doores.

25 Hee shall abide beside her house, & fasten a stake in her walles: he shall pitch his tent beside her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her covering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodnesse which followeth him that feareth God, 8 God resisteth and casteth off the sinner, 11 Gold is not the authors of wealth.

[Which is a wild beast that counterfeith the voyce of men, and to enueth them out of their houses, and deuoueth them.]

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it true.

2 As an [honourable] mother shall she reete him, and she as his wife married of a virgine, will reueue him.

3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * wholefome] wisdom of drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboute his neighbours, and in the mids of the Congregation shall she open his mouth [with the spirit of wisdom and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] the sinners shall not see her.

8 For she is farre from pride [and deceite] and men that lie cannot remember her: [but men of truth shall haunt her, and shall prosper euen to the beholding of G. d.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plentifulous in a faithfull mouth] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, Hee hath caused mee to erre: for he hath no need of the sinful man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, and hee is mightie in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and hee knoweth all the workes of man,

20 Hee hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of unhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation vnto the receiving of instruction.*

Desire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon the multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the cite be inhabited: but the stocke of the wicked shall be wasted incontinently.

ked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaitfull people shall the wrath be set on fire.

7 * He prepared not the old gyants, which were rebellious, trusting to their owne strength.

8 * Neither spared hee whereas Lor dwelt, those whom he abhorred for their pride.

9 Hee had no pittie vpon the people that were destroyed, and puffed vp in their finnes:

10 * And so hee persecuted the sixe hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them, and pitying them, in smiting them and healing them, with mercy and with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if hee escape vnpunished: for mercy and wrath are with him: he is mightie to forgieue and to powere out displeasure.

12 * As his mercie is great, so is his punishment: also he iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall find according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that he should not knowe him, and that his workes should be known vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath separated his light from the darkenesse: with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboute? I shall not be known in so great a heape of people: for what is my soule among such an infinite number of creatures?

18 Behold the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall be moued when hee shall visit.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the forme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, & hee trying out of all things faith.

23 Hee that is humble of heart, will consider these things: but an vnwise and errouseous man casteth his minde vpon foolish things.

24 My s. n. heauen vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doings, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, & part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings to long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his wordes.

1 Job 4. 10.

Gen. 1. 27.

Ierem. 21. 8.

Psal. 34. 15, 16.
Psal. 4. 13.

Cap. 1. 2. 10.

Gen. 6. 4.

Gen. 19. 21, 25.

Num. 14. 15, 16.
20. and 26. 51.

Cap. 5. 6.

2. Pet. 3. 20.
1 King 8. 27.
2 Chron. 6. 18.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto to him. 20 Of aimes, 22 and repentance.

THe * Lord hath created man of the earth, and turned him vnto it againe,

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and foules.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and finally he gaue them a spirit, and seuenthly he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill,

7 Hee fit his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should presently declare his works, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might know that they were mortal.

10 Hee made an euerlasting Couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vnrighteous things * He gaue every man also a commandement concerning his neighbour,

13 Their wayes are euer better him, and are not hid from his eyes,

14 Every man from his youth is giuen to euill, and their stony hearts cannot become flesh,

15 Hee appointed a ruler vpon every people, when hee diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord,

19 And as hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed vp before him, and he kepeth the good deeds of man as the apple of the eye, and giueth repentance to their finnes, and daughters.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritic.]

23 * Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence,

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteounesse and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankfulness reuiveth from the dead, as though he were not: but the liuing, and he that is found of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanity of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprobued.]

33 Hee hath the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous workes of God. 6. 7 The misery and wretchednesse of man. 9 Aims: God anger was to complain. 22 The performing of power.

HE that liueth for euer, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his works? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must goe againe to his labour.

7 ¶ What is man? where toerueeth hee? what good or euill can hee doe?

8 * If the number of a mans daye be an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the land, so are * a thousand yeeres to the dayes euerslasting.

10 ¶ Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancie of their heart, and their raire was euill: therefore hee] hee vp his mercy vpon them, and shewed them the way of righteousness.

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all

* Gen. 1. 27. and 5. 2. and 1. 6. 1. cor. 11. 7. col. 3. 14.

* Gen. 1. 22. 1. cor. 11. 9.

* Exod. 20. 16. 17. and 22. 23.

* Deut. 4. 20. and 10. 75.

* Chap. 29. 13.

* Matih 25. 35.

* Actis 3. 19.

* Jer. 3. 12.

* P. ad. 6. 5. 1. 4. 38. 18. 10.

* Gen. 1. 7.

T. ad. 9. 10.

* 2. Pet. 3. 8.

flesh: he chasteneth, and nuretureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13 Hee hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giest, vse no discomfortable words.

15 Shall not the dewe affswage the heate? so is a word better then a gift.

16 Lot, is not a word better then a good gift? but a gracious man giueth them both.

17 A soule will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 ¶ Get thee righteousnesse before thou come to iudgement: leane before thou speake, and vse physicke or euer thou be sicke.

19 ¶ Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou besicke, and whilst thou mayest yet sinne, shew thy conversion.

21 Let nothing let thee to pay thy vow in time, and desire not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Think vpon the wrath, that shall be at the end, and the houre of vengeance, when hee shall turne away his face.

24 ¶ When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueh and righteousnesse,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giest thy soule her desires, it shall make thine enemies that eniue thee to laugh thee to scorn.

32 Take not thy pleasure in great voluptuousnes, & entangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse, els thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

1 Wine and whoredoms bring men to perisite. 6 In thy words vse discretion. 22 The difference of the wisdomes of God and man. 27 Wee thy thou mayest know us for in man.

Alabouring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by little and little.

2 ¶ Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And hee that companieth adulterers, shall

become impudent: rottenesse and wormes shall haue him to heritage, and hee that is too bold, shall be taken away, and be made a publike example.

4 ¶ Hee that is hasty to giue credite, is light minded, and hee that erreth, sinneth againt his owne soule.

5 Who so reiocyeth in wickednes, shall be punished: [he that hateth to be reformed, his life shall be shortened, and hee that abhorreth babbling of words, quenchech wickednesse:] but hee that resisteth pleasures, crowneth his owne soule.

6 Hee that refraineth his tongue, may liue with a troublefome man, and hee that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Decline not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For hee will hearken vnto thee, and marke thee, and when hee findeth opportunitie, hee will hate thee.

10 ¶ If thou hast heard a word [againt thy neighbour,] let it die with thee, and bee sure, it will not burst thee.

11 A foole traueleth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 ¶ Reproue a friend lest hee doe euill, and if hee haue done it, that hee doe it no more.

14 Reproue a friend that hee may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euer word.

16 A man falleth with his tongue, but not with his will: ¶ and who is hee that hath not offended in his tongue?

17 Reproue thy neighbour before thou threatenst him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtienerh his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisdom, and performing of the Law is perfect wisdom, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward hee doe it, hee shall displeaseth him that nourisheth him.

22 The knowledge of wickednesse is not wisdom, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyd of wisdom.

23 Hee that hath small vnderstanding, & feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with deceit: hee looketh downe with his face, and faineeth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

* Job. 22. 11, 12.

* Chap. 22. 29, and 27. 17.

* Lem. 19. 17, mat. 6. 18. 15.

* Lam. 3. 9.

* 1. Cor. 11. 31.

* Chap. 7. 27, 26.

* Chap. 11. 25.

* Rom. 6. 6, and 23. 14.

* Gen. 19. 33, 2. Aug. 11. 1, 2, 4.

16 And though he be so weake that he can do thee no harme, yet when he may find opportunity, he will doe euill.

27 ¶ A man may be knowne by his looke, and one that hath vnderstanding may be perceived by the marking of his countenance.

28 ¶ A mans garments, and his excessive laughter, and going, declare what perſon he is.

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in ſims. 17 The fall of the wicked. 23 Oſy ng. 24 The thiefe and the murderer. 28 Gyls blindes eyes of ſhe wife.

T Here is ſome rebuke that is not comely: to gaine, ſome man holdeth his tongue, and hee is wile.

2 It is much better to reprovee then to beare euill will: and hee that acknowledgeth his fault, ſhall be preferred from hurt.

3 As ¶ when a gelded man through luſt would defile a maid, ſo is he that vyleth violence in iudgement.

4 How good a thing is it, when thou art reprovued, to ſhew repentance! for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is found wiſe, and ſome by much babbling becom meth hateful.

6 Some man holdeth his tongue, becauſe hee hath not to anſwere: and ſome keepeth ſilence, waiting a convenient ¶ time.

7 ¶ A wife man will hold his tongue till he ſee oportunitie: but a triſter and a foolc will regard no time.

8 He that vſeth many words, ſhall be abhorred, and hee that taketh authoritie to himſelfe, ſhall be hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is ſound, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, & there is ſome gift, whole reward is double.

11 Some man humbleth himſelfe for glories ſake, and ſome by humbles liſteth vp the head.

12 Some man buyeth much for a litle price: for the which he payeth ſeuē times more.

13 ¶ A wife man with his words maketh himſelfe to be loued, but the merry tales of foolcs ſhall be powred out.

14 The gift receiued of a foolc, ſhall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth litle, and he vpraideth much: he openeth his mouth like a towne-crier: to day hee lendeth: to morrow asketh he againe, and ſuch one is to be hated of God and man.

15 The foolc ſaith, I haue no friend, I haue no thanke for all my good deeds: and they that eate my bread, ſeeke euill of me.

16 How oft, and of how many ſhal he be laughed to ſcorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very ſudden: ſo ſhall the fall of the wicked come haſtily.

18 A man without grace is as a fooliſh tale, which is oft told by the mouth of the ignorant.

19 A wife ſentence loſeth grace when it cometh out of a foolcs mouth: for he ſpeaketh not in due ſeaſon.

20 Some man ſinneth not becauſe of pouertie, and yet is not grieved when he is alone,

21 Some man there is that deſtroyeth his own ſouie becauſe he is aſhamed, and for the regard of perſons loſeth it.

22 Some man promiſeth vnto his friend for ſhame, and getteth an enimie of him for naught.

23 ¶ A lie is a wicked ſhame in a man: yet is it oft in the mouth of the vnwiſe.

24 A theefe is better then a man that is accuſtomed to lie: but they both ſhall haue deſtruction to heritage.

25 The conditions of lyars are vnhoneſt, and their ſhame is cuer with them.

26 A wife man ſhall bring himſelfe to honour with his wordes, and he that hath vnderſtanding, ſhall pleaſe great men.

27 ¶ Hee that tilleth his land, ſhall increaſe his heape [hee that worketh righteouſneſſe, ſhall be exalted,] and he that pleaſeth great men, ſhall haue pardon of his iniquitie.

28 ¶ Reward and giſtes blind the eyes of the wife, and make them dumme, that they cannot reprove faults.

29 Wiſedomethat is hid, and treaſure that is hoarded vp, what proſite is in them both?

30 Better is hee that keepeth his ignorance ſecret, then a man that hideth his wiſedom.

31 The neceſſary patience of him, that followeth the Lord, is better then hee that goeth with his life without the Lord.

CHAP. XXI.

1 Not to continue in ſinne. 5 The prayer of the afflicted. 6 To hate to be reprovued. 17 The mouth of the vſe man. 26 The thoughts of the ſoule.

M Y ſonne, haſt thou ſinned? doe ſo no more, but pray for the foreſinnes [that they may be forgiven thee.]

2 Flee from ſinne, as from a ſerpent: for if thou commeſt too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to ſlay the ſoules of men.

3 All iniquitie is as a two edged ſworde, the wounds whereof cannot be healed.

4 Strife and iniuries waſt riches: ſo the houſe of the proude ſhal be deſolate.

5 ¶ The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iuſtice is done him incontinently.

6 Who ſo hateth to be reſormed is in the way of ſinners: but he that feareth the Lord, conuerteth in heart.

7 Aneloquent talker is knowne a farre off: but he that is wiſe, perceiueh when he falleth.

8 Who ſo buildeth his houſe with other mens money, is like one that gathereth ſtones to make his graue.

9 ¶ The congregation of the wicked is like towne wrapped together: their end is a flame of fire to deſtroy them.

10 The way of ſinne is made plaine with ſtones, but at the ende thereof is hell, [darkeſſe and paines.]

11 He that keepeth the Law of the Lord ¶ telleth his owne afflictions thereby: and the increaſe of wiſedom is the end of the feare of God.

12 Hee that is not wile, will not ſuffer himſelfe to be taught: but there is ſome wite that increaſeth bitternesſe.

13 The knowledge of the wife ſhall abounde like water that runneth ouer, and his counſell is like a pure fountaine of liſe.

14 ¶ The inner parts of a foolc are like a bro-

* Chap. 31. 20. 23.

* Chap. 30. 20.

* Eccleſ. 3. 7.
* Chap. 32. 4.

* Chap. 6. 5.

* Chap. 25. 9.

* Prou. 12. 11.
and 18. 19.

* Exod. 23. 9.
and 16. 9.

* Chap. 5. 30.
pſal 41. 9.
Iſaie 15. 28.

* Exod. 23. 9.
and 22. 23.

* Chap. 16. 6.

Or, keepeth the vnderſtanding thereof.

* Chap. 33. 5.

ken veil: he can keepe no knowledge whiles he lieth.

15 When a man of vnderstanding heareth a wise word, hee will commend it, and increase it: but if an ignorant man heare it, he wil disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As in an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doct ine vnto fooles is as fetters on the feet, and like manacles vpon the right hand,

20 * A foole listeth vp his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

28 * A backbiter defileth his owne soule, and is hated wherfoeuer he is: [but hee that keepeth his tongue, and is discrete, shall come to honor.]

CHAP. XXII.

x Of the puggard. 12 Nae to speake much to a foole. 16 A good conscience seeth him.

A slouthfull man is like a silby stone, which every man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dung of oxen, and every one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: & the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband: but she that lieth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband [and is not interior to the vngodly] but they both shall despise her.

6 A tale out of time is as musick in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a peirhead together, and as he that waketh one that slepeth, from an ouer sleepe.

8 If children lue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with laureines and foolisnes they defile y nobilitie of their kindred.

10 Who so telleth a foole of Wisdom, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 * Weepe for the dead, for hee hath lost the

light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes dee men mourne for him that is dead: but the lamentation of the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and least thou bee defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not reuenge for row by his foolishnesse.

14 What is heau erthen lead? and what other name should a foole haue?

15 * Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistron on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurtheth the eye, bringeth fourth tears, and he that hurtheth the heart bringeth forth the affliction.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drest a sword at thy friend, yet despair not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation to that vpbraiding, or pride, or disclosing of secrets or a traiterous wound doe not let: for by these things every friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alway to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings,] goe before bloodshedding.

25 I will not bee ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoever heareth it, shall beware of him.

26 Who shall see* a watch before my mouth, & a seale of wisdom vpon my lips, that I shall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 12 Of rebt, blasphemie, and vnwise communication. 16 Of three kinde of sinnes. 23 Many finnes proceede of aduersion. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their faults passe?

3 Least mine ignorances increase, & my finnes abound

Chap. 19-27, 18.

Chap. 23, 13.

Chap. 12, 17.

Prou. 17, 5.

Chap. 12, 17.

* Psa. 141, 5.

Or, my lips.

That is, of the tongue and lips.

* Chap. 38, 16.

about to my destruction, and least I fall before mine adversary, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leau me not in their imagination] neither giue me a proud looke: turturue away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and rectine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Hear, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish though his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accusome not thy mouth to swearing: [for in it there are many talles.] neither take vp for a custome the naming of the holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some leaue, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iaakob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother, whē thou art among great men, lest thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not been borne, and curse the day of thy natuiy.

15 * The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two torts [of men] that abound in sinne, and the third bringeth wrath [and destruction]: a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 [All bread is sweet to a whore: monger: he will not leaue off till he perish.]

18 A man that breaketh wedlocke, and thinketh this in his heart, * Who seeth me? I am compassed about with darkness: the walls couer me: no body leeth mee: whom neede I to feare? the most High will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are thousand times brighter then the Sun, beholding all the wayes of men, [and the secret parts of the deepe,] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The fame man shall be punished in the streets of the citie, [and shall be chased like a yong

hoosefoale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of every man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it go also with every wife, that leaueth her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband: and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandement of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXXIII.

1 A prayer of wisdom, proceeding fourth of the mouth of God, of her works, and place where she resteth. 20 She is giuen to the children of God.

Wisdom shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the mids of her people shall she be exalted, and wondred at in the holy assembly.]

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be prayed, and shall say,

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloud.]

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of the heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hea:ts of all, both high and lowe.]

10 In all these things I fought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iaacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am set vpon hielike a cedar in Libanus, & as a cypres tree vpon the mountains of Harmon,

16 I am exalted like an Imetree [about the banks, and as a rose plant in Iericho, as a fayre oliue.

* Exod. 10. 7.
chap. 27. 15.
mat. 5. 33. 34.

Or, incorporate
in things.

2. Sam. 16. 7.

1. Sa. 9. 15.

* Lewis. 20. 10.
mat. 21. 21.

Exod. 10. 14.

* Prov. 8. 2.
Exod. 3. 3.

Psal. 132. 8.

Or, in Cadaz.

olivetree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as a cinnamon, and as a bag of spices. I gave a sweete odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an houle.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honor and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauer, and my flourcs are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruits.

23 * For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the honye combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shal haue the more hunger, and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be known, shal haue euerlasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Lawe that Moses [in the precepts of righteoulnes] commanded for an heritage vnto the houle of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant he ordained to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisdom, as * Phylon, and as Tygris, in the time of the new fruits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not known her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her countell is profounder then the great deepe.

34 I wisdom [haue caust out floods:] I am as an arme of the riuer: I run into Pardo: as if a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lower partes of the earth: I wil looke vpon a] such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet poure out doctrine, as prophesse, and leaue it vnto all ages for euer.

39 * Behold that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

10 of three things which please God, and of three which be a reb. 7 of nine things that be most to be judged. 14 of the malice of a woman.

Three things reioyce me, and by them am I beautified before God and men: the vniuity of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an old adulterer that dotheth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ Oh, how pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crown of old men is to haue much experience, and the teare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his hystorie, and that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudence, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom: yet is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he belikened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioy ned vnto him.

14 ¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague saue only the plague of the hart, & any malice saue the malice of a woman:

16 Or any assault saue the assault of them that hate, or any vengeance saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath about the wrath of an enemy.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as a sack.

20 Her husband is sitting among his neighbors: because of her he fighteth sore or he beware.

21 All wickednes is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a fyny way is to the feete of the aged, so is a wise full of words: o a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

24 If a woman ioueth her husband, she is angry and

Chap. 25. 16.

Gen. 13. 2. 3.
Rom. 12. 10.

Chap. 14. 7.
and 19. 1. 6.
Iam. 3. 2.

Or, woman.
Prov. 27. 19.

Or, a beare.

Chap. 42. 13.
2. Iam. 11. 2.
and 13. 2.

* Job. 15. 8.

* 2. Iul. 19. 10. 11.

* Exod. 20. 1.
and 24. 2.
deut. 4. 1. and
29. 9.

* Gen. 2. 10.

* Job. 2. 15.

and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in beautifull.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [shee shall confound thee in the sight of thine enemies,] Cut her off then from thy flesh: Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the fiare of three stings, and of the fiare of 6 of the slon and drunken woman. 29 Of two stings it is cause sorrow, and of the third which moueth warthe.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for agifte vnto such as feare $\text{\textcircled{L}}$ Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afrayd of the fourth: treason in a citie: the assembly of the people, and false accusation: all these are heavier then death.

6 ¶ But the sorrow and griefe of the heart is a woman that is ielous ouer another: and she that commeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers waies: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredom of a woman may be knowen in the pride of her eyes, and eye-lids.

10 ¶ If thy daughter bee not shamefast, hold her straitly, lest shee abuse her fallie through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if shee trespass agaiust thee.

12 As one that goeth by the way, and is thirsty, so shall shee open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quier agaiust euery arrow.

13 The grace of a wife reioyceth her husband, and hee feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vp in the holy candle-sticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feet with a constant minde.

19 [Perpetual are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My fonne, keepe the strenght of thine age stable, and giue not thy strenght to strangers.

21 When thou hast gotten a fruitfull possession through all the fields, loe it with thine owne seed, tilling in thy nobilitie.

22 So thy flocke that shall liue after thee, shall grow, trusting in the great liberality of thine nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre agaiust death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemmeth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but she that is shamed shall reuerence the Lord.

27 A woman that honoureth her husband, shall be iudged wife of all: but shee that despiseth him, shall be blased for her pride.

28 A loud crying woman and a babler let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuertant among the troubles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinke to be hard and perillous] A marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The psolation of the man that seareth God. 13 The vnconstancy of a foote. 16 The secret of friends are not to be trusted. 26 The wicked imagination euill which turneth vpon himselfe.

Because of pouerty haue many finned: and * he that seeketh to be rich, turneth his eyes aside.

2 As a nail in the wall sticketh fast betweene the joints of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee hold him not diligently in the feare of the Lord, his house shall loone be ouerthrowen.

4 As when one listeth, the filer in felle remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornaice proueth the potters vessell: * to doeth [temptation] giueth mens thoughts.

6 * The fruit declareth if the tree haue benee trimmed: so the word [declareth] what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest right courses, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt find it fastness.]

9 The birds resort vnto their like: so doth the truth turne vnto them, that are practised in her.

10 As the lion watcheth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a cole, hee changeth as the moon.

12 If thou be among the vnconsciente, obeye the time, but haue still the assembly of them that are wise.

13 The talking of fooles is grieuous, and their spot

* Gen. 3. 6.
1. 109, 2. 140

* Chap. 4. 11.

* 1 Tim. 6. 9.
Prov. 23. 3.

* Prov. 27. 21.

* Mat. 7. 17.

port is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such stoppeth the eares.

15 The strife of the proud is blood-shedding, and their scouldings are grievous to heare.

16 * Who so discourereth secrets, loiceth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou betrayest his secrets, thou shalt not get him againe.

18 For as a man do stroyeth his enimie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue oerthy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far off: he is as a roe escaped out of the snare: [for his foules wounded.]

21 As for wounds, they may bee bound vp againe, and an euill word may bee reconciled: but who so be wrayeth the secrets of a friend, hath lost all his credit.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speake sweetly, and praise thy words: but at the last hee wil turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despire and anger are abominable things, and the sinfull man is subiect to them both.

CHAPTER XXVIII.

1 *Wrought not to desire vengeance, but to forgive the offender.*
13 *Of the uses of the tongue, and of the dangers thereof.*

HE * that seeketh vengeance shall finde vengeance of the Lord, and hee wil surely keepe his finnes.

2 *¶* Forgive thy neighbour the hurt that hee hath done to thee, so shall hy finnes be forgiven thee also, when thou prayest.

3 Should a man beare hatred against man, and * desire forgiveness of the Lord?

4 Hee wil shew no mercy to a man, which is like himselfe: and will hee aske forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who wil intreat for his finnes?

6 Remember the end, & let enmity passe: imagine not death & destruction to another through anger, but perseuer in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbor [consider diligently] the coucnant of the most High, and forgive his ignorance.

8 * Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at ease.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 *¶* * Abhorre slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mightie nations]

15 The double tongue hath cast out many virtuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yton, and the bands of it are bands of braffe.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burne with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Fedge thy possession with thornes, and make dootes and bares for thy mouth.

25 Binde vpon thy suler and gold, and weigh thy words in a balance, and make a doore and a barre, [and a snare] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable euen vnto death.]

CHAPTER XXIX.

1 *Doe lend money and doe aboue.* 15 *Of a faithfull man answering for his friend.* 24 *The power of man's life.*

Let him wil shew mercy, *¶* lendeth to his neighbour: & he that hath power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to be found, and grieved them that had helped them.

5 Till

* Chap. 13. 9. 10.

* Chap. 19. 10.
and 22. 22.

* Prov. 12. 10.

* Plat. 7. 15 pro 25.
27. ecclesi. 16. 8.

* Deut. 32. 35.
rom. 12. 19

¶ Man ought not to seeke vengeance.

* Maith. 6. 14.

* Chap. 8. 12.

* Prov. 26. 32.

The tongue.
* Chap. 21. 28.

¶ Of well doing.

* Deut. 15. 7, 8.
mat. 5. 42:
Iuke 6. 35:

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: else he deceiueh him of his money, and maketh him an enemy without cause: e payeth him with cursing and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and desire not mercie from him.

9 Helpe the poore for the commandemens sake, and turne him not away, because of his poverty.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 Bestow thy treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 || Lay vphine* almes in thy secreet chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and paye every man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is || surety for his neighbor: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his surety.

18 The wicked will not become surety, and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lust his honesty, he wil forsake him.]

20 Suretyship hath destroyed many a rich man, and remoued them as the waues of the sea, mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandemens of the Lord, shall fall into suretyship, and he that medleth much with other mens businesse, is entangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thyselfe fall not.

23 *The chiefe thing of life is: a fer. & bread, and clothing and lodging to couer thy shame.

24 || The poore mans life in his own lodge is better then d'licare fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feede me of that thou hast ready.

29 Giue place thou stranger, to an honorable

man: my brother commeth to be lodged, and I haue neede of my house.

30 These things are heauie to a man that hath vnderstanding, the vpraising of the house, and the reproch of the Iemier.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodity of brath. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorrow of the beare.

1 He that loveth his sonne,* cauleth him oft to feele the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that teacheth his sonne grieueth his enemy & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for all he hath left one bound him that is like him.

5 In his life he saw him, and had ioy in him, and was not lory in his death, [neither was hee ashamed before his enemies.]

6 He lefte behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieved at euery cri.

8 An vntamed horse will be stubborne, and a wanton childe will be willfull.

9 If thou bring vpthy sonne delicately, hee shall make thee afraid: and if thou play with him he shall bring thee to heauynesse.

10 Laugh not with him, lest thou be fory with him, and lest thou gnash thy teeth in the end.

11 * Giue him no liberty in his youth, and winke not at his folly.

12 Bow down his necke while he is young, and beate him on the sides while he is a childe, lest he waxe stubborne, & be disobedient vnto thee, and so bring forow to thine heart.

13 Chastise thy child, and be diligent therein, lest his sinne grieue thee.

14 ¶ [Better is his poore being whole & strong, then a rich man that is afflicted in his body.]

15 Health and strength is aboute all gold, and a whole body aboute infinite treasures.

16 There is no riches aboute a sound body, and no ioy aboute the ioy of the heart.

17 Death is better then a bitter life, [and long rest, then continual sicknesse.]

18 The good things that are powred on a mouth that vp, are as messes of meat set vpon a graue.

19 What good heareth the offering vnto an idole? for he can neither eate nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and groneth like* a gelded man that lieth with a virgin and sigheth.

21 * Giue not ouer thy minde vnto heauynesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Ioue thine owne soule, and comfort thine heart: driue so farre from thee: for sorrow bath slaine many, and there is no profit therein.

24 Fnuie and wrath shorten the life, and carelesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet,

Don 4. 24. met. 6.
20 Luke 11. 41. and
12. 25. alle 10. 4.
1. Tim. 6. 18. 19.
¶ Or. giue thine
almes iustly.

* Tob. 4. 8, 9, 10, 11.

Of suretyship.

* Deut. 12. 24
and 23. 13.

* Deut. 6. 7.

* Chap. 7. 23.

The praise of
health.

* Chap. 26. 26.

Sober living.

* Chap. 20. 3.

* Pric. 17. 25.
and 15. 13.
and 17. 22.

C H A P. XXXI.

1 Of contentment. 2 Of them that take paine to gather riches. 3 The praise of a rich man without a fault. 12 We ought so to be drunkennesse, as followe sobernesse.

Contoutouffe.
1. Tim. 6. 9, 10.

WAking after riches pineth away the body, & the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueeth off he is still poore.

5 He that loueth gold shall not be iustified, and he that followeth corruption, shall haue enough thereof.

Chap 2. 3.

6 Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, & every toole is taken therewith.

Luke 22. 4.

8 Blessed is the rich which is found without blemish, and hath not gone after gold, [nor hoped in mony and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

Temperancie.

11 Therefore shall his goods be established, and the congregation shall declare his almes.

12 If thou sit at a costly table, [open not thy mouth wide vpon it, and say not, Behold much meate.]

13 Remember that an euill eye is a sawe, and what thing created is worse then a wicked eye? for it weepeth for eury cause.

14 Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke eury thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leauethou off first for natures sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

Chap 37. 19.

19 How little is sufficient for a man well taught? & thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnslatiable man.

21 If thou halt been forced to eate, arise, goe forth, vomit, and then take thy rest [so thou shalt bring no sicknesse vnto thy body.]

22 My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quiet, so shall there no sicknesse come vnto thee.

Prout 22. 9.
Liberalitie.

23 Who so is liberal in his meate, men shall bless him: and the testimonie of his honesty shall be believed.

24 But against him that is a niggard in his meate, the whole citee shall murmur: the testimonies of his niggardnesse shall be sure.

Math 13. 2. 8.

25 Shew not thy valiantnesse in wine: for wine hath destroyed many.

26 The sonne proueth the edge in the tem-

pering: so doeth wine the hearts of the proud by drunkennesse.

27 Wine soberly drunken is profitable for the life of man: what is his lie that is ouercome with wine?

* Psal. 104. 19
Prout 31. 4, 5, 6, 7.

28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the mind.

29 But wine drunken with excess, maketh bitterness of minde with brawlings and foldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

* Chap. 10. 1.

C H A P. XXXII.

1 An exhortation to modestie. 5 Let the euill speake. 14 To giue thanks after the supper. 15 Of the seare, faim, and confidence in God.

If thou be made the master of the feast, [lift not thy selfe vp, but be among them, as one of the rest:] take diligent care for them, and so fit down.

Humblekenne.

2 And when thou hast done all thy duty, sit downe, that thou mayest be merry with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musick.

4 Powere not out words where there is no audience, [and the word not forth wisdom out of time.]

* Eccles. 2. 7.
Chap 20. 7.

5 The consent of musicians at a banquet, is as a signet of concord: let it in gold.

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musick in a pleasant banquet.

7 [Giue care and bee still, and for thy good behauiour thou shalt be loved.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art wise asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

* Job 32. 4.

11 Before the thunder goeth lightning, and before a shamefall man goeth his fauour.

12 Stand vp be times, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, for that thou do none euill, or vse proud words.

14 But about all things giue thanks vnto him that hath made thee: & replenished thee with his goods.

15 Who so feareth the Lord, will receive his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite will be offended therat.

17 They feare the Lord that find that which is righteous, and that kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduise-ment: so shall it no repent thee after the deede.

21 Go not in the way where thou maiest fall, nor where

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.
 23 And beware of thine owne children, [and take heed of them that be thine owne household.]
 24 In euery good worke be of a faithful heart: for this is the keeping of the commandements.
 25 Who so beleuech in || the Lord, keepech the Commandements: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliverance of him that feareth God. 2 The sentence of the wife. 3 Man in the hand of God, as the clay in the hand of the potter. 23 Of such seruants.

There shall no euill come vnto him that || feareth the Lord: but when he is in temptation, he will deliuer him againe.

- 2 A wife man hateth not the Law: but he that is an hypocrite therein, is as a ship in a storme.
- 3 A man of vnderstanding walkech faithfully in the Law, and the Law is faithfull vnto him.
- 4 As the question is made, prepare the answer, and so shalt thou be heard: bee sure of the matter, and so answer.
- 5 The heart of the * foolish is like a cart-wheele: and his thoughts are like a rolling axle tree.
- 6 As a wilde harte neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.
- 7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?
- 8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.
- 9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.
 11 Some of them hath he blessed & exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.
 12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 Against euill is good, and against death is life: for the godly against the sinner, and the vngodly against the faithfull.

14 So in all thy workes of the most hie thou mayest see that there are euer two, one against another

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine-press, like a grape gatherer.

16 Behold, how I haue not laboured onely for myselfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne & wife, thy brother and friend power ouer thee, while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intereste for the same againe.

19 * As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.
 22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.
 23 ¶ The fodder, the whip, and the burden be long vnto the asse: and wear, correction, & worke vnto thy seruant.
 24 If thou let thy seruant to labour, thou shalt find rest: but if thou let him bee idle, hee shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour that he goe not idle: for idleness bringeth much euill.

27 Set him to work, for thy belongeth vnto him: if he be not obedient, || put on more heauie fetters.

28 Eue be not excelliue toward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne sonne: for in blood hast thou gotten him. If thou haue a seruant, increate him as thy brother: for thou hast neede of him, as of thy selfe. If thou entreate him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

1 Of dreames. 2 The praise of them that feare God. 3 The offence of the wicked. 4 The bread of the weare. 27 God doeth not allow the workes of an vnfaithfull man.

The hope of a foolish man is vaine and false, and it reames make fooles, to haue wings
 2 Who so regardeth dreames is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearing of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, & a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilld without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge haue he that is not tried?]

9 A man that is instructed vnderstandeth much, & he that hath good experience, can take of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 Whel I wandred to & fro, I saw many things, & mine vnderstanding is greater then I can expresse.

12 I was of times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can be their help.

14 Who so || feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He stretch vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

[Or, the Law.]

[The feare of God.]

* Chap. 21. 16.

* Gen. 1. 27. and 2. 7.

* Jsa. 45. 9. rom. 9. 20. 21.

* Chap. 24. 39.

[How slauers were ordered in the old time. Chap. 7. 20.]

[Dreames.]

[The feare of the Lord.]

* Psal. 33. 18. * Psal. 91. 4. 7.

* Pro. 3. 17.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is thers only that patiently abide him in the way of truth and righteousness.]

20 The most High doeth not allow the || offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifices.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth his food before the fathers eyes.

22 The bread of the needfull is the life of the poore, he y defraudeth him thereof, is a murderer, 23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 ¶ Hee that watheth himselfe because of a dead body, and toucheth it againe, what auaieth his wathing?

27 * So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

C H A P. XXXV.

1 Of the true sacrifices. 2 The prayer of the fatherlesse, and the widow, and him that humblye binueth.

W H o so keepeth the Law, bringeth * offerings enow: he that holdeth fast the commandements, || offereth an offering of saluation.

2 He that is thankfull to them that haue well deserued, offereth fine flour: * and he that giueth almes, sacrificeth praise.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appare emptie before the Lord.

5 For all these things are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, * and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hand is able giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 * Diminish nothing of thine offering: for he will not receive it, and abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth no mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse nor the widow, when the powreth out her prayer

15 Doth not the teares run downe the widowes cheek? & her cry is against him y causeth them: [for from her cheekes do they go vp vnto heauen, & the Lord which heareth them, doth accept them]

16 Hee that serueth the Lord, shall be accepted

with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth throw the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not slacke, nor the Almighty will tary long from the, till he hath smitten in vnder the loynes of the vnmerciful, and aunged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuites, till hee haue iudged the cause of his people and comforted them with his mercy.

19 Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought,

C H A P. XXXVI.

1 A prayer to God in the person of all faithfull men, against those persecutors Church. 2 The prayer of a good woman.

H Aue mercy vpon vs, O Lorde God of all things, and behold vs, and [shew vs the light of thy mercies.]

2 And fend thy feare || among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but only thou, O lord

6 Renew the signes and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes,

7 Raile vp thine indignation, & powre out wrath: take away the aduersary, and smite the enimie.

8 Make the time short: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of thy fire consume them that escape, & let them perish that oppresse the people

10 Save in sunder the heads of the princes that be our enemies, & say, There is none other but we.

11 || Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes] and inherite thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whome thou hast likened to a first borne sonne.

13 Oh be mercifull vnto Ierusalem the city of the Sanctuary, the city of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and shew thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, & raise vp the prophesies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to § * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousness,] that all they which dwell vpon the earth may know that thou art the Lord the eternal God.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throat tasteth venison, so doth a wise minde discern ealfe words.

1 The offerings of the wicked and their prayes, * Psom. 158.

1 Dnt. 34. 14, 15. ch. 27. 20.

2 Num. 19. 11, 12.

2 2. Cor. 2. 20, 21, 23.

1 Sam. 15. 22. etc. 7. 3, 5, 6, 7. True sacrifices.

1 Psal. 4. 18.

1 Exod. 23. 15 and 34. 0. dnt. 16. 16.

1 Gen. 4. 4, 5.

1 2. Cor. 9. 7.

1 Job. 4. 6.

1 Zenit. 20. 21, 22. deut. 15. 21.

1 Deut. 1. 17. 2. cbr. 19. 7. iob. 14. 19. iud. 6. 7. act. 10. 14 rom. 2. 11. gal. 6. 6. eph. 1. 9. col. 3. 25. 1. pet. 1. 17.

Against the wicked.

1 Ier. 10. 25.

1 A prayer for the people.

1 Exod. 4. 22.

1 Numb. 6. 23.

20 A froward heart bringeth grief, but a man of experience will resist it.

21 A woman is apt to receive euery man: yet is one daughter better then another.

22 The beautie of a woman chereeth the face, and a man loueth nothing better.

23 If there be in her tongue gentleness, meeknesse, and wholsometalke, then is not her husband like other men.

24 He that hath || gotten a [vertuous] woman, hath begun to get a possession: for she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway ready and wandereth from towne to towne? and likewise him, that hath no rest, and ludgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellors. 12 To keepe his company thus heere God.

Euery friend saith, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

7 Seeke || no counsell at him of whom thou art suspected, and discloose not thy counsell vnto such as hate thee.

8 * Euery counsellor praiseth his own counsel: but there is some that counselleth for himselfe.

9 Beware of the counsellor, & be aduisid afore || whereto thou wilt vie him: for hee will counsell for himselfe: lest he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of him that hath no iustice,] nor of a woman touching her of whom she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the tale, nor of an enuious man touching thankfulness, nor of the vnmercifull touching kindness, [nor of an vnhonest man of honestie,] nor of the slothfull for any labour, nor of a hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whom thou knowest to keepe the Commandements of the Lord, whose minde is according to thy minde, and is sorry for thee when thou stumblest.

13 Take counsell of thine own heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shew more then leuen watchmen that sit aboute in an high towre.

15 And aboute all this pray to the most High

that he will direct thy way in truth.

16 Let reason goe before euery enterprife, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea he is destitute of all || food.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wife man instructeth his people, and the fruits of his wisdom faile not.

23 A wife man shall be plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wife man shall obtaine credit among his people, and his name shall be perpetual.

26 My sonne, prouethe soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not || gredie in all delights, and be not too hasty vpon all meates.

29 * For excess of meates bringeth sickness, and gluttony commeth into cholericke diseases.

30 By surfeit many haue perished: but hee that || dieteth himselfe, prolongeth life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To lury the dead. 24 The wisdom of him that is learned.

Honour the || Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receive gifts of the king.

3 The knowledge of the Physician listeth vp his head, and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines of the earth, and he that is wise will not abhorre them.

5 * Was not the water made sweet with wood, that men might know the vertue thereof?

6 So hee hath giuen men knowledge, that he might be glorified in his wondrous works.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confession, and yet he cannot finish his owne works: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, feile not in thy sickness, but * pray vnto the Lord, and he will make thee whole.

10 Lesue off from sinne, and order thine hands aright, and cleane thine heart from all wickednesse.

11 Offer sweet incense, and fine flour for a remembrance: make the offering fat, for thou art not the || first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast need of him.

13 The house may come, that their enterprises may haue good success.

14 For they also shall pray vnto the Lord, that he

¶ The praise of a good woman.

¶ Of friendship.

* Chap. 6. 12.

¶ Of whom wee should take counsell.

* Chap. 8. 19. and 9. 16.

¶ Or, what is need to be had.

¶ Or, wisdom.

¶ Of temperance.

* Chap. 31. 19. 20.

¶ Or, taketh heed.

¶ Of Physicians, and Physicke.

* Exod. 15. 25.

* Isa. 38. 25.

¶ God bestoweth first his benefits, and we must render a portion thereof to such vnto as he appointeth.

he would prosper that, which is given for ease, and their physick for the prolonging of life.

15 Heethat sinneth before his Maker, let him fall into the hands of the Physician.

16 My ionne, * powre thout teares ouer the dead, || and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his bodie according to || his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, & be earnest in mourning, & v lamentation, as he is worthy, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember the iudgement: thine also shalt be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing his dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the good, and in driving oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter and workmaster that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue them selues to counterfeite iugerie, & watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doth his diligence to labour the yron: the vapour of the fire drieth his flesh, and hee must fight with the heate of the furnace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his mind to make vp his worke: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth his wheele about with his feet: he is careful away at his worke, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feet he tempereth the hardnesse thereof: his heart ingineth how to couer it with leade, and his diligence is to cleane the ouen.

31 All these hope in their hands, and euery one bestoweth his wisdom in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meet for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation,

C H A P. XXXIX.

1 A wife may. 16 The workes of God. 24 Vnto the good, good things profit, but vnto the euill men good things are euill.

Hee onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the || wisdom of all the ancient, and exerciseth himselfe in the prophecies.

2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 Hee hath scru among great men, and appeare before the prince: he shall trauaile thorow strange countreys: for he hath tried the good and the euill among men.

5 Hee will giue his heart to reforme early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 || He shall direct his counsel and knowledge: || shall be meditate in his secrets.

8 Hee shall show forth his science and learning, and reioyce in the Law and covenent of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and hee will.

11 Though hee be dead, he shall leaue a greater fame then a thousand: and if hee liue still, hee shall get the fame.

12 Yet will I speake of mee things: for I am full as the moone.

13 Hee ken vnto mee, ye holy children, and bring forth fruit, as the rose that is planted by the brookes of the field,

14 And in eu a sweet smell as || incense, and bring forth flowres as the lillie: giue a smell & sing a song of praise: blese the Lord in all his works.

15 Giue honour vnto his Name, & shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this maner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at any time convenient they shall all see fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues,

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue,

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeh from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moisten the earth like a flood.

23 As he hath turned the water into saltnesse, so shall the heathen feele his wrath.

¶ Chap. 22. 11.
¶ Of mourning.

¶ Or, the cōfession.

¶ From. 15. 13.
¶ and 17. 22.

¶ 3. Sam. 12. 20.

¶ Of true wisdom.

¶ Or, the Law.

¶ Chap. 44. 15.

¶ Or, Zibnani.

¶ Gen. 1. 31.
¶ Mar. 7. 37.

24 As his wayes are plaine and right vnto the iust, so are they humbling blocks vnto the wicked
25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 ¶ The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance which in their rigour lay on themselves: in the time of destruction they shew fourth their power, and accomplish the wrath of him that made the.

29 ¶ Fire and haire, and famine, and death: all these are created for vengeance.

30 The teeth of wilde bestes, and the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commaundements: and when need is, they shall be ready vpon earth: and when their houte is come, they shall not ouerpasse the commaundment.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 ¶ All the works of the Lord are good, & he giueth euery one in due season, and when need is?

34 So that a man need not to say, This is worse then that: for in due season they are all worthy praise.

25 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

Many miseries in mans life. 24 Of the blessing of the righteous and prospering of the feare of God.

CREAT || trauell is created for all men, and an heauy yoke vpon the sons of Adam from the day that they goe out of their mothers wombe, till the day y they returne to the mother of all things.

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon y glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Vnraish and enuie, trouble and vniquietnesse, and feare of death, and rigor, and strife, and in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watch-tower in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is stille, he awaketh, and maruelleth that the feate was nothing.

8 Such things come vnto all flesh, both man and best, but seven fold to the vngodly.

9 Moreouer, ¶ death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes come the flood also.

11 ¶ All things that are of the earth, shall turne to earth againe: and they that are of the waters, shall turne into the sea.

12 ¶ All bribes, and vnrighteousnesse, shall be put away: but the faithfulness shall endure for euer.

13 The substance of the vngodly shall be dried

vp like a riuer, and they shall make a found like a great thunder in the raine.

14 When hee openeth his hand, hee reioy ceth: but all the transgressions shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vnicleari ootes are as vpon the high rockes.

16 Their tender stalks by what water soeuer it be or water banke, it shall be spoiled vp before all other herbes.

17 ¶ Friendlinesse is as a most plentifull garden of pleasure, and mercy endureth for euer.

18 ¶ To labour and to be content with that a man hath, is a sweete life: but hee that findeth a treasure is aboute then both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musick reioy ceth the heart: but the loue of wisdom is aboue them both.

21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth labour and beautie: but a greene seede time is rather then them both.

23 A friend and companion come together at opportunity: but aboute them both is a wile with her husband.

24 Friends & helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the freete: but counsell is esteemed aboue them both.

26 Riches & strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in y feare of the Lord, & it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My soule, lead not a beggars life, for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meat: but a wise man and well nurtured, will be wath reioy.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Gods name and fame. 14 An exhortation to giue heed vnto wisdom. 16 Of what things a man ought to be affirmed.

O || Death, how better is the remembrance of thee to a man that liueth a rest in his possessions, vnto the man that hath nothing: or worse him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue more.

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death remember them that haue bin before thee: & that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou be against the pleasure of the most High? whether it be tenue or an hundred, or a thousand yeeres, there is no defence for life against the gaue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

¶ Chap. 29, 30.

¶ Gen. 1, 3, 4.

¶ Gen. 1, 3, 4.

¶ The miseries of mans life.

¶ Chap. 39, 29, 30.

¶ Gen. 7, 11.

¶ Gen. 3, 19.

¶ Chap. 4, 10.

¶ Eccles. 1, 7.

¶ Faithfulness.

¶ Phil. 4, 12.

¶ 1, 10, 6, 6.

¶ Of death.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 All that is of the earth, shall turne to earth againe: so the vngodly god for the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth euer.

14 My children, keepe wisdom in peace: * for wisdom that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in althings to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authoritie:

18 Of silence before the Kinge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the truth of God and his covenant, and to leane with thine elbowes vpon the bread, or to be reposed for giuing or taking,

20 And of silence vnto them that talke thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to sollicite any mans maid, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraide when thou giest any thing, or to report a matter that thou hast heard, or to reucale secret words.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things: yea, then the secrets of thine heart.

Of these things bee not thou ashamed, neither haue regard to offend for any person: 2 Of the Lawe of the most High and his covenant, and of judgement to iustifie the godly:

3 Of the cause of thy compaign, and of strangers: or of distributing thy heritage among friends:

4 To be diligent to keepe true ballance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vniue, and the aged that conend against the young: thus shalt thou be well instructed, and approoued of all men liuing.

9 The daughter shall maketh the father to watch secretly, and the carellesse that hee hath

for her, take away his sleepe in the youth, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated:

10 In her virginity, lest she should be defiled, or gotten with childe in her fathers house, and when she is with her husband, lest she mischaue herself & when she is married, lest she continue fruitfull.

11 If thy daughter be vnshamefast, keepe her straightly, lest thee cause thine enemies to laugh thee to scorn, and make thee a common talke in the cite, and defame thee among the people, and bring thee to publike shame.

12 Behold not euery bodies beauty, and company not among women.

13 For as the moth commeth out of garments: so doth wickednesse of the woman.

14 The wickednes of a man is better then the goodintreatie of a woman, to wit, of a woman that is in shame and reproch.

15 I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saints should declare all his wonderous workes, which the almighty Lord hath stablished to confirme all things by his maiestie?

18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 Hee declareth the things that are past, and for to come, and discouereth the pathes of things that are secret.

20 No thought may escape him, neither may any word be hid from him.

21 Hee hath garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: hee hath need of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparks of fire!

23 They liue all, and endure for euer: and whensoever need is they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one shall commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

The his ornament shall the cleare firmament, the beauty of the heauen so glorious to behold,

2 The Sunne also a marvellous instrument when it appeareth, declareth, at his going out, the worke of the most High.

3 At noone it burneth the country, and who may abide for the heate thereof?

4 The Sunne burneth the mountains three times more then hee that keepeth a furnace with continuall heat: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 The moone also hath her mede to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

7 The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

8 Chap. 40. 11.

A good name. Chap. 20. 29.

Of shamefastnes.

87. 14. 6.

In what things we ought not to be ashamed.

8 Or in a secret watch to the father.

8 Chap. 26. 10.

8 Chap. 23. 22.

Gen. 3. 6.

Job 41. 4. Job 29. 19.

1 Or shall be hid.

The wonderfull workes of God.

Gen. 1. 14.

Exo. 13. 2.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the besutic of heauen are the glorious starrs, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one, they continue in their order, and faile not in their watch.

11 ¶ * Looke vpon the raine bowe, and praise him that made it: very beautiful is it in the brightnesse thereof.

12 ¶ It compasseth the heauen about with a glorious circle, and the bands of the most High haue bended it.

13 ¶ Through his commandement he maketh the snow to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailefenes.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beareth the earth: so doeth the storme of the North: the whirlwind also, as birds that flie, scattereth the snow, and the falling downe thereof, is as the grasshoppers that light downe.

18 The eye maueileth at the beautie of the whitenesse thereof, and the heart is: stonished at the raue of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an eye is frozen of the water, it abideth vpon all the gatheringes together of water, and cloveth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the wilderness, & destreyeth that which is Greene like fire.

22 The remedie of all these is when a cloude cometh hastily, and when a dew cometh vpon the hear, it refretheth it.

23 [By his word he filleth the winde] by his counsell hee appeareth the deepe, and planteth ylands therein.

24 They that faile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we maueile thereat.

25 For these strange and wonderous works, diuers manner of beaulties, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is above all his works.

29 The Lord is terrible, and very great, and maueilous is his power.

30 Praise the Lord, and magnifie him as much as yee can, yet doeth hee faire exceed: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 ¶ Who hath seene him, that hee might tell vs? and who can magnifie him as he is?

32 For there are hid yet greater things then these be, and we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

C H A P. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

1 The Lord hath gotten great glory by them, and that through his great power from the beginning.

2 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies,

3 ¶ They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

4 They inuented the melodie of musicke, and expounded the verses that were written.

5 They were rich and mightie in power, and liued quietly at home.

6 All these were honorable men in their generations, and were well reported of in their times.

7 Here are of them that haue left a name behinde them, so that their praise shalbe spoken of.

8 There are some also which haue no memoriall, and are perished as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

9 But the former were mercifull men, whose righteousness hath not bene forgotten.

10 For whose posterity a good inheritance is reserved, & their seed is contained in the couenant.

11 Their stocke is contained in the couenant, and their posterity after them.

12 Their seed shall remaine for euer, and their praise shall neuer be taken away.

13 Their bodies are buried in peace, but their name liueth for euer more.

14 The people speake of their wisdom, and the Congregation talke of their praise.

15 ¶ Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

16 ¶ Noe was found perfect, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

17 An euerlasting couenant was made with him, that all flesh should perish no more by the flood.

18 ¶ Abraham was a great father of many people: in glory was there none like vnto him.

19 He kept the Law of the most High, and was in couenant with him, and he set the couenant in his flesh, and in tentation he was found faithfull.

20 Therefore he assured him by an oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust of the earth, and exalt his seed as the starrs, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.

21 ¶ With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men and the couenant.

22 And caused it to rest vpon the head of Isaac, & made himselfe known by his blessings, and gaue him an heritage, and diuided his portions, and parted them among the twelue tribes.

23 And he brought out of him a mercifull man, which found sauour in the sight of all flesh.

C H A P. XLV.

The praise of Moyses, Aaron and Phinees.

And Moyses, the beloved of God and men, through kee fourth, whose remembrance is blessed.

* Gen. 9. 13, 14.

* J. 4. 10, 12.

* Exod. 18. 35.

* Gen. 7. 22.

* Chap. 39. 10.

* Enoch.
* Gen. 5. 24.
Iobr. 12. 5.* Noe.
* Gen. 6. 9 and 7. 1.
Iobr. 12. 7.* Gen. 9. 11.
I Abraham.
* Gen. 12. 3 and 15.
5 and 17. 4.* Gen. 21. 4.
* Gen. 22. 16, 17, 18
24, 25, 28.* Gen. 26. 7, 33.
I Isaac.Iacob.
* Gen. 27. 28.
and 28. 1.* Gen. 28. 14.
I Ioseph.* Moyses.
* Exod. 11. 3.
after 7. 22.

* Psal. 96. 4.

* Psal. 106. 3.
20. 118.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes he cauted the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commendements for his people, and shewed him his glory.

4 * Hee sanctified him with faithfulnessse, and meekenesse, and chose him out of all men.

5 Hee caused him to be rehis voice, & brought him into the darke cloud, & there he gaue him the commandements before his face, euen the law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

6 Hee exalted || Aaron an holy man like vnto him, euen * his brother of the tribe of Leui.

7 An euertlasting couenant made he with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicke, and an ephod.

9 He compassed him about with bells of gold, and with many bells round about, * that when hee went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kinds of works, and with a breastplate of iudgement, and with the || signes of truth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

15 * Moyses filled his hands, and anointed him with holy oyle, this was appointed vnto him by an euertlasting couenant, and to his seed for long as the heauens should remaine, that he should minister before him, & also to execute the office of the Priesthood, and bless his people in his Name.

16 Before all men hearing the Lord chose him, that hee should present offerings before him, and a sweet sduour for a remembrance to make reconciliation for his people.

17 * Hee gaue him also his commandements, and an horine according to the lawes appointed, that hee should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 * Strangers stood vp against him, and enuied him in the wilderness, euen the men that tooke Dathans and Abiram part, and the company of Core in furie and rage.

19 This the Lord saw, & it displeas'd him, and in his wrathful indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of

the first borne vnto him: vnto him specially hee appointed bread in abundance,

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Elfe had hee none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance

23 The third in glory is || * Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a Couenant of peace made with him, that he should bee the chiefe of the Sanctuary of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his son of the tribe of Iuda: so the heritage of Aaron should be to the onely son of his sonne, and to his seed. God giue vs wisdom in our heart, to iudge his people in righteousnesse, that the good things that they haue be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

Iesus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name was a great Sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to let Israel in their inheritance.

2 * What glory g'ate hee, when hee lift vp his hand, and drew out his sword against the cities?

3 Who was there before him, like to him? for hee fought the battels of the Lord.

4 * Stood not the sunne still by his meanes, and one day was as long as two?

5 Hee called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the hailestones and with mighty power

6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron he destroyed the aduersaries, that they might know his weapons, and that hee fought || in the sight of the Lord: for hee || followed the Almighty.

7 * In the time of Moyses also hee did good worke: hee and || Caleb the son of Iephunne stood against the enemy, and withheld the people from sinne, and appeas'd the wicked murmuring.

8 * And of sixe hundred thousand peole of foot, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and hony.

9 * The Lord gaue strength also vnto Caleb, which remaine with him vnto his olde age, so that he went vp into the high place: of the land, and his seed obtained it for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

13 || Samuel the Prophet of the Lord, beloved of his Lord, * ordeined Kings, and anointed the Princes

* Exod. 6. 7, 8, 9. chapters.

* Numb. 12. 3.

* Exod. 19. 7.

* Aaron. 2. 24. 4. 18.

* Exod. 28. 35.

* Prim and Thum. min.

* Exod. 8. 28.

* Deut. 17. 10. and 15. 1.

* Num. 16. 1, 2.

* Num. 17. 8.

* Deut. 12. 12, 13 and 18. 1.

Phinees. * Num. 25. 11, 12. * Num. 2. 24.

Iosue. * Num. 27. 18. Deut. 34. 9. Iosue. 1. 2. and 12. 7.

Iosue 8. 1, 2.

* Iosue. 10. 12, 13, 14.

* Iosue. 10. 12.

Or. 1. bat the Lord. Or. 2. weath battell. Or. 3. weath the night men.

* Num. 14. 6. * Iosue. 2. 55, 56. * Caleb.

* Num. 26. 65. * Iosue. 1. 3, 5, 6.

* Iosue. 14. 12.

Iudges.

* Chap. 49. 10.

Samuel. 1. 1. Sam. 10. 1. and 16. 13.

princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto iacob.

15 This Prophet was approued for his faithfullnes and he was knowen faithfull in his wordes and visions.

* 1. Sam. 7. 9, 10, 11

16 * He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 * And the Lord thundred from heauen, and made his voyce to be heard with a great noise.

18 So hee discomfited the princes of the Tyrrians, and all the rulers of the Philistims,

* 1. Sam. 12. 3.

19 * And before his long sleepe he made protestation in the sight of the Lord, and his anointed, and hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

* 1. Sam. 28. 18, 19

20 * After his sleepe also hee told of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praye of Nathan, D. David and Salomon.

INathan.
* 2. Sam. 12. 1.

APier him tole vp || * Nathan to prophesie in the time of David.

DAuid.

2 For as the fat is taken away from the peace offering, so was || David chosen out of the children of Israel.

* 1. Sam. 17. 34.

3 * He plaied with the Lyons as with kids, and with beeres as with lambes.

* 1. Sam. 17. 49, 50, 51

4 * Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when hee lit vp his hand with the stone in the sling, to beate downe the pride of Goliath?

5 For hee called vpon the most high Lord which gaue him strength in his right hand, to slay that mightie warrior, and that hee might let vp the borne of his people againe.

* 1. Sam. 18. 7.
Or, shee people.
Or, with lifting of the Lord.
* 2. Sam. 5. 7

6 * So || hee gaue him the praise of ten thousand, and honoured him with great praises, and gaue him a crowne of glory.

7 * For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their borne in sinne vnto this day.

8 In all his workes hee praised the holy One, and the most high with honourable wordes, and with his whole heart hee sang songs, and loued him that made him.

* 1. Chron. 16. 4.

9 * Hee set fingers also before the altar, and according to their time hee made sweete songs, that they might praise God daily with their organs.

10 He ordained to keepe the feasts dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

* 2. Sam. 12. 13.

11 * The Lord tooke away his sinnes, and exalted his borne for euer: he gaue him the covenant of the kingdom, & the throne of glory in Israel.

12 Alter him rose vp a wife sunne, whoby him dwelt in a large possession.

Salomon.
* 1. King 4. 21, 24

13 || Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, hat hee might uilde an house in his Name, and prepare the Sanctuary for euer.

* 1. King 4. 29, 30

14 * How wise was he in his youth, and wast filled with vnderstanding as with a flood!

15 Thy mind couered the whole earth, & hath filled it with graine and Iarke sentences.

16 Thy Name was abroad in the yles, and for thy peace thou wast beloved.

* 1. King 4. 31, 32

17 * The countreys maruelled at thee for thy

songes, and proverbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much filver as itad.

* 1. King. 10. 17.

19 * Thou didest bow thy loynes to women, and wast ouercome by thy body.

* 1. King 11. 1.

20 Thou didst flatter in honour, and hast desired thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrow for thy folly.

* 1. King. 11. 15, 16, 17.

21 * So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

* 2. Sam. 7. 15

22 * Neuer the while, the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolsh the puissance of his elect: nor tooke away the seede of him that loued him, but he left a remnant vnto iacob, and a roote of him vnto David.

23 Thus rested Salomon with his fathers, and of his seede hee left behind him || Roboam, euen || the foolishnes of the people, and one that had no vncie standing, * who turned away the people through his counsell, and || Ieroboam the sonne of Nabat, which caused Israel to sinne, & strewed Ephraim the way to sinne:

Roboam.
Or, a most euident foole.
* 1. King. 12. 10, 11, 13, 14.
Ieroboam.
* 1. King. 12. 28, 30

24 So that their sinnes were so much increased, that they were driuen out of their land.

25 For they fought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praye of Elias, Eliseus, Elisha, and Isest

Then stood vp || * Elias the Prophet as a fire, and his word burnt like a lampe.

Elias.
* 1. King. 17. 8

2 He brought a famine vpon them, and by his zeale diminished them: [for thy might not away with the commandment of the Lord.]

3 By the word of the Lord hee shut the heauen, * & three times brought hee the fire from heauen.

* 1. King. 18. 38.
and 2. King. 1. 10, 12.

4 O Elias, how honorable art thou by thy wonderful deeds! who may make his best to like thee.

* 1. King 17. 31, 32, 33

5 * Which hath raised vp the dead from death, and by the word of the most high out of the graue:

6 Which hath brought Kings vnto destruction, and the honourable from their seate:

7 Which heardst the rebuke of the Lord in Sinai, * & in Horeb the iudgement of the vengeance:

* 2. King. 19. 15.
* 1. King. 16. 19, 17

8 * Which didst anoint kings that they might || receive grace, and Prophets to be thy successors:

|| The wickednesse of Achab and Iezabel.

9 * Which wast taken vp in a whirlwinde of fire, and in a charet of fierie horses:

* 2. King 2. 11.
* Malac. 4. 5.

10 Which wast appointed * to reprocue in due season, & to pacifie the wrath of the Lords iudgement befoere it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of iacob.

11 Blessed were they that saw thee, and slept in loue for we shall liue.

12 * When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not named for any prince, neither could any bring him into subjection.

* 2. King. 2. 11, 15.
Eliseus.

13 Nothing could ouercome him, * and after his death his bodye obphesied.

* 2. King 13. 21.

14 Hee did worder in his life, and in death were his workes maruelous.

15 For all this the people repented not, neither depented they from their sinnes: * till they were carried away prisoners into their land, and were carried throug h all the earth: so that there remained but a very fewe people with the prince vnto the house of David.

* 2. King. 18. 11, 12.

16 Howbeit some of them did right, and some heaped vp finnes.

17 ¶ Ezekias made his city strong & conueied water into the mids thereof: he digged thorow the rocke with yron, and made fountaines or waters.

18 * In his time came Sennacherib vp and sent Rabfaces, and lit vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they forwoode like a woman in trauell.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the Holy One heard them out of heauen.

21 [He thought no more vpon their finnes nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * Hee smote the hostes of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained iustly in the wayes of Dauid his father, as ¶ Esai the great Prophet, and faithfull in his vision had commanded him.

24 * In his time the Sunne went backward, and he lengthened the Kings life.

25 Hee is by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorrowfull in Sion.

26 Hee shewed what should come to passe for euer, and seuereth chapters or euer they came to passe.

CHAP. XLIX.

Of Iosias, Esaias, Dauid, Ieremie, & Zecharias, Zorobabel, Iesus, Neemias, Enoch, Joseph, Sem an I Sibb.

THe remembrance of ¶ Iosias is like the composition of the perfume, that is made by the art of the Apothecary, it is sweete as honie in all monthes, and as musike at a banquet of wine.

1 He behaued himselfe vprightly in the reformation of the people, and took away all abominations of iniquitie.

2 He directed his heart vnto the Lord, and in the time of the vngodly he established religion.

3 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forooke the Law of the most High, and failed.

4 Therefore he gaue their ¶ horne vnto other, and their honour to a strange nation.

5 Hee burnt the elect cite of the Sanctuary, and destroyed the streetes thereof according to the ¶ prophesie of ¶ Ieremias.

6 For they ¶ increased him euil, which neuertheless was a Prophet, ¶ sanctified from his mothers wombe, that he might roote out and afflicke, and destroy, and that he might also build vp, and plant.

7 ¶ Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

8 ¶ For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

9 ¶ And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

10 ¶ How shal we praise ¶ Zorobabel, which was as a ring on the right hand!

11 So was ¶ Iesus also the sonne of Iosue: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euermlasting worship.

12 ¶ And among ¶ elect was ¶ Neemias, whole

renowne is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our house,

13 ¶ But vpon the earth was no man created like ¶ Enoch: for he was taken vp from the earth.

14 Neither was there a like man vnto ¶ Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

15 ¶ Sem and ¶ Seth were in great honour among men: and so was ¶ Adam about euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias, 22 An exhortation to praise the Lord. 27 The author of this booke.

Simon ¶ the son of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ¶ Temple,

1 Vnder him was the foundation of the double height laide, and the high walles that compasseth the Temple.

2 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the sea.

3 Hee tooke care for his people that they should not fall, and fortified the city against the siege.

4 How honourable was his conuersation among the people, and when hee came out of the house covered with the vail!

5 Hee was as the morning starre in the mids of a cloud and as the moone when it is full.

6 And as the Sunne shining vpon the Temple of the most Hie, and as the rainbow that is bright in the faire clouds.

7 And as the floure of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

8 As a fire and incense in the censer, and as a vessell of massive gold, set with all manner of precious stones.

9 And as a faire oliue tree that is fruitfull, & as a cypresse tree which groweth vp to the clouds.

10 When hee put on the garments of honor, and was clothed with all beauty, hee went vp to ¶ holy altar, & made the garment of holines honorable.

11 When hee tooke the portions out of the Priestes hands, hee himselfe stood by the heath of the altar, compassed with his brethren round about as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

12 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the congregation of Israel.

13 And that hee might accomplish his ministry vpon the altar, and garnish the offering of the most High and Almighty,

14 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good fauour vnto the most high King of all.

15 Then shoued the sonnes of Aaron, and blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.

16 Then all the people together halted, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most high.

17 The fingers also sang with the voyces, so that the sound was great, and the melodie sweete.

18 And the people prayed vnto the Lord most high

Ezekias.

2 King. 18. 2.

1 King. 18. 13.

2 King. 19. 35.

Isa. 37. 36. 106. 11. 8.

1 Mac. 7. 4.

2 Mac. 8. 19.

Iosias.

2 King. 20. 10. 11.

Isa. 38. 8.

Iosias.

2 King. 22. 1. and

23. 2. 2 Chron. 34. 5.

2 King. 23. 4.

1 Cor. power.

2 King. 25. 9.

Or. 1. 2.

Ieremias.

Iere. 38. 6.

Iere. 1. 5.

Ezechiel.

Ezek. 1. 3. 15.

Ezek. 1. 3. 9. and

38. 11. 16.

2 Cor. 4. 6. 12.

Hag. 2. 24.

Ezek. 3. 2.

Zorobabel.

Ielus.

Zech. 3. 1.

Ezek. 3. 2. Hag. 1. 12.

and 1. 3.

N. 4. 1. 7. 1.

Neemias.

Enoch.

Gen. 5. 24. chap.

4. 16. heb. 11. 5.

Ioseph.

Gen. 47. 44. and

2. 6. and 45. 8.

Sem.

Gen. 3. and

11. 10.

Seth.

Adam.

Simon.

2. Mac. 3. 4.

67. people.

high with prayer before him that is merciful, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfullnesse of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people :

26 They that sit vpon the mountaine of Samaria, the Philistines and the foolish people that dwell in Sicinus.

Or, Sicchem.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein : & he that layeth vp these in his heart, shall be wise.

29 For if he doe these things, he shall be strong in all things; for he setteth his steps in the light of the Lord which giueth wisdom to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. II.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Saviour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserved my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine adueraries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the middes of the fire, that I burned not,

5 And from the bottome of the belly of hell, from an vnclenet tongue, from lying words, from false accusation to the king, and from the slander of an vnrigheteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew nere vnto death: my life was nere to the hell beneath.

7 They compassed me on euery side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and fauelt them out of the hands of the enemies.

Or, nei, post.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue mein the day of my trouble, & in the time of the proud without help.

11 I will praise thy Name continually, and wil sing praise with thanksgiving: and my prayer was heard.

12 Thou fauelt me from destruction, and deliueredst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto far countries, and was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foot walked in the right way, and from my youth vp I sought I after her,

16 I bowed somewhat downe mine eare, and receiued her, and gave me much wisdom:

17 And I profited by her: therefore wil I ascribe the glory vnto him that giveth wisdom.

18 For I am aduised to doe thereafter: I will be ieaalous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine handes on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen mee a tongue for my reward, wherewith I will praise him.

23 Drawe nere vnto mee yee vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things seeing your soules are very thirsty?

25 I opened my mouth and said, Buy her for you without money.

Or, 55. 1.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: she is ready that ye may find her.

27 Behold with your eyes, how that I haue had but little labour, and haue gotten vnto mee much rest.

Chap. 11. 8.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not shamed of his praise.

30 Doe your dutie betimes, and hee will giue you a reward at his time.

B A R U C H.

CHAP. I.

Baruch wrote a booke during the captivity of Babylon, which he reced before Ierusalem and all the people. 10 The Iewes saw the booke with money vnto Ierusalem to their other brethren, so that men that see it should pray for them.

10 These are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Afadaias, the sonne of

Or, Sedecias.



Helcias wrote in at Babylon,

2 In the fifth yee, and in the seventh day of the month, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Ieremias the sonne of Ioachim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt in Babylon by the river || Sud.

Or, Sedecias

5 *When they heard it,* wept, fasted, and made prayers before the Lord.

6 They made a collect on also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, and to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iuda, the tenth day of the month || Siuan, to wit, silver vessels, which Sedecias the sonne of Iosias King of Iuda had made,

Or, Siuan.

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people, and caried them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a || meate offering, and offer vpon the altar of the Lord our God,

Or, Meate, for
Ninhob, which was
the evening and
morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon and vnder the shadow of Baltasar his sonne, that wee may long doo them seruite, and finde fauour in their sight

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day doe the fury of the Lord and his wrath is not turne from vs.)

14 And reade this booke (which we haue sent to you to be read in the Temple of the Lord) vpon the feast daies, and at time conuenient.

Chap. 2.6.

15 Thus shall ye say, * To the Lord our God belongeth the righteousnes, but vnto vs the confision of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem,

16 And o our kings, and to our princes, & to our priests, & to our prophets, and to our fathers,

Dan 9.5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euē vnto this day, we haue bin disobedient vnto the Lord our God, and we haue been negligent to heare his voyce.

Deut. 28.15.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant, at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appereth this day.

21 Neuer thelesse, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs

22 But euery one of vs followed his wicked imagination of his own heart, to serue strange gods, and to do euil in the sight of the Lord our God,

The Iewes confesse that they suffer justly for their sinnes. The true confession of the Christian. 1. The Iewes desire to haue the wrath of God turned from them. 2. Hee promises that he will call, & save the people from captiuitie, and give them a new and euening Testament.

Therefore the Lord our God hath performed this word which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our kings, and against our princes, and against the men of Israel and Iuda,

1 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses,

Deut. 28.33.

2 That some among vs should eat his flesh of his owne son, & sonne the flesh of his owne daughter.

3 Moreover he hath deliuered them to be in subiection to all the King domes that are round about vs, to be as a reproc and detolation among all the people round about where the Lord hath scattered them.

4 Trust they are brought beneath and not above, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1.15.

5 To the Lord our God appereth our righteoufnesse, but vnto vs and to our fathers open shame, as appereth this day.

6 For all the plagues are come vpon vs, which the Lord hath pronounced against vs.

7 Yet haue we not praised before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

8 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which hee hath commanded vs.

9 Yet we haue not hearkened vnto his voyce, to walk in the commandements of the Lord that hee hath giuen vnto vs.

Dan 9.15.

10 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, & an hie arme, & with signes and with wonderes, and with great power, & hast gotten thy selfe a Name, as appereth this day,

11 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

12 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs

13 Heare our praies, O Lord, & our petitions, and deliuer vs for thine own sake, & giue vs fauour in the sight of them which haue led vs away,

14 That all the earth may know that thou art the Lord our God: that thy name is called vpon Israel and vpon thir posterity.

15 Therefore looke downe from thine holy Temple, & do thinke vpon vs: incline thine eare, O Lord, and heare vs.

16 Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, giue vnto the Lord, neither || praie, nor righteousnes.

Deut. 28.15.

16. 69. 15

* Psal. 6. 5. 6. and

115. 7. 18. 16.

* 8. 1. 9.

* Or, glory: nor

praise of righteousnes.

17 But the soule that is vexed for the greatnes of sinne, and he that goeth crookedly and weakly, and the eyes that faile, and the hungry soule will giue thee praie and righteousnes, O Lord.

18 For we doe not require mercy in thy sight, O Lord our God, for the righteousnes of our fathers, or of our kings,

19 But because thou hast sent out thy wrath, & indigna-

† Or, by the hand of
thy servants.
* Ierem. 27. 7.

indignation vpon vs, as thou hast spoken by thy seruants the Prophets saying.

21 * Thus sayth the Lord, Bow downe your shoulders, & serue the king of Babylon: for he shall remaine in the land that I haue vnto your fathers.

22 But it yee will not heare the voyce of the Lord, to serue the king of Babylon.

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the king of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: namely, that the bones of our kings, and the bones of our fathers should be carried out of their places.

25 And loe, they are cast out to the heat of the day, and to the colde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercy.

28 As thou spakest by thy seruant Moyses, in the day when thou didst command him to write thy Law before the children of Israel, saying,

29 * If ye will not obey my voyce, Then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiff necked people: but in the land of their captiuitie they shall remember themselves,

31 And know y I am the Lord their God: then will I giue them an heart to vnderstand, and to feare.

32 And they shall heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting Couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue given them.

CHAP. II.

1 The people continued in their prayer begun for their deliuerance.

2 He praiseth wisdom vnto the people shewing, that shee getteth aduantage vnto them for the despising thereof. 36 One y God was the father of wisdom. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vtterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not bearkened vnto the voyce of thee their God:

wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we coud call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers that sinned before thee.

8 Beloue, we are yet this day in our captiuitie where thou hast scattered vs, to bee a reprob and a curse, and subiect to paymētts, according to all the iniquities of our fathers which are departed from thee Lord their God.

9 O Israel, heare the commandments of life: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange country?

11 And art desiled with the dead? and art connted with them that goe downe to the graues?

12 Thou hast forsaken the fountain of wisdome.

13 For if thou hast walked in the way of God, thou shouldest haue remained safe for euer.

14 Learn where is wisdom, where is strength, where is vnderstanding, that thou mayest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath comē into her treasures?

16 Where are the princes of the heathen, and such as were able to beate vs vpon the earth?

17 They had then pastime with the foules of the heauen, that hoarded vs silver & gold, wherein men trust, and made none end of their getting?

18 For they ycoyned silver, & were so careful of their worke & wholemētion had none end.

19 Are come to nought, & gone downe to hel, and other men are come vp in their steads.

20 Whenthy were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge.

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were far off from that way.

22 It hath not bin heard of in the land of Canaan neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the merchants of Neran, & of Theman, nor the expounders of fables, nor the searchers out of wisdom: haue known the way of wisdom, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hid, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, & so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished thorow their own foolishnes.

29 Who hath gone vp into heauen to take her, and brought her downe from the clouds?

30 Who hath gone out of the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and hee hath found her out wth his vnderstanding: and this same is he which hath prepared the earth for euer more, & hath filled it with fouerfooted beasts.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him wth feare.

34 And the starrs shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulness they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloved.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. III.

The reward of them that keepe the Law, and the punishment of them that despise it. 18 A confessing of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof, the Church. 25 A consolation and comfort of the same.

This is the booke of the Commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take hold of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which are the memorials of Israel.

6 Yee are sold to the nations, nor for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeas'd him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she saw the wrath comming vpon you fro God, she said, Hearken ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer mee a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

13 They would not knowe his righteousness, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousness.

14 Come ye, that dwell about Sion, & cal to remembrance the captiuitie of my sons & daughters, which the euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

16 Which neither reuenceth the aged, nor pity the yong: thele haue caried away the deare beloved of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue I will call vpon the euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the euerlasting, and ioy is come vpon me from the Holy one, because of the mercy which shall quickly come vnto you from our euerlasting Saviour.

23 For I sent you away with weeping & mourning: but with ioy and perpetual gladnesse will God bring you againe vnto me.

24 Like as now y^e neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt fee his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeavour you selues tentimes more to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name will comfort thee.

31 They are miserable that afflicte thee, & such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sons.

33 For as shee reioyc'd at thy decay, and was glad of thy fall, so shall she be sorry for her owne delolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the euerlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East, with the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnesse for the restore of her people, and vnder the figure thereof, the Church.

Dut of thy mourning clothes, O Ierusalem, & thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousness, that commeth from God, and set a crowne vpon thine head of the glory of the euerlasting.

3 For God will declare thy brightnes to euery countrey vnder the heauen.

4 And God will name thee by this name for euer,

uer, The peace of righteouſnes, and the glory of the worſhip of God.

5 Ariſe, O Ieruſalem, and ſtand vp on hie, and looke about thee toward the Eaſt, and behold thy children gathered from the Eaſt vnto the Weſt by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, & the long enduring rocks, and to fill the valles, to make the ground plaine, that Iſrael may walk ſafely vnto the honor of God.

8 The woods and all ſweet ſmelling trees ſhall ouerſhadow Iſrael at the commendement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maiſtie, with the mercy and righteouſneſſe that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias ſent vnto them that were led away captiues into Babylon by theking of the Babylonians. to certifie them of the thing that was commanded him of God.

Becauſe of the ſinnes, that ye haue committed againſt God, ye ſhall be led away captiues vnto Babylon, by Nabuchodonofor, king of the Babylonians.

2 So when ye be come into Babylon, ye ſhall remaine there many yeres, and a long ſeaſon, euen ſeuē generations, and after that will I bring you away peaceably from thence.

3 Now ſhall ye ſee in Babylon gods of ſiluer, and of gold, and of wood, born vpon mens ſhoulders, to cauſe the people to feare.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them & behinde them worſhipping them,

5 But ſay yee in your hearts, O Lord, we muſt worſhip thee.

6 For mine Angel ſhall be with you, and ſhall care for your ſoules.

7 As for their tongue, it is poliſhed by the carpen-ter: & they themſelues are gilted, and laid ouer with ſiluer: yet are they but lies, & cannot ſpeake.

8 And as they take gold for a maide that lo- ueth to be deckt,

9 So make they crownes for the heads of their gods: ſometimes alſo the Priests themſelues con- uey away the gold and ſiluer from their gods, and beſtow it vpon themſelues.

10 Yea, they giue of the ſame vnto the harlots, that are in their houſes: againe, they decke theſe gods of ſiluer, and gods of golde, and of wood with garments like men,

11 Yet cannot they be preferred from ruſt and wormes,

12 Though they haue couered them with clo- thing of purple, and with their faces becauſe of the duſt of the temple, whereof there is much vpon them,

13 One holdeth a ſcepter, as though he were a certaine iudge of the country: yet can hee not ſlay ſuch as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himſelfe from battell, nor from thees: ſo then it is euidēt, that they be no gods.

15 Therefore feare them not: for as a veſſell that a man vſeth, is nothing worth when it is broken,

16 Such are their gods: when they be ſet vp in their temples, their eyes be full of duſt by reaſon of the ſeete of thole that come in:

17 And as the gates are ſhut in round about vpon him that hath offended the king: or as one that ſhould be led to be put to death, to the priests keepe their temples with doores, and with locks, and with barres, leſt their gods ſhould be ſpoiled by robbers.

18 They light vp candles before the: yea, more then for themſelues, whereof they cannot lee one: for they are but as one of the polts of the temple.

19 They confeſſe that euent their hearts are gnawen vpon: but when the things, that creepe out of the earth eate them and their clothes, they feele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, ſwallowes, & birds flie vpon their bodies, and vpon their heads, yea, and the cats alſo.

22 By this yee may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding, the golde that is about them to make them beautifull, except one wipe off the ruſt, they cannot ſhine: neither when they were molten, did they ſeee it.

24 The things wherein is no breath, are bought for a moſt high price.

25 They are borne vpon mens ſhoulders, be- cauſe they haue no feet, whereby they declare vn- to men, that they be nothing worthy: yea, and they that worſhip them, are aſhamed.

26 For if they fall to the ground at any time, they cannot riſe vp againe of themſelues, neither if one ſet them vpright, can they moue of them- ſelues, neither if they be bowed downe, can they make themſelues ſtraight: but they ſet gifts before them, as vnto dead men.

27 As for the things that are offered vnto them their Priests ſell them, and abuſe them: like- wiſe alſo the women lay vp of the ſame: but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe things ye may know that they are no gods: leaſt the not.

29 From whence commeth it then, that they are called gods? becauſe the women bring gifts to the gods of ſiluer, and gold, and wood.

30 And the Priests fit in their temples, hauing their clothes rent, whoſe heads & beards are ſna- uen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the ſeaſt of one that is dead.

32 The priests alſo take away of their gar- ments, and clothes their wiues and children.

33 Whether it be euill that one doth vnto them or good, they are not able to recompence it: they can neither ſet vp a king nor put him downe.

34 In like maner they can neither giue riches, nor mooney: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weake from the mighty,

36 They cannot reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhew no mercy to the widow, nor doe good to the fatherleſſe.

38 Their gods of wood, gold, and ſiluer are as ſtones, that be hewen out of the mountaine, and they

1/16.44.8,9,10.
and 4.6.5,7.
9/16.15.4.
10/16.13.10.

Or, courts.

1/16.46.7.

they that worship them, shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreouer the Caldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling, yet they that vnderstand these things, cannot leaue them: for they also haue no sente.

42 Furthermore, the women girded with coards, sit in the streets, and burne straw.

43 And if one of them be drawn away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatsoeuer is done among the, is lies: how may it the be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman may make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

50 For seeing they be but of wood, and of siluer, and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowne, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preferre fro iniurie, they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselves, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then be thought or said, that they be gods?

56 Moreouer these gods of wood, of gold, and of siluer can neither defend themselves from thees nor robbers.

57 For they that are strongest take away their gold and siluer, and apparel, herewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or elie a profitable vessel in an house, whereby he that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keepe such things safe as therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the stars that shine, when they are sent downe for necessary vices, obey.

60 Likewise also y lightning, when it shineth, it is euident: & the wind blowing in euery country.

61 And when God commaundeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills & woods, it doth that which is commaunded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse nor bl. sse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselves good.

68 So ye may be certified, that by no manner of meanes they are gods: therefore feare them not.

69 For as a scar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is call in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, ye may vnderstand that they be no gods: yea they themselves shall be consumed at the last, and they shall be a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The song of the three holy children, which followeth in the third Chapter of Daniel after this place, They fell downe

bound into the mids of the hote fiery fornae.

CHAP. I.

23 The prayer of Azarias. 45 The cruelty of the King. 48 The flame deuoreth the Caldeans. 49 The Angel of the Lord was in the fornae. 51 The three children praise the Lord, and prouoke all creatures to the same.



And they walked in the middes of the flame, praising God, and magnified the Lord.

25 The Azarias stood vp, & praised on this maner, & opening his mouth y mids of fyre, said

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that

thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certain.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy city of our fathers, thou hast executed true iudgements: for by right and equity hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hast commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

Dr. Branne.

Dr. Gal. 1. 15. 16.

upon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitors, and to an vnrigheteous king, and the most wicked in a l the world.

33 And now wee may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee giue vs not vp for euer, neither breake thy couenant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the flax of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our finnes:

38 So that now wee haue neither Prince nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercy.

39 Neuertheless, in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world,

46 ¶ Now thy kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, & with sagots,

47 So that the flame went out of the furnace fortie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went downe into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the mids of the furnace like a moit hissing winde, so that the fire touched them not at all, neither grieved ner troubled them.

51 Then these three (as out of one mouth) praised & glorified & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted about all things for euer, and blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised about all things, and exalted for euer.

54 Blessed be thou that beheldest the depths, and sittest vpon the Cherubims, and praised about all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of

thy kingdome, and praised about all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised about all things, & glorified for euer.

57 All ye works of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer,

58 O heauens, blese ye the Lord, praise him, and exalt him about all things for euer.

59 O Angels of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer.

60 All ye waters that bee about the heauen, blese ye the Lord: praise him, and exalt him about all things for euer.

61 All ye powers of the Lord, blese ye the Lord: praise him, and exalt him about all things for euer.

62 O sunne and moone, blese ye the Lord: praise him, & exalt him about all things for euer.

63 O stars of heauen, blese ye the Lord: praise him, and exalt him about all things for euer.

64 Euey flower and dew, blese ye the Lord: praise him, & exalt him about all things for euer.

65 All ye windes, blese ye the Lord: praise him, and exalt him about all things for euer.

66 O fire and heate, blese ye the Lord: praise him, and exalt him about all things for euer.

67 O winter and summer, blese ye the Lord: praise him, & exalt him about all things for euer.

68 O dewes and stormes of snow, blese ye the Lord: praise him, and exalt him about all things for euer.

69 O frost and colde, blese ye the Lord: praise him, and exalt him about all things for euer.

70 O yce and snow, blese ye the Lord: praise him, and exalt him about all things for euer.

71 O nights and daies, blese ye the Lord: praise him, and exalt him about all things for euer.

72 O light and darkenesse blese ye the Lord: praise him, & exalt him about all things for euer.

73 O lightnings and clouds blese ye the Lord: praise him, & exalt him about all things for euer.

74 Let the earth blese the Lord: let it praise him, and exalt him about all things for euer.

75 O mountaines, and hills, blese ye the Lord: praise him, & exalt him about all things for euer.

76 All things that grow on the earth, blese ye the Lord: praise him, and exalt him about all things for euer.

77 O fountaines, blese ye the Lord: praise him, and exalt him about all things for euer.

78 O sea and floods, blese ye the Lord: praise him, and exalt him about all things for euer.

79 O whales, and all that moue in the waters, blese ye the Lord: praise him, and exalt him about all things for euer.

80 All ye foules of heauen, blese ye the Lord: praise him, & exalt him about all things for euer.

81 All ye beasts and cattell, blese ye the Lord: praise him, & exalt him about all things for euer.

82 O children of men blese ye the Lord: praise him, and exalt him about all things for euer.

83 Let Israel blese the Lord, praise him, and exalt him, about all things for euer.

84 O Priests of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer.

85 O seruants of the Lord, blese ye the Lord: praise him, and exalt him about all things for euer.

86 O spirits and soules of the righteous, blese ye the Lord: praise him, and exalt him about all things for euer.

* Psal. 148. 4.

[Or, cold.

[Or, frosts.

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him about all things for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him about all things for euer: for he hath deliuered vs from the hel, & faued vs from the hand of death, and deliuered vs out of

the mids of the fornice, and burning flame: euen out of the mids of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy endureth world without end.

THE HISTORY OF **||**SUSANNA, which some ioyned to the end of Daniel, and make it the thirteenth Chapter.

Or, Susanna.

1 The two gouernours are taken with the loss of Susanna. 19 They saie her alone in the garden. 30 They sollicite her to wickednesse. 23 Shee sheweth rather to they God, though it be to the dismay of herselfe. 24 She is accused. 45 Daniel doeth deliuer her. 61 The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim.

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.
3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioachim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These hated Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that shee went in daily and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast down their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they were both wounded with her love, yet durst not one shew another his griefe

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that shee went in, as her maide was, with two maides onely, and thought to wash her selfe in the garden (for it was a hote season)

16 And there was no body there, save the two Elders that had hid themselves, and watched for her.

17 She said to her maides, Bring me oyle & sype, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that shee had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp, and ran vnto her, laying,

20 Behold, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna fighed, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not doo it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voice, and the two Elders cried out againe her.

25 Then ran the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Ioachim her husband, & the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And sayd before the people, Send for Susanna the daughter of Helcias Ioachims wife. And immediately they sent.

30 So shee came with her father and mother, her children and all her kinned.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered): that they might be satisfied with her beauty.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As wee walked in the garden alone, shee came in with two maides, whom shee sent away from her, and shut the garden doores.

37 Then a young man which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for hee was stronger

stronger then wee, and opened the doore, and leaped out.

40 Now when he had taken this woman, wee asked her what young man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly beleued them, as those that were the Elders and Idges of the people: so they condemned her to death.

42 Then Susanna cried out wth a loud voyce, and said, O euerglasting God, that knowest the secrets, and knowest all things before they come to passe,

43 Thou knowest that they haue borne false witness against me, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a young child, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meaneth these words that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders laid vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two asse one iarte from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and laid vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgments,

and hast condemned the innoent, and hast let the guiltie goe free, all cite the Lord saith, * The innoent and righteous shall thou not slay.

54 Now than if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a Ieritike tree.

55 Then said Daniel, Verely thou hast liyed against thine owne || head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So hee put him aside, and commanded to bring the other, and said vnto him, O thou feed of Chanaan, and not of Iuda, beuastie hath deceiued thee, and lust hath subuerted thine heart.

57 The s haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell me, vnder what tree diddest thou take them companying together? Who answered, Vnder a || Prime tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and praised God which laweth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth.)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innoent blood was paid the same day.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with loacim her husband, and all the kindred, that there was no dishonestie found in her.

64 From that dayfoorth was Daniel had in great reputation in the sight of all the people.

65 And king Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

Exed. 23. 7.

Or, h/c.

Or, mistle tree.

Deut. 19. 19. Deut. 19. 5.

THE HISTORIE OF BEL AND THE DRAGON, which is the fourteenth Chapter of Daniel after the Latine.

Now when king Astyages was laid with his fathers, Cyrus the Persian received his kingdome.
 2 And Daniel did eate at the Kings table, and was honoured above all his friends.
 3 Now the Babyonians had an idole, called Bel, and the e were ipeit vpon him every day twelue || great measures of fine flour, and fourte sheepe, and fixe great || pors of wine.
 4 And the king worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the king laid vnto him, Why doest thou worship p El?
 5 Who answered, and said, Because I may not worship idoles made with hands: but the living God, which hath created the heauen & the earth, and hath power vpon all flesh.
 6 Then laid the king vnto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled and said, O King, hee not deceiued i for this is but clay with yn, and brasse without, and did neuer eate any thing.
 8 So the King was wroth, and called for the priests and laid vnto them, If ye tell me not, wth this that eateth vp these expenses, ye shall die.
 9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.
 10 (Now the priests of Bel were threethree and ten besides their wives and children:) and the king went with Daniel into the temple of el.
 11 So Bels priests said, Behold, we will goe out, and set thou the meat there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:
 12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lied vpon vs.
 13 Now they thought themselves iure enough:

¶ Called Arrabs, whereof every one contained somewhat more, then nine gallons, which make in all an hundred and eight gallons at the least.
 ¶ Called Metretes, and every one of these measures contained about ten gallons, which in all make threescore.

for vnder the table they had made a priue entrance, and there they went in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the temple, in the presence of the king alone: then went they out and shut the doore, and sealed it with the kings signet, & so departed.

15 Now in the night came the priests, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, Are the scales whole? Who answered, Yea, O king, they be whole.

18 And as soone as hee had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, & said, Behold now the punishment, & marke wel whole footsteps are these.

20 And the king said, I see the footsteps of men, women, & children: therefore was the king angry,

21 And tooke the priests, with their wiues and children, and they threwed him the priue doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him, and his temple.

23 Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Saiest thou, that this is of brass alfo? loe, he tueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O king, and I will slay this Dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did seeche them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst asunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a Jew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or els wee will destroy thee and thine house.

30 Now when the king saw that they pressed him vpon him, and that necessity constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where hee was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 Now there was in Iury a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the new that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seventh day the king went to beaualte Daniel: and when hee came to the denne, hee looked in, and beheld, Daniel fate in the midst of the Lyons.

41 Then cryed the king with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE OF the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 21 Antiochus taketh the kingdom. 22 Many of the children of Israel make covenant with the Greeks. 23 Antiochus forbiddeth the Jews and Jerusalem out of his dominion. 50 Antiochus feeleth vngodly.

After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chettrijm, and slew Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 Hee tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his

heart was puffed vp and was hautie.

4 Now when hee had gathered a mightie strong holle,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while hee was yet aliue.

8 So Alexander had reigned twelue yeeres when hee died.

9 And his seruants reigned euery one in his roume.

10 And they all caused them selues to be crowned.

ned after his death, and so did their children after them many yeeres, and much w. ked hisse increased in the world.

11 For out of these came the wicked roote *euē* Antiochus Epiphanes, the sonne of king Antiochus which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yeere of the kingdome of the Greeces.

12 In those dayes went there out of Israel wicked men, which entred many, saying, Let vs goe, and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this desire pleased them well.

14 And certaine of the people were ready, and went to the king which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselves vncircumcised, and forsooke the oley couenant & ioyned themselves to the heathen, and were sold to doe mischief.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great nauie,

19 And moued waere against Ptolemus king of Egypt: but Ptolemus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus had many strong cities in the land of Egypt, and tooke away the poyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth fortie and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar and the candlestick for the light, and all the instruments thereof, & the table of the shewbread, & the pouring vessels, and the bowles, and the golden basins, and the vases, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and gold, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, he departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women and the young men were made feeble, and the beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, and she that sat in the marriage chamber was in hee unlesse.

29 The land also was grieved for the inhabitants thereof: for all the house of Iacob was covered with confusion.

30 After two yeeres the king sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable wordes vnto them in deceit and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses thereof, and walled the roote in euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of David with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified the ieruelus therein.

37 And they stored it with weapons and victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a sore snare and were in an buffetment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 In so much that the citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being delolate of them whom Ieroco had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And y they should forbid the burnt offerings and sacrifices, and the offerings in the Sanctuary,

48 And that they should defile the Sabbath and the feasts,

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and grotes and chapels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanness, & pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whoeuer would not doe according to the commandement of the king should suffer death.

53 In like maner wrote he throughout all his kingdome, and set ouerleers ouer all the people for to compel them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, city by city.

55 Then went many of the people vnto them by he: pees euery one that forsooke the Lawe, and to they committed euill in the land.

56 And they droue the Israelites into secret places, euē when they would see for succour.

57 The fiftieth day of Calice in the hundredth and fise and thirtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

1 Or, uolles.

10 Ieph. Ant. 12. cap. 6.

a By drawing the skin oner the part that was circumcised, as Cell. 7. cap. 25. Epiph. lib. de ponderib. & mensuris.

10 Ieph. Ant. 12. cap. 6. & 7.

10 Or, drinks offered things.

the freetees they burnt incense.

59 And the bookes of the Law which they found they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the testament found by him, or whosoever consented vnto the Law, the Kings commandement was, that they should put him to death by their authoritie.

61 And they executed these things every month vpon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the month they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had cauled their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and stowe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things.

66 But chose rather to suffer death, then to be defiled with those meates, for because they would not breake the holy covenant, they were put to death.

67 And this tyrannie was very fore vpon the people of Israel.

CHAP. II.

2 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to use sacrifice vnto idols.

21 The yeare of Mattathias for the Law of God. 33 They are flaine and their Right againe braunt of the Sabbath day. 49 Mattathias being commended in sonnes to be the word of God, after the example of the fathers.

In those dayes floode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simon, of the sons of Ioarib of Ierusalem, and dwelt in Modin.

2 And he had five sonnes, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called I Abaron, and Ionathan, whose name was Apphus.

6 Now heate vnto the blasphemies, which were committed in Iuda and Ierusalem,

7 And he said, Woe is mee, wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, & thus to sit still? it is deuoured into the hands of the enemies,

8 And the sanctuary in the hands of strangers, her Temple is as a man that hath no renouewer.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the freetees, and her yong men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hat not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeh it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the cite of Modin to compeel them to forsake God and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this cite, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shall be enriched with silver and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, I though all nations that are vnder the kings dominion obey him, and fall away eery man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren walke in the covenant of our fathers.

21 God be mercifull vnto vs, that wee forsake not the Law and the ordinances.

22 We wil not hearken vnto the kings words to transgress our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandements.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar.

25 And at the same time hee slew the Kings commissioner that compeled him to doe sacrifice and destroyed the altar.

26 Thus bare hee a zeale to the Law of God, as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cryed Mattathias with a loud voice in the cite, saying, Whosoever is zealous of the Law, and wil stand by the covenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that fought after iustice, and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased fore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garisons, which were in Ierusalem in the cite of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them, and hauing overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day.

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandement of the king, and ye shall liue.

34 But they answered, We will not goe forth, neither will wee doe the kings commandement to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any stone at them, or stopped the private places:

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

101, page.

Ioseph. Antiq. 12. chap. 7.

Dr. Anney.

Numb. 25. 7.

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by and uprightly.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, It wee doe all as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Afsideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger; but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men; and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue no place to the wicked.

49 Now when the time drew neere that Mattathias should die, hee said vnto his sonnes, Now is pride and perfection increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the Couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 * Ioseph in the time of his trouble kept the commandment, and was made the lord of Egypt.

54 * Phinees our father, because hee was zealous and seruent, obtained the couenant of the euerlasting Priesthood,

55 * Iesus for fulfilling the word, was made the gouernour of Israel,

56 * Caleb, because he bare witnessse before the Congregation, receiued the heritage of the land.

57 * David because of his mercy obtained the throne of the kingdom for euermore.

58 * Elias, because he was zealous and seruent in the Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 * Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that whosoever put their trust in him, shall not want strength.

62 * Feare not yet then the words of a ffnill man: for his glory is but durg and dwo mes.

63 To day he is set vp, and to morrow he shall

* not be found: for he is turned into his dust, and his purpoe periseth.

64 ¶ Whicofore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Iudas Macabeus hath bin mighty and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people:

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompenſe fully the heathen, and giue your selues to the commandment of the Law.

69 So he blessed them, and was layde with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modim, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made vnto the tenent. 13 He killeth Apollonius and Seron the princes of Syria. 44 The confusion of Iudas toward God. 55 Iudas detesteth to fight against Lyfca, whom Antiochus had made capitaine ouer his host.

Then Iudas his sonne, called Macabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gaue his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his actes hee was like a Lyon, and as a Lyons whelp roaring after the pray.

5 For hee pursued the wicked, and fought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers kings, but Iacob reioyced by his acts, and his memoriall is blessed for euer.

8 He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renouwed vnto the ends of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great host out of Samaria to fight against Israel.

11 Which when Iudas perceiued, hee went forth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get mee a name, and will bee glorious in the reame: for I will goe fight with Iudas and them that are with him, which haue despised the kings commandment.

15 So he made him ready to goe vp, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenger of the children of Israel.

* Gen. 22. 9. 10. 7
10M. 4. 3.

* Gen. 41. 40.

* Num. 25. 13.
Eccl. 45. 23. 24.

* 10. 1. 2.

* Num. 14. 6. 7.
10. 14. 13.

* 2 Sam. 2. 4.

* 2 King. 2. 11.

* Dan. 3. 16. 17.
18. 26.

* Dan. 6. 2.

* Mat. 10. 26. 28.
31. 1. 4. 6. 7. 8.
and 51. 7. 8.

* 1. 10. 1. 10.
1. 1. 1. 1. 1.
recl. 1. 1. 1.

16 And when hee came nere to the going vp of Bethoron, Iudas went forth to meet him with a small company.

17 But when they saw the armie comming against them, they said to Iudas, How are we able, being so few, to fight against great multitude and so strong, seeing we be so weary, and have tasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethoron vnto the plaine: where there were slaine eight hundred men of them, and the rest fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore hee sent forth, and gathered all the power of his realme, a very strong army,

28 And opened his treasure, and gaue his hoste a yeeles wages in hand, commanding them to be ready for a yeele for all occasions.

29 Neuerthelesse, when hee saw that the money of his treasures failed, and that the tributes in the country were small, because of the disfection, and plagues that hee had brought vpon the land, in taking away the lawes which had bene of old time,

30 Hee feared lest hee should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberallie hee farre passed the other kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So hee left Lyfias a noble man and of the kings blood, to ouersce the kings businesse, from the riuier of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreover, hee gaue him halfe of his horse and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and root out the power of Israel, and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite all their quarters, and part their land among them.

37 And the king took the halfe of the hoste that remained, and departed from Antiochus his

royall citie, in the yeele an hundreth fourtie and seuen, and passed the riuier Euphrates, and went thorow the high countreys.

38 Then L. fias cho'e Ptolemeus the sonne of Doriminius, and Nicanor, and Gorgias, mightie men, and the kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power: and came and pitched by Emmaus in the plaine country.

41 Now when the merchants of the country heard the rumour of them, they tooke very much silver and gold, and seruants, and came into the campe, to buy the children of Israel for slues, and the strength of Syria and of strange nations toynd with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew nere vnto their borders, consider ng the kings words, whereby hee had commanded to destroy the people, and vterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation was scone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mitch of Iacob was taken away, the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Matpha before Ierusalem: for in Matpha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes.

48 And opened the booke of the Law, wherein the heathen sought to print the likeness of their idoles,

49 And brought the Priestes garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we carry them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priestes are in heauines, and brought blood.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can wee stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundredes, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearefull that they should returne euey one to his owne house, according to the Law.

Emmaus.

Deut. 20, 5.
15, 7, 3.

57 So the hoste remoued, and pitched vpon the fourth side of Emmaus.

58 And Iudas saide, Arme your selues, and be valiant men and be ready againt the morning to fight with these nations, which are gathered together againt vs, to destroy vs, and our sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our sanctuary.

60 Neuertheless as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth againt Gorgias which setteth in waite. 14 Hee pursueth Gorgias and is hish to flight. 28 Lysias inuadeth Iudas, 29 But Iudas driueth him out. 33 Iudas purifieth the Temple, and adedicates the altar.

Then tooke Gorgias five thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the forefront were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But as soone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harness nor swords to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of war.

8 Then said Iudas to the men that were with him, Feare yee not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered * in the red sea, when Pharaoh pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the couenant of our fathers: and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one which deliuereth and saueh Israel.

12 Then the strangers lift vp their eyes, and saw them comming againt them.

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discouraged and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his host from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand yee now fast againt your enemies and overcome them: then may yee safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines,

20 But when Gorgias saw that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was scene declared what was done.)

21 When they saw these things, they were fore afraid, and when they saw also that Iudas and his hoste were in the field ready to set their selues in aray,

22 They fled euery one into $\frac{1}{2}$ land of strangers.

23 So Iudas turned againe to spoile the tents where hee gate much gold and siluer, and precious stones, and purple of the sea and greatickes.

24 Thus they went home, and sung Psalmes, and praised toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And for Israel had a great victory in the day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard the things, was fore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following gathered Lysias three score thousand cholen foote men, and six thousand horsemen to fight againt Ierusalem.

29 So they came into Idumea, and pitched their tents at Beth sura, where Iudas came againt them with ten thousand men.

30 And when he saw the mighty army, he praised, and said, Blessed be thou, O Saviour of Israel, which diddest destroy the assault of the mighty man by the hand of thy seruant David, & gauest the holte of the strangers into the hand of Jonathan, the sonne of Saul, and of his armou bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and confuse their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee, then shall all they that knowe thy Name praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, five thousand men, and they fell before them.

35 When Lysias, seeing his armie put to flight, and the maner of Iudas follovers, & that they were ready, either to liue or die valiantly, he went into Antichia and gathered strangers, and when hee had furnished his armie, hee thought againe (being prepared to come againt Iuda.)

36 Then said Iudas and his brethren, Behold, our enemies are discomfited: let vs now goe vp to clerke, and to repaire the Sanctuary.

37 So all the host gathered them together, and went vp into the mountaine of sion.

38 Now when they saw the Sanctuary layde waste, and the altar deniled, and the doores burne vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe the ground on their faces, and blew an alarum with the trumpets, and cryed toward heuen.

41 Then Iudas commanded certaine of the men to fight againt those which were in the castle, till he had lensest the Sanctuary.

42 So hee chose Priests that were vnderfed, such as delighted in the Law,

29 p. 10, 11, 12
p. 10.

2. Sam. 14. 9. 10.

8. Or. Affaremoib.

Or. Iudm.
Or. Bethoron.

1. Sam. 17. 50. 51
1. Sam. 19. 13. 14

43 And they cleaned the Sanctuary, and bare out the defiled stones into an vncleane place,
44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the Table, and hanged vp the vailles, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundred and eight and fourthieth yeere they rose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes and offered sacrifices of deliuerance with praise,

58 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordained that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with high walles, and strong towers round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth Sura to keepe it, that the people might haue a defence against Idumea,

CHAP. V.

Iudas vanquished the heathen that hee about to destroy Israel, and is helpe of his brethren Simon and Ionathan. 50 Hee overthrew the city of Esphron, because they denied him passage throughe it.

Now when the nations round about heard that the altar was builded, and the Sanctuary

renewed as afore, they were fore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israellites, and hee smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 Hee thought also vpon the malice of the children of Ben, which had beene a snare and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them,

8 And tooke Gazer with the townes threof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israellites that were in the quarters, to slay them: but they fled to the castle of Datheman.

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the foreresse, wherunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore and deliuer vs out of their hands: for many of vs are slaine,

13 And all our brethren that were at Tabia are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings,

15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them

16 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayde Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, untill we come againe,

20 And vnto Simon were giuen three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galilee and in Arabitis, with their wives and their children, and all that they had, and brought them into Iudea with great joy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed three dayes journey in the wilderness.

25 Where they met with the Nabathites, who receiued them Iouingly, and told them euery thing that was done vnto their brethren in the country of Galaad.

26 And how that many of them were besieged in Bosfora, & Eosor, in Aleimis, Chasbon, Maged and Carnaim (all these cities are strong & great.)

27 And that they were kept in other cities of Galaad, & to morow they are appointed to bring their hoste vnto these forts, and to takethem, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wilderness toward Bosfora, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the forresse.

30 And besides in the morning when they looked vp behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assailed them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to epispe the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great.

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if ke be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y battel.

43 So he went first ouer toward them, & all the

people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the country of Galaad from the least vnto the most, with their wives and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they y were in the citie, shut themselves in, & stopped vp the gates with stones, and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne country, and none shall hurt you: we will but only goe thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer them y were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whilest Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had achieved, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandment and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea, and their were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not of stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethren were greatly commended in the sight of all Israel, and of all the heathen, whersoever their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childre of Esau in the land toward the South, where he wanne Hebron,

Ioseph. Anig. 10.
cap. 11. et 12.

and the townes thereof, and he destroyed the castle thereof, and burnt the towres thereof round about.

66 Then remoued hee to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priestes of the cities slaine in the battell, which would fiew their valiantnesse, and went forth to battell without counsell: And when Iudas came to Azorus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the citie of Elmai, is driuen away of the citizens. 8 Hee letteth into fibres and deth. 17 His sonne Antiochus made king. 21 The manner to prouoke Elephants to fight. 43 Elephants valiant all. 48 The siege of Sion.

Now when king Antiochus trauailed thorow the high countries, he heard that Elimias in the country of Persia, was a city greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich Temple, whereas were coverings of golde, coate armors, and harness, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the country of Persia, y the armies that went against the land of Iuda, were driuen away,

6 And that Lysias which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, hee was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fel sicke for very sorrow, because it was not come to passe, as hee had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduertisie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperitie, & greatly set by, by reason of my power?

12 And now doe I remember the evils that I haue done at Ierusalem: for I tooke all the vessels of gold and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his reialme,

15 And gaue him the crowne, & his robe, and the ring, y he should instruct his sonne Antiochus, and bring him vp till he might reigne himselfe.

16 So king Antiochus died there in the hundredth and fourth and ninth yeere.

17 ¶ When Lysias knew that the king was dead, hee ordained Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought always their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together and besieged them, in the hundredth and fifti yeere, and made instruments to shoot, and other engines of warre.

21 But certaine of them, that were besieged, gate forth, (vnto whom some vngodly men of Israel ioynd themselves,)

22 And they went vnto the king, laying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue been ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandments.

24 Therefore they of our nation fell from vs for this cause, and wherefoeuer they found any of vs, they slewe them, and spoyled our inheritance.

25 And they haue not onely laid hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

27 And if thou dost not prevent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, hee was very angry, and called all his friends, the captains of his armie, and his horsemen,

29 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundredth thousand footemen, and twenty thousand horsemen, and two and thirty Elephants exercised in battell.

31 These came thorow Idumea, and drew nere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the host toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries,

35 And they set the beasts according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maile and helmets of brass vpon their heads, and vnto euery beast were ordained siue hundredth horsemen of the best:

36 Which were ready at all times wherefoeuer the beast was: and whitherfoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered euery beast which were fastned thereon with instruments, & vpon euery one was two

and

Or, Philistims.

Joseph. Ant. 12. cap. 132

Joseph. Ant. 12. cap. 14

and thirte men that fought in them, and the Indian that ruled him.

38 They let also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lames of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the raling of the harnesse, were astonilied: for the armie was very great and highrie.

42 Then Iudas and his hoste entered into the battell, and they flew fixe hundred men of the kings armie.

43 ¶ Now when Eleazar the sonne of || Abaron, saw one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should see vpon him.

44 Wherefore he offered himselfe to deliuer his people, and to get him a perpetual name.

45 And ran boldly vnto him through the mids of the hoste, flaying on the right hand and on the left, so that they departed way on both sides.

46 So went hee to the elephants feet, and gate him vnder him, and slew him: then fell the elephant downe vpon him: and there he died.

47 But the other seeing the power of the king, and the fiercensse of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreover the king tooke truce with them that were in Beth sara: but when they came bout of the city, because they had no vitalles there, and were shut vp therein, and the land had rested,

50 The king tooke Beth sara, and let there a garison to keepe it.

51 And besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and sought a long season.

53 But in the garners there were no vitalles: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store.

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the king, while he liued, had ordeined to bring vp Antiochus his sonne, that he might be king.)

56 Was come againe out of Persia and Media, and the kings hoste with him, and thought to take vnto him the rule of things,

57 He came ha hasted, and were stirred forward by them in the castle to goe and tell the king, and the captaines of the hoste, and to others, saying, Wee decreaie daily, and our vitalles are but small, and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation,

59 And grant them to liue after their law, as they did afore: for they be grieved, and doe all the things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they received it.

61 When the king and the princes had made an oath vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, and com manded to breake downe the wall round about.

63 Then departed hee in all hand, and returned vnto Antiochia, where he had found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius the sonne of Seleucus and Lysias, 5 Hieronimus the children of Israel through the counsel of certain wicked persons. 37 The prayer of the Priestes against Demetrius. 41 Iudas killed Demetrius, & there he had made his praye.

IN the hundred and sixtieth yeere, departed Demetrius the sonne of Seleucus from home, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when hee came into the possesson of his fathers kingdome, his soldiours tooke Antiochus and Lysias and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of this kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose pitaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may goe and see all the destruction which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they belequed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the || Asideans were the first that required peace among the children of Israel.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therefore hee will not hurt vs.

15 Then he spake vnto them peaceably, and swaie vnto them, and said, Wee will doe you no harme, neither your friends.

16 And they belequed him: but hee tooke of them threecore men, & slew them in one day according

Or, sacra.

Iosaph. Antiq. 12. cap. 5.

Or, phelous.

Or, Asidians.

Or, the bands.

ording to the words that were written.

17 * They haue cast the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So the e came a feare and a trembling among all the people: for they said, There is neither truth nor righteoufnesse in them: for they haue broken the appointment and oath that they made.

19 Then Bacchides remoued from Ierusalem, and pitched his tent at || Beth-zecha, where hee sent forth and tooke many of the men that had forsaken him, and certaine of the people whom he slew and cast into the great pit.

20 Then committed he the country vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, referred vnto him: insomuch that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischief that Alcimus and his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the country.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chiefe princes, which hated Israel deadly, & commanded him that he should deliroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betweene mee, and you: I will come with few men, to see how you doe, friendly.

29 So hee came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuerthelesse, it was tolde Iudas, that hee came vnto him vnder deceit: therefore he feared him, and would seee his face no more.

31 When Nicanor perceiued that his counsell was betrayed, hee went out to fight against Iudas, beside || Carphasalama

32 Where there were slaine of Nicanors hoste about fise thousand men: so they fled into the cite of Dauid.

33 After this came Nicanor vp vnto mount Si-on, and some of the Priests with the Elders of the people went forth of the Sanctuary to salute him peaceably, and to shewe him the burnt offering that was offered for the king.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly

35 And sware in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in safete, I will burne vp this house. With that, went he out in a great anger.

39 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For asmuch as thou, O Lord, hast chosen this house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Bauenged of this man and his hoste, and

let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in || Adafa with three thousand men, where Iudas prayd saying,

41 O Lord, * because the messengers of king Sennacherib blasphemed thee, thine Angel went fourth, and slew an hundred, four score and fise thousand of them.

42 So delstroy thou this host before vs to day, that al other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adafa vnto Gafer, blowing alarme with the trumpets after them.

46 So they came fourth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordered to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 23 The conditions of vsuall treaties betwixt the Jewes.

Iudas heard also the fame of the Romanes, that they weremighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

1 And that they were men of great power, and they told him of their batells, and their worth: which they did among the || Galicians, whom they had conquered, and made to pay tribute,

2 And what they had done in the country of Spaine: how that they had wonne there the mines of siluer and gold,

3 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

4 How they had also discomfited by battell Philip and Peres kings of the || Macedonians, and others that arose against them, and how they ouercame them,

5 And how great Antiochus king of Asia that came against them in battell, hauing an hundred and twenty elephants, with horsemen and chariots, and a very great army was discomfited by them,

* Psa. 79. 2.

1 Or, Beth-zeth, or, Zechu.

2 Or, Beth-zeth, or, Zechu.

1 Or, Adafa.

* 2 King. 19. 35
106. 1. 18.
106. 1. 18.
106. 1. 18.
106. 1. 18.
106. 1. 18.

1 Or, Antiochus.

1 Or, Frenchmen.

1 Or, Gims.

7 And how they tooke him alive, and orci-
ned him, with suchs should reigne after him,
to pay a great tribute, and to giue hostages, and a se-
parate portion,

8 Euen the country of India, and Media and
Lydia, & of his best countries, which they tooke
of him, and gaue them to king Iumenes.

9 Againe, when it was told them that the
Grecians were coming to destroy them,

10 They sent againe them a captaine, which
gaue them battell, and slew many of them, and
tooke many prisoners with their wiues and chil-
dren, and spoiled them and conquered their land,
and desroyd their strong holdes, and subdued
them to be their bondmen, vnto this day :

11 Moreouer, how they destroyed & brought
into subiection other kingdomes and yles, who-
soever had withstood them :

12 But that they kept amity with their owne
friends, and those that stayed vpon them : finally,
that they conquered kingdomes, both farre and
neere, in such that whosoever heard of their
renowme, was afraid of them.

13 For whom they would helpe to their king-
domes, thoe reigned, and whom they would, they
put downe : thus were they in most high autho-
ritie,

14 Yet for all this that none of them ware a
croune, neither was clothed in purple, to bee
magnified there y.

15 But that they had ordined them selues a
counsell, wherein three hundred and twenty men
consulted dayly, and provided for the common
affaires to gouernethem well,

16 And that they committed their gouernment
to one man euery yere, who did rule ouer all their
country, to whom euery man was obedient : and
there was neither hatred, nor enmie among them.

17 ¶ Then Iudas chose Eupolemus the sonne
of Iohn, the sone of Accus, and Isaron the sonne
of Eleazar, and set them vnto Rome to make
friendship and mutual fellowship with them,

18 That they might take from them the yoke
(for they law that the kingdome of the Grecians
would keepe Israel in bondage)

19 So they went vnto Rome, which was a ve-
ry great iourney, & came into the || Senate, where
they spake and said,

20 Iudas Maccabeus with his brethren, and
the people of the Iewes had sent vs vnto you,
to make a bond of friendship & peace with you,
and yet register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that
they wrote in tables of brasse, and sent to Ierusa-
lem, that they might haue by them a memoriall
of the peace, and mutual fellowship.

23 Good successe be to the Romanes, and to
the people of the Iewes, by sea, and by land for
euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Ro-
manes, or any of their friends that rownt all their
dominior,

25 The people of the Iewes shall helpe them,
as the time shall be appointed, with all their heart.

26 Also || they shall giue nothing to them that
come to fight for them, nor serue them with
wheate, nor weapons, nor money, nor ships, as it
pleaseth the Romanes. but || they shall keepe their
covenants, without taking any thing of them.

27 Likewise also if warre come first against the

nation of the Iewes, the Romanes shall helpe them
with a good will, according as the time shall be
appointed them.

28 Neither shall wheate be giuen vnto them,
that take their part, nor weapons, nor money, nor
ships, as it pleaseth the Romanes, who will keepe
these covenants without deceit.

29 According to these articles the Romanes
made the bond with the people of the Iewes.

30 If after these points, the one parte or the
other will adde or diminish, they may doe it at
their pleasures, and whatsoever they shall adde or
take away, shall be ratified.

31 And as touching the euill that Demetrius
hath done vnto the Iewes, we haue written vnto
him, saying, Wherefore sayest thou thine heauie
yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more a-
gainst thee, wee will goe to them iustice, and fight
with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army againe
Iudas. 18 Iudas is sicke. 3 Iohnathan is put in the steede of his
brother. 47 The battell betwene Bacchides and Iohnathan. 15
Accus was iustice with the people, and Ioseb. 68 He cometh
vpon Iohnathan by the counsell of certaine wicked persons, and is
ouercome. 70 The struce of Iohnathan with his accusers.

I N the meane season when Demetrius had heard
how Nicanor and his hoste had giuen the bat-
telle, he sent Bacchides and Alcimus againe into
Iudea, and his || chiefe strength with them.

2 So they went thither by the way that is to-
ward Galgala, and pitched their tents before Ieru-
salem which is in Arbelis, and wanne it, and slew
much people.

3 And in the first month of the hundredth fir-
tie and two yeeare, they laid their siege against Ieru-
salem.

4 But they raised their campe, and came to
Berea, with twenty thousand foote men, and two
thousand horse men.

5 Now Iudas had pitched his tent at || Eleasa,
and three thousand chosen men with him.

6 And when they saw that the multitude of
the armie was great, they were fore afraid, and
many coneyed themselves out of the hoste, so
that there abode no more of them, but eight hun-
dred men.

7 When Iudas saw that his hoste failed him,
and that he must needs fight, hee was sore trou-
bled in mind, that he had no time to gather them
together, and was discouraged.

8 Neuerthelesse he said vnto them that remain-
ed, Let vs rise, and goe vp against our enemies, if
peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We
are not able, but let vs rather saue our liues : turne
backe now, seeing our brethren are departed : for
shall we fight against them that are so few ?

10 Then Iudas said, God forbid that we should
doe his thing, to flee from them : for our time be-
come, let vs die manfully for our brethren, and let
vs not staine our honour.

11 Then the hoste remoued out of the tents,
and stood against them, who had diuided their
hoiemen into two troopes, and they that threw
with slings, and the archers marched in the fore-
ward, and they that fought in the foreward were
all valiant men.

12 And Bacchides was in the right wing. So
the armie drew neere on both sides, and blew the
trumpets,

Or, counsell.

Or, the Romanes.

Or, the Iewes.

To Job. Antiq. 12.
chap 18.

Or, the right hand.

Or, Leisa.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And braket the right wing, and followed vpon them vnto Mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited they followed Iudas behind, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gauethemselues to iniquity.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These fought out, & made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is nonelike him to go forth against our enemies, euert against Bacchides, and || against them of our nation that are enemies vnto vs,

30 Therefore this day we chuse thee, that thou mayest be our prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother perceiuing that, fled into the wilderness of Thecuia with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of || Ambri came out of Medaba, and tooke Iohn and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and

to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, & looked, and beheld, there was a great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyle.

41 Thus the marriage was turned to mourning, and the noyse of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the sabbath day.)

44 Then Ionathan sayd vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the maine, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but hee turned aside from him and recoiled,

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then hee turned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus and Bethhoron, and Bethel, and Thammatha, || Pharathon, and || Tephso, with high walles, with gates, and with barres,

51 And let garisons in them, that they might vie their malice vpon Israel.

52 Hee fortified also the cite Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitales.

53 Hee tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundred fiftie and three yere, in the second month, Alcimus commanded that the willes of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palse, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, hee turned againe to the king, and so the land of Iuda was in rest two yeeres.

Or, Xalabab.

¶ Tephso, and 23.

¶ Or, Tephso.

¶ Or, against the enemies of our nation.

Or, Thora.

Or, Tephso.

Or, Xalabab.

F 58 Then all the vngodly men held a council, saying, Behold, Ionathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them all in one night,
59 So they went and consulted with him
60 Who arose and came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was known vnto them.

Or, Ionathas.

61 And || they tooke fiftie men of the country, which were the chief workers of this wickednesse, and slew them.

Or, Beth-lessem.

62 ¶ Then Ionathan and Simon with their company departed vnto || Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, and sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

Or, Odarres.

66 And slew || Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, and vscomfited him, and vexed him sore, so that his counsell and journey was in vaine.

69 Wherefore hee was very wroth at the wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, hee sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, and did according to his desire, & made an oath, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

C H A P. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemies and Alexander.

Joseph. Antiq. 13. cap. 2. 3.

IN the hundredth and threethreecore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, hee gathered an exceeding great host, and went forth against him to fight

3 Also Demetrius sent letters vnto Ionathan, with louing words, as though he would prefer him

4 For hee said, Wee will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an host, and to prepare weapons, and to be confident with him, and commanded the hostages that were in the castles, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castles.

8 Therefore they were sore afraid, because they heard that the king had giuen him license to gather an armie.

9 So they that were of the castles, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build and reaire the citie.

11 And hee commanded the workemen to build the wals, and the mount Sion round about with heuen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled.

13 So that every man left his place, and went into his owne countrey.

14 Only at Beth-sara, remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promise that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we finde such a man? now therefore wee will make him our friend and confederate.

17 Vpon this hee wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the high Priest of thy nation, and to be called the kings friend: (and hee sent him a purple robe, and a crown of gold) y thou maist || consider what is for our profite, and keepe friendship toward vs.

Or, raise
Or, take our part

21 So in the seventh moneth of the hundred & threecore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an host, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sory, and said,

Joseph. Antiq. 13. cap. 3.

23 What haue we done, that Alexander hath preuented vs in getting y friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Wherevpon hee wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your covenant toward vs, & continue in our friendship, and haue not ioynd with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelitie toward vs, and wee will recompense you for the good things that ye haue done for vs,

28 And will releafe you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of salt, and the crowne-taxes, and from the third

part.

part of the tede.

30 And from the halfe of the fruit of the trees which is mine owne due, I fo releafe them, that from this day fourth, none shall take any thing of the land of Iuda or of the three gouernments which are added therunto, as of Samaria, and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths and tribute.

32 Also I releafe the power of the castle which is at Ierusalem, & giue it vnto the big Priest, that he may let in to such men, as he shall chuse to keepe it.

33 Moreover, I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall bee free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to vex any of them in any manner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hoste, and haue their wages payed them, as apperteineth to all them that are of the kings armie: and of them shall be ordeined certaine to keepe the kings strong holds.

37 And some of them shall be set ouer the kings most secret affaires, and their gouernors and their Princes shall be of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrie of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yeere fiftene thousand sicles of siluer of the kings reuenues out of the places appertaining vnto mee.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this the fure thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuary these yeeres passed, eue these things shall be releafed because they appertaine to the Priests that minister.

43 Item, who soeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indred to the king for any matter of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expences shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and for fortifying it round about, that the houses in Iudea may be built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembered the great wickednesse that hee had done in Israel, and how

fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went down, & Demetrius was flaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemeus the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and I haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his army is discomfited by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happie be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdom.

56 Now therefore will I fulfill thy writing: but meet mee at Ptolemais that wee may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So hee went honourably vnto Ptolemais, and there hee met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent felowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and cloth him in purple, and so they did: and the king appointed him to sit by him.

63 And laid vnto his princes, Go with him into the mids of y city, and make a proclamation that no man complaine against him of any matter, & that no man trouble him for any manner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and I wrote him among his chiefe friends, & made him a Duke, and parraker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fure yeere, came Demetrius the sonne of Demetrius from Creta vnto his fathersland.

68 Whereof when king Alexander heard, he was very sorry, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouer-

Josaph. Antiq. 1. 2.
chap. 6.

gouernour of Calofyria, who gathered a great hoste and camped in Iamnia, and sent vnto Ionathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? & I am laughed at, and reproched, because of thee: now therefore why dost thou varnethy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs in the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Alke and learne who I am, and they shall take my part: & they shall tell thee that your foot is not able to stand before our face: for thy fathers haue bene twise chafed in their owne land.

73 And now how wilt thou bee able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rock, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his mind: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shue him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of foemen, and went toward Azotus, as though he would go forward, and came immediatly into the plaine field, because hee had to many horsemen, and put his trust in them.

78 So Ionathan folowed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind him in ambush.

80 And Ionathan knew that there was an ambushment behinde him: and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Ionathan had commanded them, till their horses were wearie.

82 Then brought Simon fourth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Ionathan set fire vpon Azotus, and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remoued the host from thence, and camped by Afcalon, where the men of the clitic came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem, with great spoiles.

88 And when King Alexander heard these things, he began to doe Ionathan more honour.

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The disension betwene Ptolemus and Alexander his forme in law. 17 The death of Alexander. 19 Demetrius gath after the death of Ptolemus. 22 Iosephs bejourn of Jonathan. 42 Demetrius seeing that he was mannyfested, made this armie againe. 54 Tryphon moueth Antiochus against Demetrius.

And the king of Egypt gathered a great host, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyn it vnto his owne realme.

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meet him, because he was his father in law.

3 Now when hee entred into the citie of Ptolemis, hee left bands and garisons in eury citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So king Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betwene vs, & I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for hee goeth about to slay me.

11 Thus hee slandered Alexander, as one that should desire his realme.

12 And hee tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowne.

13 Then Ptolemus came to Antiochia, where hee set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander iuro Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, King Ptolemus died: and they that were in the hold, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seventh yeere.

20 ¶ At the same time gaue hered Ionathan them that were in Iudea, to lay siege vnto the castle, which was at Ierusalem, and they made many instruments

Ioseph Anti. 12. cap. 9.

Arments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan that hee should lay no more siege vnto it, but that hee should meet him and speake with him at Ptolemais in all haste.

23 Neuertheless when Ionathan heard this, he commaunded to besiege it: hee chose also certaine of the Elders of Israel, and of the Priests, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparel & diuers presents and went to Ptolemais vnto the king, and found labour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired king, that he would make Iudea free with the three governments, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gave Ionathan writing of the same, containing these words.

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which we did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three governments, Apherema, and Lydda, & Ram-the (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacri fice in Ierusalem both concerning the paymeris which the king tooke yeerly at o erime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the cents and tributes, which were due vnto vs and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shall be reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, & that no resistance was made against him, he sent away all his host every man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the host murmured against Demetrius, he went

to || Simaluce the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay sore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius, to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Itrael.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe the things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send me men to helpe me: for all mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the king, wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twenty thousand men, gathered them together in the mids of the citie, and would haue slaine the King.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called vnto the Iewes for helpe, which came to him all together, and went abroad thorow the citie,

48 And slew the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they themselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 || Grant vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the king, & before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sat in the throne of his kingdom and had peace in his land.

53 Neuertheless he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ Afer this returned Tryphon with the young childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had leaured, & they fought against him, who fled & tuned his backe.

56 So Tryphon tooke the || beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler over the foure governments, that thou mayest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leue to drinke in gold, and to wear purple. and to haue a collar of gold.

59 Hee made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went sooth, and passed thorow

Or, Antiochus

Or, giues vs the right hand.

Or, Leprosus

thorow the cities beyond the flood, & all the men of waire of Syria gathered vnto him for to helpe him: so he came to Askalon, and they of the cite receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs therout with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the somes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the country vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cadés, which is in Galile, with a great hoste, purposing to driue him out of the country,

64 Hee came against them, and left Simon his brother in the country.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and alterward put them out from thence, and tooke the cite, and set a garrison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and becomes in the morning came to the plaine of Azor.

68 And behold, the hostes of the // strangers met him in the plaine, and had layd ambushments for him in the mountaines.

69 So that when they came against the, the ambushments rose out of their places & skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Matathias the sonne of // Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tents at Cadés; and there they camped.

74 So there were thine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassours to Rome, 2 and to the people of Sparta, to renew their covenant of friendship. 24 Ionathan putteth his fighte the princes of Demetrius. 40 Triphon taketh Ionathan by accidit.

Ionathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 Hee sent letters also vnto the Spartians and to other places for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the high Priest with the Elders of the nation, and the Princes, and the rest of the

people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from // Atus, which then reigned among you, that ye would be our brethren, as the copie herunder written specifies.

8 And Onias interested the ambassidor honorably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holy books in our hands for comfort.

10 Neuertheless we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vs.

11 Wherefore wee remember you at all seasons continually, and in the feasts and other daies appointed, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we ioyce at your prosperous estate.

13 And though we haue bene mounioned with great troubles and wars, so that the kings round about vs haue fought against vs,

14 Yet would wee not bee grieuous vnto you, nor to other of your confederates and friendes in these waies.

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies and our enemies are subdued.

16 Yet haue wee chosen Nicanemus the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuet you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is cometo our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to be shewed vnto you.

24 ¶ Now when Ionathan heard, that Demetrius princes were come to fight against him with a greater hoste then afore,

25 Hewent from Ierusalem, and met them in the land of Hamath: for he gaue them no space to come into his owne country.

26 And hee sent spies vnto their tents, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone down, Ionathan commanded his men to watch, and to be in armea ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his mento the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company

1 Or, beaten.

1 Or, Absalomus.

1 Joseph. Ant. 13. cap. 8.

1 Or, Tacedemonians.

1 Joseph. Ant. 13. cap. 5. 1 Or, Darius.

knewe it not till the morning: for they saw the fires burning.

30 Then Iona han followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 He proceeded further al'o, and came vnto Damascus, and went thorow all the country.

33 But Simon his brother went forth, and came to Afcalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, & called the Elders of the people together, & deuided with them for to build vp the strong holds in Iudea.

36 And to make the wals of Ierusalem higher, and to make a great mount betwixt the castle and the cite, for to separate it from the cite, that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gares and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crownd when hee had slaine the king Antiochus.

40 But hee was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with forty thousand choicem men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an host, hee durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And saide vnto Ionathan, Why hast thou caused this people to take such trauelle, seeing there is no warre betwene vs?

45 Therefore send them now home againe and chuse certaine men to waite vpon thee, and comethou with me to Ptolemis: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: I will I returne, and depart: for this is the cause of my coming.

46 Ionathan beleued him, and did as he saide, and sent away his host, which went into the land of Iuda.

47 And retained but threethousand with him, whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Ionathan entred into Ptolemis, they of Ptolemis shut the gares, and tooke him, and slaw all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knewe that Ionathan was

taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no capitaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon rescued captiues. 17 Tryphon taking his children, and means for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Rebanis. 36 Demetrius taketh Ierusalem. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his Ioune Iohna captiue.*

Now when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it.

2 And saw that the people was in great trembling and teare, he came vp to Ierusalem, and gathered the people together.

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled.

8 So that they cryed with a loud voyce, saying, Thou shalt be our capitaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoever thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Ionathan the sonne of Abfalomus with a great hoste vnto Ioppe, which drone them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemis with a great army, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at // Addidis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the kings account concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two finnes for hostages, that when he is letten forth, he will not turne from vs, and

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107. Addis.

we will send him againe.

17 Neuer theſe Simon knew that he diſſembled in his words yet commanded hee the money and children to bee deliuered vnto him, left he ſhould bee in greater hatred of the people of Iſrael:

18 Who might haue ſaid, Becauſe he ſent him not the money and the children, therefore is Ionathan dead.

19 So he ſent the children and an hundred talents: but he diſſembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to deſtroy it, and went round about by the way, that leadeth vnto Adora: but whereſoeuer they went, thither went Simon and his hoſte.

21 Now they that were in the caſtle, ſent meſſengers vnto Tryphon that he ſhould make haſte to come by the wildernes, & to ſend them vitailles.

22 So Tryphon made ready all his horſemen: but the ſame night fell a very great ſnow, ſo that he came not becauſe of the ſnow: but hee remooued, and went into the countrey of Gaſaad.

23 And when hee came nere to Bſcama, hee ſlew Ionathan, and hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then ſent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Iſrael bewailed him with great lamentation, and moued very long.

27 And Simon made vpon the ſepulchre of his father and his brethren, a building high to looke vnto, of hewen ſtone behind and before,

28 And ſet vp ſeuen pillars vpon it, one againſt another, for his father, his mocher, and foure brethren,

29 And ſet great pillars round about them, and ſet armes vpon the pillars for a perpetuall memorie, and carued ſhips beſide the armes, that they might bee ſeene of men, ſailing in the ſea.

30 This ſepulchre which hee made at Modin, ſtandeth yet vnto this day.

31 ¶ Now vs Tryphon went forth with the yong king Antiochus he ſlew him traiterouſly.

32 And reigned in his ſtead, and crowned himſelfe king of Aſia, and brought a great plague vpon the land.

33 Simon alſo built vp the caſtles of Iudea, and compaſſed them about with hie towres, and great walles, euen with towres, and gates, and barres, and layd vp vitailles in the ſtrong holds

34 Moreouer, Simon choſe certaine men & ſent them to king Demetrius, that he would diſcharge the land, for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simon the high Prieſt, and the friend of kings, and to the Elders and to the nation of the Iewes ſendeth greeting.

37 The golden crowne, and ¶ precious ſtone that yee ſent vnto vs, haue wee received, and are ready to make ſtedfaſt peace with you, and to write vnto the officers to releaſe you of the things wherein we made you free.

38 So the things that wee haue granted you, ſhall be ſtable: the ſtrong holds which yee haue builded, ſhall be your owne

39 Alſo wee forgiue the ouerſights and faults committed vnto this day, & the crowne tax that

ye ought vs: and whereas was any other tribute in Ieruſalem, it ſhall be now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace between vs.

41 Thus the y-ke of the heathen was taken from Iſrael in the hundred and ſeuentie yeere.

42 And the people of Iſrael began to write in their letters, and publike inſtruments. IN THE FIRST yeere of Simon, the hie and chiefe Prieſt, gouernour and prince of the Iewes,

43 In thoſe dayes Simon camped againſt Gaza, and beſieged it round about, where he ſet vp an engine of warre, and approached nere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie.

45 Inſomuch that the people of the citie rent their clothes, and climbed vp vpon the wals with their wues, and children, and cryed with a loud voyce, beleeching Simon to grant them peace, ſaying,

46 Deale not with vs according to our wickedneſſe, but according to thy mercy.

47 Then Simon pitied them, and would fight no more againſt them, but put them out of the citie, and cleaned the houles, wherein the idoles were, and io entered thereunto with Palmes and thankſgiving.

48 So when he had caſt all the filthines out, he ſet ſuch men in it as kept the Law, and oriſtified it, and builded there a dwelling place for himſelfe.

49 Now when they in the caſtle at Ieruſalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor ſell, they were very hungry, and many of them were famiſhed to death,

50 Inſomuch that they beſought Simon to make peace with them, which hee granted them, and put them out from thence, and cleaued the caſtle from filthineſſe.

51 And vpon the three and twentie day of the ſecond month, in the hundred ſeuentie and one yeere, they entered into with thankſgiving, and branches of palmetrees, and with haipes, and with cimballs, and with vioules, and with Palmes, and ſongs, becauſe the great enemy of Iſrael was overcome.

52 And hee ordeined that the ſame day ſhould be kept euey yeere with gladneſſe.

53 And he fortified the mount of the Temple that was beſide the caſtle, where he dwelt himſelfe with his company.

54 Simon alſo ſeeing that Iohn his ſonne was now a man, he made him captain of all the holds, and cauſed him to dwell in] Gazaris.

CHAP. XIII.

1 Demetrius is overcome of Antiochus. 2 Simon being captaine, there is great quietne in Iſrael. 3 The ſonnes of Iſrael ſubſiſt with the Romanes and with the people of Spaine. returned.

IN the hundred ſeuentie and two yeere gathered king Demetrius his holle & depa ted vnto Media, to get him help for to fight againſt Tryphon.

2 But when Arſaces the king of Perſia and Media heard, that Demetrius was entered within his borders, he ſent one of his princes to take him aliue.

3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Arſaces, which kept him in ward.

4 Thus all the land of Iuda was in reſt, ſo long

as Simon liued: for hee fought the wealth of his nation, therefore were they glad to haue him for their ruler, and to doehim worship alway.

5 Sim in also wanne the cite of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreies.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth sura, and the castle, which he cled from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the common wealth, & the young men were honourably clothed and armed.

10 Hee prouided vitayles for the cities, and all kind of munition, so that his glorious name was renowned vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 Hee helped all those that were in aduersitie among his people: he was diligent to see the Law kept, & he tooke away the vngodly, and wicked.

15 Hee be visited the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very fery.

17 But when they heard that Simon his brother was made hie Priest in his stead, and how he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and cite of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this manner, NUMENIUS the same of Antiochus, and Antipater the same of Iason the Iewes ambassadours, came vnto vs to renew amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his children?

26 For hee and his brethren, and the house of

his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth || Elul in the hundredth seuentie and two yeere, in the third yeere of Simon the high Priest.

28 In || Saramel in the great Congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many batels haue bene fought in our countrey:

29 Wherein Simon the son of Mattathias (come of the children of Iarib) & his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their hie Priest, and is layd with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages:

33 Hee fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

34 And hee fortified I ppe, which lieth vpon the sea, and || Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof

35 Now when the people saw the faithfullnesse of Simon, and to whar glory he thought to bring his nation vnto: they made him their gouernour, and the chiefe Priest, because hee had done all these things and for the vprightnesse and fidelitie that he had kept to his nation, and that fought by all meanes to exalt his people,

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the cite of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and cite, and raised vp the wallles of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captain, and haue the charge of the Sanctuary, and to set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should

August.

Ierusalem.

Ior, Gazar, or Gazara.

be

be made in his name, and that hee should be clothed in purple, and wear gold,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or wear a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should be punished,

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the capitaine, and the prince of the Iewes, and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasie, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be hid vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 21 Tryphon is punished. 25 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refuseth the helpe that Simon (sues him, breaketh his covenant.

Moreouer king Antiochus the sonne of Demetrius sent letters from the isles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Containing these words, ANTI OCHVS the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherfore I haue gathered a great bolle, and prepared shippes of warre,

4 That I may get thorow the countrey, and be acquainted of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties wherof all the kings my progenitors haue discharged thee, and all the payments, wherof they haue released thee.

6 And I geue thee leave to coyne money of thine owne stampe within thy countrey.

7 And that Jerusalem, and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepep in thine hands shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgive it thee, from this time forth for euer more,

9 And when we haue obtained our kingdome, we will giue thee, and thy nation and the Temple greeting: for that your honour shall be known throughout the world.

10 ¶ In the hundredth and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then came Antiochus against Dora with an hundredth and twenty thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the shippes came by the sea. Thus they possessed the citie by land and by sea, in such that they fastened no man to get in nor out.

15 In then came Iason came Numerius, and his company from Rome, hauing letters written vnto the kings and counties, wherewith were contained these words.

16 L V C I V S the Counsel of Rome vnto king Proteus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a field of gold weighing a thousand pound.

19 Wherfore we thought it good to write vnto the kings & counties, that they should not go about to hurt them, nor to fight against them nor their cities nor their countrey, neither to maintain their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Artalus, and to Arathes, and to Arfaces,

23 And to all the counties, as ¶ Sampsanus, and to them of Sparta, and to ¶ Delus, and to ¶ Minidus, and to ¶ Lycion, and to ¶ Caria, and to ¶ Sames, and to ¶ Pamphylia, and to ¶ Lydia, and to ¶ Halicarnassus, and to ¶ Rhodus, & to ¶ Phaelis, and to ¶ Coos, and to ¶ Siden, and to ¶ Certina, and to ¶ Guidon, and to ¶ Cypius, and to ¶ Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time, euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara with the citie that is at Jerusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the government of many places of my kingdome.

30 Wherfore now deliuer the cities, which yee haue taken, with the tributes of the places, that yee haue rule euer without the borders of Iudea.

31 Or else giue mee for them five hundredth talents of siluer, & for the harme that yee haue done, and for the tributes of the places other five hundredth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Jerusalem, and when he saw the honour of Simon, and the cupbord of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

haue neither taken other mens lands, nor withholden that which apperaineth to others, but our fathers heritage which our enemies had vnrightheously in possession a certaine time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

35 And whereas thou || requirest Toppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundred talents for them, But Athenobius answered him not one word,

36 But turned againe angrie vnto the king, and told him a litle words, and the dignitie of Simon, with all that he had teene; and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthobias.

38 Then the king made Cendebeus capitaine of the sea coast, and gaue him bands of footmen, and horsemen,

39 And commanded him to remoue the heste toward Iudea, and to build vp Cedron, and to fortifie the gate, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to invade Iudea, and to take the people prisoners, and to slay them

41 And hee built vp Cedron, where hee left horsemen and garrison; that they might make outredes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Athenobius host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Antioch killeth Simon and his two sonnes at a banquet. 25 Iohn killeth them that lie in waite for his life.

Then came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and th' matters haue had good successe vnder our hands, and wee haue deliuered Israel of offences.

3 But I am now old, and yee by Gods mercie are of a sufficient age: be yee therefore in stead of me and my brother, and geue foorth and fight for our nation, and the helpe of heauen bee with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footmen, and horsemen: but there was a riuier betwixt them

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuier, hee went ouer first himselfe, and the men seeing him, passed through after him,

7 Then he diuided his men, and set the horse-

men in the middes of the footmen,

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his horse, whereof many were slaine, and the remnant gathered them to the forreste.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built,

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made capitaine, and hee had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest)

13 Therefore hee waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit,

14 Now as Simon went about thorow the cities of the countrey, & stidied carefully for them, he came downe to Iericho with Matrabias, and Iudas his sonnes in the hundredth seuentie and seuentie yeere, in the eleuenth month, which is the moneth of Sabat.

15 Then the sonne of Abubus receiued them by treaon into a litle hold, called Doctus, which hee had built, where hee made them a great banquet, and had bid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemeus stood vp with his men and tooke their weapon, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certaine of his seruants

17 Whereby hee committed a great villenie, and recompensed euill for good

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliue him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaine to come to him, and he would giue them siluer, and gold and rewards,

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple

21 But one ran before, and told Iohn in Gazara, that his father, & his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was fore astonished, and laide handes on them that were come to slay him, and slew them: for he knew that they went about to kill him

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of the building of walles which hee made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

Or, explanation concerning.

Ioseph. Antiq. 13. Chap. 12.

It is found also in the writings of Ieremias the Prophet that he commanded them which were carried away, to take fire as was declared, and as the Prophet commanded them which were led into captiuitie,

2 * Giving them a lawe that they should not forget the com mandements of the Lord, and that they should not erre in their minds, whē they saw images of gold and siluer with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the law go out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when he came vp into the mountain where Moyses went vp,* and law the heritage of God,

5 Ieremias went forth and found an hollow caue wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him to marke the place, but they could not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shall be vnknown, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, and the maiestie of } Lord shall appeare, and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified.

9 For it is manifest that he being a wife man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifices; when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in } writings and registers of } Neemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the Epistles of the kings, concerning the holy gifts

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all, and the kingdom, and the Priesthood, and the Sanctuary,

18 * As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saved vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Emptor his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the

Iewes religion! (for though they were but fewe, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in fise booke.

24 For considering the wonderful number, and the difficulty that they haue that would be occupied in the hearing all of stories, because of the diuersitie of the matters,

25 We haue endeouored, that they that would read might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoever read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commodity, hath no small labour: so we also for many mens sakes are very wel content to undertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must provide for } whole building, but he that setteth out the plot, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it apperaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoide those things that are curious therein.

32 Here then will we begin the story, adding this much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles
6 Simon desireth what treason was in the Temple. 7 Heliodorus is sent to take thence away. 26 He is stricken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne reues, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the } iniquity committed in the citie.

5 And when he could not overcome Onias, he gaue him to Apollonius the sonne of Thraseas, which then was gouernor of Celsyria and Phenice,

6 And told him that the treasury in Ierusalem was full of innumerable mony, which did not belong to the prouision of the sacrifices, and that

Or the state and prouision.

* Baruch. 6.

* 2. Chron. 31. 8.

* 1. King. 8. 14. 23
30. 2. Chron. 6. 21.

* 1. King. 8. 62, 65
2. Chron. 7. 43, 5.

* 2. Tim. 9. 24.
and 10. 16.
* 2. Chron. 7. 1.

Some reade Ieremie.

* Deut. 30. 3.

it were possible that these things might come into the kings hands.

7 Now when A p o l l o n i u s came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with an commendement, to bring him the foresaid money.

8 Immediately Heliodorus took his journey as though he would visit the cities of Cælyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously received of the hie Priest in the citie, he declared what was determined concerning the monie, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then the hie Priest told him that there were such things laid vp by the widows and fatherles.

11 And that a certain of it belonged vnto Hircanus the sene of I obias a nobleman, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of siluer and two hundred of gold.

12 And that it was altogether vnp possible to doe this wrong to them that had committed it of truit to the holiness of the place and Temple, which is honoured through the whole world for holiness and integrity.

13 But Heliodorus because of the kings commendement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him, which had made a Law concerning things giuen to bee kept, that they should bee safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was vp wrapped in feare and trembling of the body, that it was manifest to the that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priests being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laide vp for those that had deliuered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasure, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were also smitten at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him most richly

barbed, and he ran fiercely, and smote at Heliodorus with his foote, and it seemed that hee that fate vpon the horse, had handle of gold.

26 Moreover, there appeared two young men, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground and was covered with great darkness: but they that were with him, took him vp, and put him in a litter.

28 Thus he that came with the great company, and many souldiers into the laide treasure, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a while before was full of feare & trouble, when the almighty Lord appeared, was filled with joy & glaucies.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the me l l i g h t to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest considering that the king might suspect that the Iewes had gone Heliodorus to me euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the me yong men in the same clothing appeared & stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, & thanked Onias, and went againe with his host to the king.

36 Then testified hee vnto every man of the great workes of God which he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to see forty yeere once againe to Ierusalem he said,

38 If thou hast any enemy or traitour, send him thither, & thou shalt receive him well scoured if he escape with his life: for in that place, no doubt there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and delendeth it and he beareth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. II.

1 Simon reporteth euill of Onias 7 Iason churth the office of the hie Priestly corrupting the king 27 and was by Iudas deiranded by Iosephus 54 Onias is haime in a cruelty by Antiochus

THIS Simon now, of whom we spake afore, being a bewrayer of the money and of his owne naturall country, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murderers

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he ther was the governour of Cœlolyria and Phenice, did rage, and incited Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both private y and publickly.

6 For hee saw it was not possible, except the King tooke order to quiet the matters, and that Simon would not leave off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iafon the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundredth and threefore talents of siluer, and of another rent, foure talents.

9 Besides this hee promised him an hundredth and fifty, if he might haue licence to set vp a place for exercise, and a place for the youth, & that they would || name them of Ierusalem Antiochians.

10 The which thing when the king had granted, and he had gotten the superioritye, hee began immediately to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome to become friends and confederates: he put downe their lawes & policies, and brought vp new statutes, and contrary to the Law.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare || ha's.

13 So there began a great desire to follow the maners of the Gentiles. And they tooke vp the fashions of strange nations by the exceeding wickedness of Iafon, nor the high Priest, but the vn godly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play || after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamity came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the || games that were vsed euer five yeere, were played at Tyrus, the King being present,

19 This wicked Iafon sent from Ierusalem men to looke vpon them, as though they had bin Antiochians, which brought three hundred drachmes of siluer for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expences.

20 So he that ent them, sent them for the sacrifice of Hercules but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of

king Ptolemus Philometor: but when Antiochus perceived that he was euill affectioned toward his affaires, he fought his owne assurance, & departed from thence to Ioppe, and so came to Ierusalem.

22 Where he was honourably receiued of Iafon, and of the cite, and was brought in with torchlight, and with great showings, and so hee went with his hoste vnto Phenice.

23 Threeyeere afterward Iafon sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires: whereof hee had giuen him a memoriall.

24 But he being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundredth talens of siluer more then Iafon.

25 So he gaue the kings || letters patents, albeit hee had nothing in himselfe worthy of the high Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iafon, which had deceiued his owne brother, being deceived by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that hee had promised vnto the King, hee tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before taking.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sostratus left Crates, which was governour of the || Cyprians.

30 ¶ Whiles these things were in doing, the Thasians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leaving Andronicus aman of authority to be his lieutenant.

32 Now Menelaus supposing that hee had gotten a convenient time, stole certein vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surty, hee reprimed him, and withdrew himselfe into a sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counseiled him craftily, giuing him his right hand with an othe: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousness.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrightheous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the cite, and certaine of the G eekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and hee had compassion, and wept because of the modesty & great discretion of him that was dead.

38 Wherefore being kindled with anger, hee took away Andronicus garment of purple, & rent his clothes, & comaded him to be led rough out: the cite, and in the same place where hee had committed

¶ Or that he would write the Antiochians that were at Ierusalem among them.

¶ Or, bukin in token of wantonnesse in the Gentiles side.

¶ This game was so trie strength by casting a stone that had an hole in the mids, or a piece of metall.

¶ Or, Olympian sports, which were some heptacyery E. 5 yeere.

¶ Or, Commendatarius.

¶ This is of them that measured the corne.

committed the wickednesse against Onias, he was slain as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lyfimachus had done many wicked deedes in the city through the counsell of Menelaus, & the bruit was spred abroad, the multitude gathered the together against Lyfimachus: for he had carried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lyfimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their capitaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lyfimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lyfimachus men, & thole that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church-robber himselfe they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when ¶ king came to Tyrus, threemen sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuincied, promised to Ptolomeus *the some of Dorimenes* much money if he would perfwade the King.

46 So Ptolomeus went to the King into a court whereas he was to coole himselfe, and turned the kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause yea, before the Scythians, they should haue been heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the cite, and for the people, and for the holy vessels.

49 Wherefore they of Tyus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasung in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

3 *Of the signes and tokens, some in Ierusalem. 6. Of the end and wilkings of Iason. 11. The punishment of Antiochus against the Iewes. 15. The spoyling of the Temple. 27. Maccabius breeth into the sanctuary.*

ABout the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, forty dayes long, horsemen running in the ayre, with robes of gold, and as bands of spearmen,

3 And as troups of horsemen set in aray, encountering & coursing one against another, with shaking of shields, and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armour seen, and harnessse of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when the e was gone forth a false rumour, as though Antiochus had been dead, Iason took at the least a thousand men, & came suddenly vpon the citie, and they that were vpon the walls being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason flew bis own citizens without mercie, not considering that to haue the advantage against his kinsmen is greatt disadvantage, but thought that he had gotten the victory of his enemies, and not of his owne nation,

7 Yet he gat not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was accused before Areta the king of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gon to the Lacedemonians, thinking therie to haue gotten succour by reason of kinred,

10 And he that had cast many out vnburied, was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudaea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murdered:

14 So that within three daies were slaine fourescore thousand, and forty thousand taken prisoner, and there were as many fold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing glory and honor of that place, and barded them with his wicked hands.

17 So haury in his minde was Antiochus, that he considered not, that God was not a litle wroth for the finnes of them that dwell in the citie, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many finnes, hee, sif one as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but after ward shall it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vpon great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gaue him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an himinde he had.

22 But he left deputies to visit the temple & temple.

Or, thus up.

rusalem Philip a Phrygian by birth, in manners more cruell then he that let him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous vnto the citizens then the other, and was despitfull aginst the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom hee commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, hee sained peace, and kept him still vnto the holy day of Sabbath: & then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew al them that were gone forth to the shew, and running through the city with his men armed, he murdered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wilderness, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakes of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the law of God. 4 The Temple desitid. 10 The women cruelly punished. 28 The grieuous paine of Eleazar.

NOr long after this, sent the King an olde man of // Athens, for to compel the Iewes to transgress the lawes of the fathers, and not to be governed by the Law of God,

2 And to desile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitye.

3 This wicked government was fore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidde by the Law.

6 Neither was it lawfull to keep the Sabbaths, nor to obserue their ancient feasts, nor plainly to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grieuously compelled perforce euery moneth to banquet and when the feast of Bacchus was kept, they were constrained to goe in the procesion of Bacchus with garlands of yuie.

8 Moreouer through the counsell of Ptolemus, there was out a commandement vnto the next cities of the heathen aginst the Iewes, that the like custome, and // banquetting should be kept.

9 And who should not conforme themselues to // manners of // Gentiles, should be put to death: then might a man haue seene the present misery.

10 For there were two women brought forth, that had circumcised their sons, whom when they had led round about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discovered vnto Philip and were burnt together, because that for the reuerence of the honorable day, they were as aid to helpe themselues.

12 ¶ Now I beseech those which read this book, that they be not discouraged for these calamities,

but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse: not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee // punisheth when they are come to the fullnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though hee punish with aduersitie, yet doeth hee neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wellsaoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offered himselfe willingly to the torment, and spirt it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked bancket, for that old friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissimble as though hee had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haire, whereunto he was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, *says he*, to dissimble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten, were now gone to // another religion,

25 And so through mine hypocritise (for al the time of transitory life) they might be deceiued by mee, and I should procure malediction and reproch to mine olde age.

26 For though I were now deliuered from the torment of men, yet could I not escape the hand of the Almighty, neither aliuie nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young, to die willingly and courageously for the honourable & holy Lawes. And when he had said these words, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spokē: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath // holy knowledge, knoweth manifestly that whereas I might haue bene deliuered from death,

Or, Antiochia.

Or, another
maner, life.

Or, sucking of the
breast that was
officed.

death, I am scourged, and suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

3 I Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the king, against the Law to taste swines flesh, & were tormented with scourges and whips.

2 But one of them which spake first, said thus, What seekest thou? and what wouldst thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the king angry, and commanded to heate pannes and caldrons, which were incontinently made hote,

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliuē to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother, exhorted one another to die courageously saying in this maner,

6 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses* declared in the song, wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne from the haire out of his head, they asked him, if he would eate, or hee were punished in all the members of the body.

8 But hee answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he said, Thou murderer, takest this present life from vs, but the King of heauen will raise vs vp, which die for his Lawes, in the resurrection of our lasting life.

10 ¶ And after him was the third had in desicion, and when they demanded his tongue, hee put it out incontinently, & stretcht forth his handes boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when hee was dead also, they vexed and tormented the fourth in like manner.

14 And when hee was now ready to die, he said thus, It is better that we should chenge this which we might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also, and tormented him.

16 Who looked vpon the king and said, Thou hast power among men, and though thou bee a mortal man, thou dost what thou wilt: but thinke not, that God hath forsaken our nation,

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy feed.

18 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be woudred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was maruelous aboute all other, and worthy of honourable memorie: for when shee saw her seuen sones slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred vper womanly affectiones with a manly stomacke, and said vnto them,

22 I cannot tell how ye came into my wombe for I neither gave you breath nor life: it is not I that set in order the members of your body.

23 But doubtlesse the creatour of the world, which formed the birth of man, & found out the beginning of all things, will also of his own mercie giue you breath and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliuē, hee exhorted him not onely with wordes, but swore also vnto him by an othe, that he would make him rich and wealthy, if hee would forsake the Lawes of his fathers, & that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsell the yong man to saue his life.

26 And when hee had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her own language, O my sonne, haue pitie vpon me, that bare thee nine months in my wombe, and gauē thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was man kind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these wordes, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a litle while for our challenging & correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, hit not thy selfe vnto vaine, which art puffed vp with vncertaine hope, & liuest thine hands against the seruants of God.

* Deut. 32. 36.

35 Forthou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine couden'te of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body, and life for the lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment may'st confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon our nation, may cease,

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuouly that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes was the mother put to death.

42 Let this now be enough spoken concerning the bankets and extreme cruelties.

CHAP. VIII.

1 *Iudas iudicabit ioseph. et huiusmodi. 9 Nicanor ueniens aduersus Iudas. 16 Iudas exorteth his soldiers to constance. 20 Nicanor is overcome. 27 The Iewes giue bankets after they haue put their enemies to flight, and diuided parts of the spoiles vnto the sabbatose, and vnto the widow. 30 Timotheus and Bacchides are discomfited. 35 Nicanor flectit vnto Antiochum.*

Then Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinnesfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that hee would haue compassion vpon the cite that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

9 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, in somuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Cefosyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the same of Parroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans

should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee told them that were with him, of the coming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other told all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them:

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the injury that they had vnjustly done to the holy place, & the cruelty done to the cite by defision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreover hee admonished them of the helpe that God shewed vnto their fathers, as when they perished an hundred and fourescore and sixe thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon against § Galathians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were affouished, the eight thousand slawe an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bolde with these words, and readie to die for the lawes & the countrey, he denied his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, Ioseph, and Jonathan, giuing ech one fiftene hundred men.

23 And when ¶ Eleazarus had reade the holy booke, and giuen them a token of the helpe of God, *Iudas* which led the foreward, ioyned with Nicanor.

24 And because the Almighty helped them, they slew aboute nine hundred men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powered vpon them the beginning of his mercy.

28 And after the Sabbath, * they distributed the spoiles

* 2. King. 19. 35.
¶ 2. 37. 36. 106. 1. 18.
¶ 1. 48. 22.
§ 1. Mac. 7. 41.
¶ Some reade, eight thousand.

Or, § Iudas.

* Num. 31. 27.
¶ 1. Sam. 30. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselves and their children.

29 When this was done, and they all had made a general prier, they besought the mercifull Lord to be reconciled to the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew aboute twentie thousand, and wanne high and strong holdes, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little houte: so hee receiued a reward next for his wickednes.

34 And that most wicked Nicanor, which had brought a shoutand merchants to buy the Iewes,

35 Hee was through the helpe of the Lord, brought down of them whom he thought as nothing. insonmuch that hee put off his glorious raiment, and fled overthwart the countrey like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his hoste:

36 Thus he that promised to pay tribute to the Romans by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ll defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him,

CHAP. IX.

Antiochus willing to spoile Persepolis, is put to flight. 5 A hee persecuteth the Iewes, he is smitten of the Lord. 13 The sinned repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus again with adill onout out of the countrey of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people came in a rage to defend themselves with their weapons, and put them to flight. and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus..

4 And then being chafed in his fume, hee thought to imputer to the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the journey: For Gods iudgement compelled him: for hee had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable & inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remedielesse, came vpon him, and sore torments of the inward parts.

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wife cease from his arrogance, but swelled the more with pride, brea-

thing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that hee fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a little afore thought he might comma the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horse-litter, ceclaring vnto all the manikif power of God,

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his atmie was grieved at his smell.

10 Thus no man could beare, because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selle will, when he was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, hee laid these words, It is meete to be subiect vnto God, and that aman which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And said thus, that hee would set at libertie the holy citie vnto the which hee had made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wilde beafts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that hee would also become a Iew himselfe, and goethorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God, was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication

19 **T**H E KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God, hauing heere in the heauen.

21 Though I lie sicke, yet I am mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common saluete of all.

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the hie countreys, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Again, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue writen vnto him as followeth hereafter,

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murderer and blasphemor suffered most grieuouly, and as hee had inreated other men, so he died a miserible death in a strange country among the mountains.

29 And Philip that was brought vp with him, caried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas Maccabeus taketh the cite and the temple.* 10 *The arrest of Eupator.* 16 *The Jews fight against the Idumeans.* 24 *Timotheus maketh Iudaea, with whom Iudaea ioyneeth (at last).* 29 *Four men appear in the ayre to the helpe of the Iewes.* 37 *Timotheus is slaine.*

Maccabeus now and his company, through the helpe of the Lord, wan the Temple and the cite againe,

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and sixe moneths after, and set forth the lamps and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they finned any more against him, that hee himselfe would chasten them with mercie, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the five and twentie day of the same moneth which is || Challeu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembreing that not long afore they held the feast of the Tabernacles when they liued in the mountains and dens like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalms vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lyfias, which had bene captaine of the hoste in Phenice and Calosyria, ruler over the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee cirtained strangers, and made warre oftentimes against the Iewes.

15 Moreover, the Idumeans that helde the strong holds which were meet for their purpose, troubled the Iewes, and by receiving them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all manner of things conuenient to sustaine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seuentie thousand^a drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were couit of treason, and immediatly wan the two castles:

23 And hauing good successe, as in all the warres that hee tooke in hand, hee slew in the two castles moe then twenty thousand.

24 Now Timotheus, whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iury by strength.

25 But when hee drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foot of the altar, and besought the Lord to be mercifull vnto them, and to be anemie to their enemies, and to be an aduersarie to their aduersaries, * as the Law decreth.

27 So after the prayer, they tooke their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory,

^a A drachme is the eighth part of an ounce, which is about threepence.

10, Newember.

* Exod. 23. 22.
deut. 20. 4.

victorie, and the other tooke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies from heauen hue comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and covered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twenty thousand and fise hundredth, and sixe hundredth horsemen.

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was capitaine.

33 But Maccabeus and his company laid siege against the fortifles with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.

35 Neuerthelesse vpon the ffifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacks smote downe those that they met,

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollonians.

38 When this was done, they praised the Lord with Psalmes and thanksgiving, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 *Lysias goeth about to ouercome the Iewes. 8 Simeon is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.*

VERY shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke for displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being pulled vp in his minde, because of the great number of footemen, and thousands of horimen, and in his fourescore elephants,

5 He came into Iudea, and drew neere to Bethsura, which was a castle of defence, fise² furlongs from Ierusalem, and laid siege vnto it.

6 But when Maccabeus, and his companie knewe that hee besieged the holds, they, and all the people made prayers with weeping, and tears before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would isopard themselues together with him to helpe

their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shakking his harnesse of golde.

9 Then they praised the mercifull God all together, and tooke heart, insonmuch that they were ready, not onely to fight with men, but with the most cruel beastes: and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them,

11 And running vpon their enemies like Lyons, they flew eleuent thousand footemen, and sixeteene hundredth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding, considered what losse he had, and knowing, that the Hebrewes could not be overcome, because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoever Maccabeus wrote vnto Lysias, concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias, conteneing these wordes, L Y S I A S vnto the people of the Iewes sendeth greeting.

17 Iohn and ff Abessalom, which were sent from you, deliuered me the things that you demanded by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towards his affaires, heereafter also I will endeavour myselfe to doe you good.

20 As concerning these things, I haue giuen commandment to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinhus.

22 ¶ Now the Kings letters contained these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated to the gods, our will is, that they which are in our Realme, liue quietly, & euery man may apply his owne affaires.

24 We vnderstand also, that the Iewes would not consent to our lather, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them & grant them peace: that when they are cer-

1 Or, the first and twentieth day.

2 Or, Abissalom, or, Absalom.

a Whereof eight make a mile.

tified of our minde, they may be of good comfort and cheerfully goe about their owne affaires.

27 All this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye see fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie vnto the thirthe day of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundredth and eight and fourtie yeere, the fiftenth day of the moneth of Panthicus.

34 ¶ The Romans also sent a letter containing these wordes, QVINTVS M R M M I V S, and Titus ¶ Manilius, ambassadours of the Romanes, vnto the people of the Iewes sent greeting.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the king, send hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you, for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundredth and eight and fortie yeere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubles the Iewes. 3 The wicked deedes of them of Ioppe against the Iewes. 4 Iudas is auenged of them. 5 He setteth fire in the haven of Iamnia. 6 The pursuit of the Iewes against Timotheus. 7 Timotheus is taken and let goe vnto vs. 8 Iudas pursueth Gorgias.

When these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicamor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the cite, they obeyed them, and used nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundredth of them.

5 Nowe when Iudas knewe of their crueltie, shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night and burnt the shippes, and those that fled thence he slew.

7 And when the cite was shut vp, he departed as though he would come againe, and roote out

all them of the cite of Ioppe.

8 ¶ But when hee perceived that the Iammites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, and set fire in the haven with the naue, so that the light of the fire was seene at Ierusalem, vpon a two hundredth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fise thousand men of foote and fise hundredth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the help of God: the ¶ Nomades of Arabia being overcome, besought Iudas to make peace with them, and promised to giue him certaine ¶ cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeed be profitable concerning many things, granted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Iudas also assaulted a cite called Caspis, which was stoune by reason of a bridge, and fenced round about with wals, and had diuers kinds of people dwelling therein.

14 So they that were within it put such trust in the strenght of the walles, and in store of vittails, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were no lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any ¶ instruments, or engines of warre, did cast down the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the cite by the will of God, and made an exceeding great slaughter, in somuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundredth and fiftie furlongs, & came to Characa, vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus and Sosipater, which were captaines with Maccabeus, went forth and slew those that Timotheus had left in the forefront, more then ten thousand men.

20 And Maccabeus prepared, and ranged his arme by bands, and went courageously against Timotheus, which had with him an hundredth and twenty thousand men of foote, and two thousand and fise hundredth horsemen.

21 When Timotheus had knowledge of Iudas coming, hee sent the women and children, and the other baggage asore vnto a forrestie called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in fight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in somuch that they fleeing one here, another there, were of times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and

Or, A vil, some eade Xanticos, and some Xanticos, and

Or, Manilus.

So called because they were shepherds.

Or, Pisture.

Or battled rammes 10 lb. 6. 20.

And

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flew those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fel into the hands of Dositheus and Sosipater, whom he befought with much craft to let him goe with his life, because he had many of the Iewes parents, and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Arragatton, and slew fife and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remoued the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong yong men kept the walls defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew fife and twenty thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fixe hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, refused, that the Scythopolitanes dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went foorth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus, one of the Baccenors, which was on horsebacke & a mighty man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man aliuie: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ¶ Marisa.

36 And when they that were ¶ with Eferin, had foughten long, and were weay, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

37 And then hee began in his owne language, and sung Psalmes with a loude voyce, in sonnich that straightwaies he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his host, and came into the citie of Odolla. And when the seventh day came, they cleaned themselves: (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vpon the bodies of them that were slaine, and to burie them with their kinfemen in their fathers graues.

40 Now vnder the coates of eury one, that was slaine, they found iewels that had bin consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Lawe. Then eury

man sawe, that this was the cause wherefore they were slaine.

41 And to eury man gaue thanks vnto the Lord, the righteous iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and befought him, that they should not vterly be destroyed for the fault committed. Besides that noble Iudas exhorted the people to kepe themselves from sinne, for so much as they saw before their eyes the things which caniet o passe by the sinne of theft that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had been superfluous and vaine, to ¶ pray for the dead.

45 And therefore he perceived, that there was great fauour layd vp for those that died godly. (It was an holy and a good thought.) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

¶ *owne infirmity, desireth pardon, if he haue not attained to the hee should. And it seemeth that this is for the Cyrenean, one of whom hee tooke this adgement, is Ioseph Ben Gorion, who hath written in Ebrew fife booke of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3 chap. 19. for it is contrary to the custome of the Iewes, even to this day, to pray for the dead. And though Iudas had done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prone, that women might minister the Sacraments, Exod. 2. 25. or the example of Razis that one might kill himselfe, whom this author tooke to much commendeth, Chap. 12. 4.*

CHAP. XIII.

¶ *1 The coming of Eupator into Iudea. 2 The death of Menelaus. 3 Maccabeus going to fight against Eupator, moueth hisouldiers unto prayer. 15 he killeth fourteen thousand men in the tents of Antiochus. 21 Roboocum the braynes of the Asyres taken.*

¶ IN the hundredth forty and nine yeere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudea,

1 And Lyfias the steward and ruler of his affaires with him, hauing both in their armie an hundredth and ten thousand men of foote of the Grecians, and fife thousand horsemen, and two and twenty Elephants, and three hundredth charretts with hookes:

2 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the failegard of the countrey, but because he thought to haue been made the gouernour.

3 But the King of kings moued Antiochus mind against this wicked man, and Lyfias informed the king, that this man was the cause of all mischief, so that the king commanded to bring him to Berea to put him vnto death, as the manner was in that place.

4 Now there was in that place a towor of fiftie cubites high, full of ashes, and it had an instrument that turned round, and on euey side it rolled downe into the ashes:

5 And there whofoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all mento the death.

6 And first came to passe, that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

7 For because he had committed many sinnes by the altar, whose fire and ashes were holy: by himselfe also died in the ashes.

8 ¶ Now the king raged in his minde, and

¶ *From this verse to the end of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby. Altho it is euident, that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his*

Or, Scythium.

Or, Marisa, or Marisa, Or, with Gorgias.

* Deut. 7. 25. alt. 7. 4. 11.

came to shew him selfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they should be put from their Law, from their country, and from the holy Temple:

11 And that he would not suffer the people, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, & sought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And he being apart with the Eldets, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his soldiours to fight manfully euen vnto death, for the Lawes, the Temple, the citie, their country, and the common wealth, and camped by Modin.

15 And so giuing his soldiours for watchword, The victory of God, hee picked out the manliest yong men, & went by night into the kings camp, and slew of the host foureteen thousand men, and the greatest elephant with all that fate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manliness of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary,

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore hee was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and || tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

23 But when he vnderstood that Philip (whom he had left to be ouerseeer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yielded himselfe to the Iewes, and made them an oath to doe all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place,

24 And embraced Maccabees, and made him capitaine and gouernour from Ptolemais vnto the Gerreaneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieved, they would that he should breake the couenants.

26 Then went Lyfias vp into the iudgement seate, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings journey, and his returne.

Demetrius wooed by Alcimus, sendeth Nicanor to kill the Iewes. 8 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the warrant of the King. 37 Nicanor commaundet Raxis to be taken, who slayeth him selfe.

After three yeeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naueie by the haueu of Tripolis,

2 When he had wonne the country, & slaine Antiochus and his lieutenant Lyfias

3 Now Alcimus which had bene the high Priest, and wilfully desired himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fiftie and one yere, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vsed solemly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which hee answered, The Iewes that be called Afideans, whose capitaine is Iudas Maccabees, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deuiued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profite of mine owne citizens: for all our people through their rashnes are not a litle troubled

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the country, and our nation which is abused, according to thine owne humanity, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him capitaine ouer Iudea,

13 And sent him forth, commaunding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie Priest of the great Temple

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him, which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remoued straight wayes from thence, and came to the towne of Dessan,

17 Where Simon Iucas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless, Nicanor hearing the manliness of them that were with Iudas, & the bold stomacks that they had for their country, durst not prouee

¶ *Or, Theodorus.*
¶ *Or, Matthias.*

prooue the matter with bloodshedding.

19 Wherefore he sent Pofidonius, ¶ Theodorus, and ¶ Matthias before to make peace.

20 So when they had taken long aduifement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they let for euery man his stoole.

22 Neuertheless, Iudas commanded certaine men of armes to waite in conuenient places, lest there should suddenly arise any euill through the enemies: and so they communed together of the things wherupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee ¶ loved Iudas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Aleimus perceiuing the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius and told him that Nicanor had taken strange matters in hand, and ordeined Iudas, a traitour to the realme, to be his successour.

27 Then the king was displeas'd, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he should fend Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonish'd and fore grieved, that hee should breake the things wherupon they had agreed, feeing that the man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, hee fought craftily to accomplish it.

30 Notwithstanding, when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely than hee was wont, he perceiued that such a rigour came not of good, and therefore hee gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabeus worthy policie, came into the great and holy Temple and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they iware that they could not tell where the man was, whom he fought,

33 He stretched out his right hand toward the Temple, and made an oath in this manner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldst that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrightheous.

37 Now was there accused vnto Nicanor, Ra-

zis, one of the Elders of Ierusalem, a louer of the cite, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man oftentimes, when the Iewes were minded to keepe themselves vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, sent about fise hundred men of warre to take him.

40 For hee thought by taking him, so doe the Iewes much hurt.

41 But when this company would haue taken his castles, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to bee taken on euery side, he ¶ fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding, what time as he missed of his stocke for haste, and the multitude rushed in violently betwene the doores, hee ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselves lightly away, and gaue place, so that he fell vpon his belly.

45 Neuertheless, while there was yet breath in him, being kindled in his mind, he rose vp, and though his blood gushed out like a fountaine, and he was very fore wounded, yet he rannt thorow the midst of the people,

46 And gare him to the top of an high rocke: so when his blood was vtterly gone, hee tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and spirit, that hee would restore them againe vnto him: and thus he died.

CHAP. XV.

1 Nicanor seeketh about to come vpon Iudas on the Sabbath day. 2 The blasphemies of Nicanor. 3 Maccabeus expounding vnto the Iewes the vision, encourageth them. 4 The prayer of Maccabeus. 5 Maccabeus commandeth Nicanors heau and bands to be cut off, and his tongue to be giuen vnto the foules. 6 The outcours excuse his himselfe.

Now when Nicanor knew that Iudas and his company were in the cuntry of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless, the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in the heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a living Lord, which ruleth in the heauen, who commanded the seuenih day to be kept,

5 Then he said, And I am mighty vpon earth to command them for to arme themselves, and to performe the kings busines. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him.

8 And exhorted his people not to be daunted at the coming of the heathen, but alway to remem-

¶ As this private example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approve it: so that place as touching prayer. Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

¶ *Or, And Iudas before his eyes.*

ber the helpe that had bene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus hee encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus he armed every one of them not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to be beleued, and reioyced them greatly.

12 And this was his vision. Hee thought that hee law Onias (which had bene the high Priest, a vertuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of wonderful dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a louer of the brethren, who praieih much for the people, and for the holy citie, *io wit*, Ieremias the Prophet of God.

15 Hee thought also that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And to being comforted by the words of Iudas, which were very sweet and able to stirre them vp to valiantnesse, and to encourage the hearts of the yong men they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, & to trye the matter hand to hand, because the citie and the Sanctuary and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolke, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe, they that were in the citie, were carefull for the army that was abroad.

20 Now while they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the || beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the comming of the multitude, and the diuers preparation of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victory to them that are worthy as seemeth good vnto him.

22 Therefore in his prayer hee sayde after this maner, O Lord, * thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the

hoste of Sennacherib slewe an hundred fourefcore and siue thousand,

23 Send now also thy good Angel before vs, O Lord of heauen, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an ende.

25 Then Nicanor and they that were with him, drew neere, with trumpets and shouting for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slew no lesse then siue and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priests by the Altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in litle peeces, and to be cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the hie castle, for an euident and plaine roken vnto all of the helpe of God.

36 And so they established all together by a common decree, that they should in no case suffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardochews day.

38 Thus far as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drinke wine alone, & then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the fetching out of the matter & lifting up the cares of the that read the story. And here shall be the end.

¶ Or, Elephasus.

* 2 King. 19. 35.
isa 37. 36. iob. 1. 18.
eccles. 48. 22.

The ende of the Apocrypha.



LEVI. SIMEON. RVBEN. PETER. ANDREWE. JAMES.



IYDAH.



MATHEW



MARC



IOHN.



DAN.



NEPHTHALI



GAD.

THE

The

New Testament of

our Lord Iesus Christ,

Translated out of Greeke by

THOM. BEZA:

With brieue Summaries and Expositions vpon the hard
places by the said Author, IOAC. CAMBR. and
P. LOSELLER. VILLERIVS

Englithed by L. TOMSON.

Together with the Annotations of Fr. Iunius vpon
the Revelation of S. IOHN.

PRINTED AT

London by ROBERT BARKER,
Printerto the Kings most
Excellent Maiestie.

1615.



PHILIP.



BARTHOLO



MATHEWE.



ASHER.



LYKE



IOHN



THOMAS.



ISACAR.



IOSEPH. BENIAMIN. MATTHIAS. IYDE.



JAMES.



ZABVLON.

Cum Priuilegio.



SIMON.





THE PRINTER

to the diligent Reader.

DEARE Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phraze or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made this marke *, and haue set it aswel in the margent, as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmaked, appertaine to the same.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thowrowe vt the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke words and phrases immediatly following in them. As in the first line and second worde, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, *Booke*, signifieth *A rehearsal, as the Hebrewes vse to speake*: as *Genes. 5. 1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z.* and so beginning againe with *a* if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

Farewell.

The description of the holy Land, containing the places mentioned in the four Evangelists, with other places about the sea coasts, wherein may be seen the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided.



The places specified in the Mapped, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24: 31,32.	Corasim	66,53: 32,29.	Ior, the other fountaine whence
Azor	65,35: 32.	Dan, one of the Fountaines	67,25: 33,18.	Iordan springeth, 67,31: 33,7
Bethlehem	65,55: 31,51.	whence Iordan springeth	66,40: 32,18.	Magdalon, called alio Dalmanutha
Bethphage	66,31,58.	Ennon	66,40: 32,18.	Naim
Bethsaida	66,51: 32,29.	Emmaus	65,34: 31,59.	Nazareth
Bethabara	66,34: 32,1.	Ephen	66,8,31.	Ptolemais
Bethania	66,31,59.	Gadra or Garaza	66,48: 32,29.	Samaria the city
Canan of Galile	66,52: 32,48.	Gaza	65,10: 31,40.	Sidon
Capernaum	66,53: 32,39.	Lericho	66,10: 32,1.	Silo
Carmel mount	66,31: 32,50.	Ierusalem	66,31,55.	Tyrus
Cesarea Straton	66,16: 32,25.	Loppe	65,40: 32,5.	Tiberias
Cesarea Philippi	67,39: 33,5.			66,44: 32,26.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEW.

CHAP. I.

1 This Iesus is that Messias, the Saviour promised to the Fathers, 18 The nativity of Christ.

* Luke 3. 22.
1 Iesus Christ
came of Abraham
of the tribe of Iu-
da, & of the Stock
of David 20 God
promised.
* Rebeckah: As
the Hebrewes call
so she: as Gen.
5. 7. The boote of
the generation.
b Of the ancillars of
whom Christ came.
c Which Christ is
also the Sonne of
Abraham.
* Gen. 22. 2.
* Gen. 25. 23.
* Gen. 29. 35.
* Gen. 38. 37.
* Gen. 38. 35.
with 4. 18. 19.
* Ruth 4. 13.
1 Sam. 16. 1.
and 17. 19.
* 1 Sam. 13. 24.
* 1 Sam. 11. 43.
2 Chron. 3. 10. 18
* 2 King. 20. 21.
and 1. 18. 2 Chron.
3. 13. 14. 15.
* 2 King. 23. 37.
and 24. 16. 2 Chron.
3. 40.
d That is, the cap-
tivitye fill in the
daies of Iehonan and
Iechonias: for Iech-
onias was borne
before his carrying
away into captivi-
tie.
* 1 Chron. 3. 16.
* 1 Chron. 3. 17.
10. 1. 2. and 5. 2.
e All these which
are reckoned up in
this pedigree of
Dauid, foote, as
they beate one
another orderly in
their degrees.
f Christ is the true
Emmanuel and
therefore, Iesus
(that is, Saviour)
is conceived in the
Virgin by the holy
Ghost, so it was
foretold by the
Prophets.
* Luke 1. 75.
* Dns. 24. 1.
f Receive her as
her parents and
kiss her feet: hand.
g Which was pro-
mised and made
sure to thee to be
thy wife.
h Of the mothers
substance by the
holy Ghost.
i Christ is borne
of the same Vir-
gin which neuer
knew man: and is
called Iesus of God himselfe, by the Angel. * Luke. 3. 31.



HE is a booke of the b generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

1 Abraham begat Iaac. * And Iaac begat Iacob. * And Iacob begat Iudas and his brethren.

2 * And Iudas begat Phares, and Zera of Thamar. * And Phares begat Elsom. And Elsom begat Aram.

3 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. * And Salmon begat Booz of Rachab. And Booz begat Obed of Ruth. And Obed begat Iesse.

4 * And Iesse begat Dauid the King. And Dauid the King begat Salomon of her that was the wife of Vrias.

5 * Salomon begat Roboham. And Roboham begat Abia. And Abia begat Asa.

6 And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Hoziass.

7 And Hoziass begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezekias.

8 * And Ezekias begat Manasses. And Manasses begat Amon. And Amon begat Iofias.

9 * And Iofias begat Iakim. And Iakim d begat Iechonias and his brethren about the time they were carried away to Babylon.

10 And after they were carried away into Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel.

11 And Zorobabel begat Abiud. And Abiud begat Eliachim. And Eliachim begat Azor.

12 And Azor begat Zadoc. And Zadoc begat Achim. And Achim begat Eliud.

13 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.

14 And Iacob begat Ioseph husband of Mary, of whom was borne Iesus, that is called Christ.

15 So of all the generations fro Abraham to Dauid are foureteen generations. And fro Dauid vntil they were carried away into Babylon, fourteen generations: and after they were carried away into Babylon vntil Christ, foureteen generations.

16 ¶ Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with childe of the holy Ghost.

17 Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.

18 But while he thought these things, behold the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

19 And (shee shall bring forth a Sonne, and thou shalt call his name Iesus, for hee shall

save his people from their finnes.

20 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet saying,

21 ¶ Behold, a virgin shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

22 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had enuoyed him, and tooke his wife.

23 But he knew her not, till she had brought forth her first borne sonne, and hee called his name Iesus.

10 vnderstande also that a thing should not come to passe in time to come: 11 as Michal had no children. Till her death's day, 2. Sam. 6. 23. And in the last Chapter of the Euangelist. Behold, I am with you vntill the end of the world.

CHAP. II.

1 The women, who ate the fruits of the Geniuitie, worship Christ. 14 They be brethren in Egypt with Iesus and his mother. 16 Herod killeth the children.

1 Hen Iesus was borne at Bethlehem, in Iudea, in the daies of Herod the King, behold, there came wife men from the East to Hierusalem.

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard this, he was troubled, and all Hierusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 * And thou Beth-leem in the Land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feed my people Israel.

7 Then Herod priuily called the Wife men, and diligently inquired of them the time of the starre that appeared.

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seen in the East, went before them, till it came and stood ouer the place where the babe was.

10 And when they saw the starre, they reioiced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not goe againe to Herod they returned into their countrey another way.

f Though thou be a small towne yet shalt thou be very famous and noble, through the birth of the Mesias, who shall be borne in thee. g - Thus shall true and gouerneur Kings are fitly called feeders and shepherds of the people. h - A kinde of humble and lowly seruance. i - The rich and costly presents which they brought him. k - Gold wanted and tolde them of it, when as they asked it not.

* Mat. 4. 12.
1 Delmer, and
the 12 which by the
meaning of this
name Ie. m.
2 Ias. 7. 14.
3 There is in the
Hebrew & Greeke
text an article ad-
ded to point out the
woman, and for her
first pregnancy: as
you would say, That
Virgine, or some
same Virgine.
4 The first word
Till in the Hebrew
sense giveth vs

* Luke 2. 6.
1 Christ a povere
child, laid downe
in a crib, and no-
thing set by, of his
owne people: re-
ceiued notwith-
standing a noble
witness of his di-
uinitie, fro hea-
uen, and of his holy
estate of strangers
which his owne al-
low vniuersally al-
low of although they
doe not acknow-
ledge him.
a For there was no
other in the tribe of
Iuda.
b Wife and learned
men: it is a Persian
word, which they
use in good parts.
c How much more
a stranger an came
so the longpaine 15
force: and the ser-
uants troubled: for
was his life in
and rage.
d The chief priests
that is, in as were
of Arouns family
which were aduers
in order: i Chron.
24. 5. and Chron.
36. 14.
e They that espoused
the Law to the pro-
phets: for the Hebrews
take this word of
another, which sig-
nifieth as much as
to expound and de-
clare.
* Mich. 5. 2.
John 7. 42.

3 A true forme and forme of all Christian prayer.
 * Luke 11. 2.
 d Thou shalt see for our iustice for our daily to do, such as we say Justice for our nature and complexion.
 * Chap. 13. 10.
 e From the Devil, and from all naturall sin.
 * Mr. i. 25.
 f They that for-gie wrongs, to them finnes are forgiven, but reuenge is prepared for them that reuenge.
 3 Against such a hunt as is a name of holinesse by fasting.
 g I suffer not their to be to be ierme, shal in to fly, they marre the naturall colour of their faces, that they may seme leane an insipid face.
 h Those mees flauours are shewen to be vaine, which passe not for the assured iustice of euertlasting life, but spend their liues in fraying together fraile and vaine.
 * Luke 12. 33.
 i. sim. 6. 15.
 * Luke 1. 34.
 7. Men doe wickedly and maliciously put oute the light of nature that is in nature that is in them.
 8 The iudgements of the mind: that as the body is with the eye, so our whole life may be ruled with right reason that is in us, with the spirit of God wherewith we are lightened.
 * Luke 16. 13.
 8 God will be worshipped of the whole man, h Which be as ierre together, for if two agree, they are one.
 i This word is a Syrian word, and signifies all things that belong to man.
 * Luke 1. 32.
 * Phil 4. 6.
 i. sim. 6. 8.
 3. pet. 5. 7.
 * p. 1. 55. 22.
 9 The froward carking carefules for things in this life is corrected in the children of God by an earnest thinking vpon the providence of God. k Of the eye, as that liue in the eye: for in all tongue almost that we of Heauen is taken for the eye. l He speaketh of care which is toynd with thought of minute, and hath for see most part of strait yoked with it. m Thy labour,

Father knoweth whereof ye haue neede, before ye aske of him.
 9 After this maner therefore pray ye, * Our Father which art in heauen, hallowed bee thy Name.
 10 Thy kingdom come. Thy will bee done euen in earth, as it is in heauen.
 11 Giue vs this day our daily bread.
 12 And forgie vs our debts, as wee also forgie our debtors.
 13 And leade vs not into temptation, but deliuer vs * from euill: for thine is the kingdom, and the power, and the glory for euer. Amen.
 14 * For if ye doe forgie men their trespasses, your heavenly Father will also forgie you.
 15 But if ye doe not forgie men their trespasses, your heavenly Father will not forgie you your trespasses.
 16 * Morcouer, when ye fast, looke not sowe as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.
 17 But when thou fastest, annoynt thine head, and wash thy face,
 18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.
 19 ¶ Lay not vp treasures for your selues vp-on the earth, where the moath & canker corrupt, and where theeuces digge through and steale.
 20 * But lay vp treasures for your selues in heauen, where neither the moath nor canker corrupteth, & where theeuces neither digge through nor steale.
 21 For where your treasure is, there will your heart be also.
 22 ¶ The light of the body is the eye: if then thine eye be single, thy whole body shall be light.
 23 But if thine eye be wicked, then all thy body shall be dark. Wherefore if the light that is in thee be darknesse, how great is that darknesse?
 24 * No man can serue two masters: for either hee shall hate the one, and loue the other, or els hee shall loue to the one, and despise the other. Ye cannot serue God and riches.
 25 ¶ Therefore I say vnto you, be not careful for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth than meate and the body then raiment?
 26 Behold the fowles of the heauen: for they sow not, neither reape, nor carry into the barnes: yet your heavenly Father feedeth them, are ye not much better than they?
 27 Which of you by taking care is able to adde one cubite vnto his stature?
 28 And which care ye for raiment? Learne how the Lillies of the field doe growe: they are not wearied, neither spinne:
 29 Yet I say vnto you, that euen Salomon in all his glory was not arrayed like one of these.
 30 Wherefore if God so clothe the graffe of the field which is to-day, & to morrow is cast into the oven, shall hee not doe much more vnto you, O ye of little faith?
 31 Therefore take no thought, saying, What shall we eate? or what shall we drinke: or wherewith shall we be clothed?

with shall we be clothed?
 32 (For after all these things seeke the Gentiles) for your heavenly Father knoweth, that ye haue neede of all these things.
 33 But seeke ye first the kingdom of God, and his righteousnesse, and all these things shall be ministred vnto you.
 34 Care not then for the morow: for the morow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

¶ We may not giue iudgements of our neighbours, & nor cast that which is holy vnto swine. 13 The broad and strait way. 15 False prophets. 18 The three ananias. 24 The buncle of hay on a roote, & an odour that, ye be not iudged.
 1 Iudge not, that ye be not iudged.
 2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured vnto you againe.
 3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beam that is in thine owne eye?
 4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine owne eye?
 5 Hypocrite, first cast out the beam out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.
 6 ¶ Giue ye not that which is holy to dogs, neither cast ye your pearls before swine, lest they tread them vnder their teete, and turning againe, all to rent you.
 7 ¶ Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.
 8 For whosoeuer asketh, receiuet: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
 9 For what man is there among you, which if his son aske him bread, would giue him a stone?
 10 Or if hee aske fish, will hee giue him a serpent?
 11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?
 12 * Therefore whatsoever ye would, that men should doe to you, euen so doe ye to them: for this is the Law and the Prophets.
 13 ¶ Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in therat,
 14 Because the gate is strait, and the way narrow that leadeth vnto life, and fewe there bee that finde it.
 15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauenous wolues.
 16 Ye shall know them by their fruites. * Doe men gather grapes of thornes? or figs of thistles?
 17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.
 18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.
 19 * Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.
 20 Therefore by their fruites ye shall knowe them.

1 We ought to find fault one with another, but we must beauen we doe it not without cause to seeme holier then they, or in hatred of them.
 * Luke 6. 37. 38. rom. 2. 1. cor. 3. 3.
 * Marke 4. 14. Luke 6. 38.
 * Luke 14. 2.
 2 The blindnecked and stubborn enemies of the Gospell are vnrworthy to haue it preached vnto them.
 3 A people that sin name among the Gentiles, for the ornaments, as if that is the: and a people who ancient time in great estimation among the Latines: for a people that Cleopatra had, was aduised at two hundred, and fifty crownes, the world now too common that is to be seen in the most precious treasure of the world.
 * Chap. 21. 23. Marke 11. 31. John 11. 5. 16. 2. 1. 1. 5. 3 Prey estate is sure replege in all milities.
 * Luke 6. 31. 1. 1. 1. 1.
 4 A cheerful fall of the meaning of the second table.
 5 That is to say, the doctrine of the Law and Prophets.
 * Luke 13. 2. 5 Example of life must not be taken from a multitude.
 6 The way is strait and narrow, so we must passe through to our life. 6 False doctrine and will

shin rough way, and suffer, and endure, and be thorned, and so on teachers must be taken heed of and they are known by false lining. * Luke 6. 44. * Chap. 3. 10.

7 Euen the best
 8 hits that are, are
 9 eating without
 10 bodilie. *1*
 * Rom 2. 13.
 * Iam 1. 22.
 a By Name, herein
 means that through
 working power of
 Gods, which only
 can worke these
 caues upon him.
 c Proper & poeitic.
 Now these celest
 workes wrought
 are called & uowers
 by occasion
 of these things
 which they bring to
 passe, for by them
 we vnderstand,
 how much is the
 power of Gods will.
 - Luke 13. 27.
 f It is not of igno-
 rance, but because
 he wil cast them
 away.
 g Psal. 6. 8.
 h You that are gen-
 tile to all kindes of
 wickednes, and
 feare to make an
 are of you.
 i True godlines
 resteth onely vpon
 Christ, and there-
 fore alwayes reman-

21 ¶ 7 Not euery one that sayth vnto mee,
 Lord, Lord, shall enter into the kingdom of hea-
 uen, * But he that doeth my Fathers will which
 is in heauen.
 22 * Many will say to mee in that day, Lord,
 Lord, haue we not by thy d Name prophesied?
 and by thy Name cast out deuils? and by thy
 Name done many e great workes?
 23 And then will I professe to thee, * I ne-
 uer knew you, * depart from me, ye that worke
 iniquitie.
 24 3 Whofoeuer then heareth of mee these
 words, * and doth the same, I will liken him to a
 wife man, which hath builded his house on a rock
 25 And the raine fel, and the floods came, and the
 windes blew, and beate vpon that house, and
 it fell not: for it was grounded on a rocke.
 26 But whofoeuer heareth these my wordes,
 and doeth them nor, shall be likened vnto a fool-
 ish man, which hath builded his house vpon the
 sand:
 27 And the raine fell, and the floods came, and
 the windes blew and beat vpon that house, and it
 fell, and the fall of it was great.
 28 ¶ * And it came to passe, when Iesus had
 ended these wordes, the people were attonied at
 his doctrine.
 29 For he taught them as one hauing authori-
 tie, and not as the Scribes,
 meth inuincible. * Luke 6. 47, 48. * Marke 1. 22, Luke 4. 32.

CHAP. VIII.

1 The Leper cleansed, 5 The Centurions faith, 11 The calling
 of the Gentiles, 12 and casting out of the Iewes, 24 Peters
 murther in lawe foiled, 29 A Scribe desireth to followe Christ,
 33 The tempest on the sea. 28 Two possessed with deuils cured
 23 The deuils goe into swine.

Now when hee was come downe from the
 mountaine, great multitudes followed him.
 2 ¶ And loe, there came a Leper and wor-
 shipped him, saying, Master, if thou wilt, thou
 canst make me cleane.
 3 And Iesus putting forth his hand, touched
 him, saying, I will, be thou cleane; and immedi-
 atly his leprosie was cleansed.
 4 Then Iesus sayd vnto him, See thou tell no
 man, but goe, and shew thy selfe vnto the Prieft,
 and offer the gift that * Moses commaunded, for
 a witnesse to them.
 5 ¶ * (When Iesus was entered into Caperna-
 um, there came vnto him, a Centurion, beseech-
 ing him,
 6 And said, Master, my seruant lyeth sicke at
 home of the palsey, and is grievously pained.
 7 And Iesus sayd vnto him, I will come and
 heale him.
 8 But the Centurion answered, saying, Master,
 I am not worthy that thou shouldst come vnder
 my roofo: but * peake the word onely, and my ser-
 uant shall be healed.
 9 For I am a man also vnder the authorize
 of another & haue souldiers vnder me: and I say to
 one, Goe, and hee goeth: and to another, Come,
 and hee cometh: and to my seruant, Doe this,
 and hee doeth it.
 10 When Iesus heard that, he marueiled, and
 said to them that followed him, Verely I say vnto
 you, I haue not found so great faith, eue in Israell.
 11 But I say vnto you, that many shall come
 from the East, and West, and shall e sit down
 with Abraham and Isaac, and Jacob, in the kingdome
 of heauen.

* Marke 1. 40,
 Luke 5. 12.
 1 Christ in hea-
 ling the leproous
 with the touching
 of his hand, shew-
 eth that his abso-
 lute right no sinners
 exist come vnto
 him, be they nee-
 der or facultane.
 2 Luke 11. 27, 28.
 3 Christ by setting
 before them the
 example of the
 vncircumcised
 Centurion, & yet
 of an excellen-
 t faith, prouoketh
 the Iewes to emu-
 lation, and toge-
 ther forewarnech
 them of their cal-
 ling off and the
 calling of the
 Gentiles.
 4 A Metaphore
 of an of banquish-
 for they that sit
 downe together,
 are fillmes in the
 banquet.

12 And the children of the kingdom shall be
 cast out into v utter * darkenesse: there shall be
 weeping and gnashing of teeth.
 13 Then Iesus said vnto the Centurion, Goe
 thy way, and as thou hast beleued, so be it vnto
 thee. And his seruant was healed the same houre.
 14 ¶ * And when Iesus came to Peters house,
 he saw his wifes mother laid downe, and sicke of
 a feuer,
 15 And he touched her hand, and the feuer left
 her: so she arose, and ministrif vnto them.
 16 * When the euen was come, they brought
 vnto him many that were possessed with deuils,
 and he cast out the ipirits with his word, and hea-
 led e all that were sicke,
 17 That it might be fulfilled, which was spo-
 ken by * Elias the Prophet, saying, He tooke our
 infirmities, and bare our sicknesse,
 18 ¶ * And when hee sawe great multitudes
 of people about him, he commaunded them to goe
 d ouer the water.
 19 4 Then came there a certaine Scribe, and
 said vnto him, Master, I will follow thee whither-
 soeuer thou goest.
 20 But Iesus saide vnto him, The foxes haue
 holes, and the birdes of the heauen haue e nestes,
 but the Sonne of man hath not whereon to rest
 his head.
 21 ¶ * And another of his disciples said vnto
 him, Master, suffer me first to goe, and burie my
 father.
 22 But Iesus said vnto him, Follow mee, and
 let the dead burie their dead.
 23 ¶ * And when he was entered into the ship,
 his disciples followed him.
 24 And beholde there arose a great tempest in
 the sea, so that the ship was couered with waues:
 but he was asleepe.
 25 Then his disciples came, and awoke him,
 saying, Master, saue vs, we perish.
 26 And he said vnto them, Why are ye feare-
 full, O ye of little faith? Then he arose, and rebuked
 the windes and the sea: and so there was a
 great calme.
 27 And the men marueiled, saying, What man
 is this, that both the windes and the sea obey him?
 28 ¶ * 7 And when he was come to the other
 side into the country of the Gergesenes, there
 met him two possessed with deuils, which came
 out of the graues very fierce, so that no man
 might go by that way.
 29 And behold, they cryed out, saying, Iesus
 the Sonne of God, what haue we to doe with
 thee? Art thou come hither to torment vs before
 the time?
 30 Now there was f as farre off from them a
 great heard of swine feeding.
 31 And the deuils befoUGHT him, saying, If
 thou cast vs out, suffer vs to goe into the herde of
 swine.
 32 And he said vnto them, Goe. So they went
 out and departed into the herd of swine: and be-
 hold the whole herd of swine ran headlong into
 the sea, and died in the water.
 33 Then the herd-men fled: and when they
 were come into the citie, they told all things, and
 what was become of them that were possessed
 with deuils.
 34 And behold, all the citie came out to meet
 Iesus: and when they saw him, they befoUGHT him
 to e depart out of their coasts.

b Which are with
 out the kingdome.
 For in the kingdome
 of his, ananias
 of the game
 darknesse.
 * Corp. 20. 13.
 * Marke 1. 29.
 Luke 4. 38.
 3 Christ in hea-
 ling diuises
 diuises discales,
 sheweth that he
 was sent of his Fa-
 ther, that in him
 onely we should
 seeke remedie in
 all our miseries.
 * Marke 1. 30.
 Luke 4. 40.
 c of all sorts.
 * Corp. 20. 13.
 * Marke 1. 29.
 * Luke 9. 37, 38.
 d For Epiphanus
 maintaineth
 the sale of Liberta-
 4 The true disci-
 ples of Christ
 must prepare
 themselves to all
 kinde of miserie,
 a Word for word,
 haue made with
 bowes.
 5 When God re-
 quireth our laboure
 we must loose off
 all duest to men.
 * Marke 4. 37.
 Luke 8. 23.
 6 Although Christ
 seemeth often-
 times to neglect
 his, often in most
 extreme dangers,
 yet, in time con-
 uenient hee aswageth
 all tempest, and
 bringeth them to
 the haven.
 * Marke 5. 12.
 Luke 8. 26 27.
 7 Christ came to
 deliuer men from
 the miserable
 thraldome of sa-
 tan: but the world
 had rather sicke
 Christ, than the
 vilest land least of
 their commodities
 f On a hill, as
 Marke and Luke
 witness: Now
 Geza is a Joseph
 recorderis booke 17.
 chap. 23. Inuadit
 the order of the
 Centurion, & there-
 fore we may not
 marueile if there
 were swine there.
 8 Where men haue
 no faith, there death
 on Christ is, but
 death.

CHAP. IX.

1 One sicke of the palse heales, 5 Rousifin of finnes, 9 Ma-
ther called, 10 Simons, 17 New name, 18 The rulers
daughter rais'd, 20 A woman heale of a bloody issue, 28
Two blind men he faith heere sight, 32 A dumb man pos-
sessed with the devill, 37 The baranah and wormen.

1 Sinnes are the
causes of our af-
flictions, & Christ
only forgiveth
them if we be-
leeve.

2 A Iuto Capernaum
for as Thoph faith,
Beil-leben strong
how frith, Naz-
reth brought him
up, and Capernaum
was his dwelling
place.

3 Mar. 2. 2. In. 5. 15
6 Knowing by a
man's sign,
4 To b' affirm
significat amongst
the doctors to
beate w' body
and amongst the
more eloquent
Civilians, to
flander.

* Mark. 2. 14.

10 Christ calleth
the bumble finner
vnto him, but he
concerneth the
proud hypocrites.
d At the custom-
table, where he was
retained.

11 The custom-
fifomes, where
were placed by the
Romans, after that
Iudea was brought
into the forme of
a province, 10. 4. or
the customes, and
therefore of these
of the Jewes, they
were called finners,
that is to say, very
willeme.

* Hoie. 6. 6.

12 chap. 11. 7.
1 Tim. 1. 15.

13 * Mar. 11.
14 In. 3. 3.
15 Against unright
culation in mat-
ters indifferent.
f An hebrewe
Kneif of reb for
they that are ad-
mitted into the ma-
riage chamber,
are as the newe
about the bride-
grome.

16 * Rom. which
was neuer put
to the fuller.

* Mark. 5. 23.

18 In. 8. 4. 1.
19 There is no coll
foolde, and incur-
able, which
Christ cannot
heale by and by,
if he be touched
with true faith,
but lightly as it
were with the
hand.

Then he entred into a ship, and passed ouer,
and came into his owne c'itie.

2 And a pale, they brought to him a man
sicke of the palse layed on a bed, And Iesus be-
feeing their faith, sayd to the sicke of the palse,
Sonne, be of good comfort: thy finnes are forgie-
uen thee.

3 And beholde, certaine of the Scribes sayd
with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he said,
Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy finnes
are forgiven thee, or to say, Arise, and walke?

6 And that they may know that the Sonne of
man hath authoritie in earth to forgive finnes
(then sayd he vnto the sicke of the palse,) Arise,
take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne
house.

8 So when the multitude saw it, they mar-
uelled, and glorified God, which had giuen such au-
thoritie to men.

9 ¶ * 2 And as Iesus passed forth from thence,
he saw a man sitting at the d' cuthome, named Mat-
thew, and sayd to him, Follow me. And he arose,
and followed him.

10 And it came to passe, as Iesus sat at meate
in his house, behold, many Publicanes and sin-
ners that came thither, sat down at the table with
Iesus and his disciples.

11 And when the Pharises saw that, they sayd
to his disciples, Why eateth your Master with
Publicanes and sinners?

12 Now when Iesus heard it, hee sayde vnto
them, The whole need not a Physician, but they
that are sicke.

13 But goe ye and learne what this is, * I will
haue mercy, and not sacrifice: for I am not come
to call the righteous, but the sinners to peniten-
ce.

14 ¶ * 3 Then came the disciples of Iohn to
him, saying, Why doe we and the Pharises fast oft,
and thy disciples fast not?

15 And Iesus sayd vnto them, Can the children
of the marriage chamber mourne as long as the
bridegrome is with them? but the dayes will
come, when the bridegrome shall be taken from
them, and then shall they fast.

16 Moreover, no man pieceth an old garment
with a peece of new cloth: for that that should
fill it vp, taketh away from the garment, and the
breach is worse.

17 Neither doe they put newe wine into olde
vessels: for then the vessels would breake, and the
wine would be spilt, and the vessels should perish:
but they put new wine into new vessels, and so are
both preferred.

18 ¶ * 4 While hee thus spake vnto them, be-
holde, there came a certaine ruler, and worshi-
ped him, saying, My daughter is now diseased:
but come and lay thine hand on her, and she shall
live.

19 And Iesus arose and followed him with his
disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeres, came behind
him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but
his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing
her, did say, Daughter, be of good comfort: thy
faith hath made thee whole. And the woman was
made whole at that same moment.)

23 ¶ Nowe when Iesus came into the Rulers
house, and saw the minstrels and the multitude
making noyse,

24 He sayd vnto them, Get you hence: for the
maid is not dead, but slepeeth. And they laughed
him to scorne.

25 And when the multitude were put forth,
hee went in and tooke her by the hand, and the
maid arose.

26 And this brute went throughout all that
land.

27 ¶ And as Iesus departed thence, two blinde
men followed him, crying, and saying, O sonne of
Dauid haue mercy vpon vs.

28 And when he was come into the house, the
blinde came to him, and Iesus sayd vnto them,
Beleeue yee that I am able to doe this? And they
sayd vnto him, Yea Lord.

29 Then touched he their eyes, saying, Accord-
ing to your faith be it vnto you.

30 And their eyes were opened, and Iesus
gaue them great charge, saying, See that no man
know it.

31 But when they were departed, they spread
abroad his fame throughout all that land.

32 ¶ * 7 And as they went out, beholde, they
brought to him a dumbe man possessed with a
deuill.

33 And when the deuill was cast out, the dumbe
spake: then the multitude maruelled, saying, The
like was neuer seene in Israel.

34 But the Pharises sayd, * He casteth out deu-
ils, through the prince of demils.

35 ¶ And * Iesus went about all cities and
townes, teaching in their Synagogues, and preach-
ing the Gospel of the Kingdome, and healing
every sicknesse and every disease among the
people.

36 ¶ But * when he saw the multitude, he had
compassion vpon them because they were disper-
sed and scattered abroad, as sheepe hauing no
shepherd.

37 Then sayd he to his disciples, * Surely the
haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest,
that he would send forth labourers into his har-
uest.

CHAP. X.

1 The sign of healing giuen to the Apostles. 5 They are sent
preach the Gospel. 13 Peter. 14 Shaking of the dust. 16
Apostles. 20 Contentment vnto the end. 23 Flying from
persecution. 28 Feare. 29 Two sparrows. 30 Hables of
our bread. 32 To acknowledge Christ. 34 Three and the
sword. 35 Promise. 37 Loue of parents. 38 The crosse.
39 To lette helpe. 40 To receiue a teacher.

And * hee called his twelue Disciples vnto
him, and gaue them power against vnclene
spirits, to cast them out, and to heale every sick-
nesse, and euery disease.

3 Now the names of the twelue Apostles are
these. The first is Simon called Peter, and Andrew
his brother, James the sonne of Zebedeus, & Iohn
his brother,

3 Euen death it
lelle's giueeth place
to the power of
Christ.

6 ¶ It appeares
that they used
ministers at their
mourning.

6 By hearing these
two blind, Christ
sheweth that he is
the light of the
world.

* Luke 11. 14.
7 An example of
the power that
Christ had ouer
the deuill.

* Chap. 12. 24.
mark. 3. 22.
In. 12. 15.
* Marke 6. 6.
In. 12. 22.

8 Although the
ordinary pastores
call, yet Christ
hath not cast off
the care of his
Church.
* Marke 6. 34.
In. 10. 2.
In. 4. 35. 36.
1 Word for word,
14. 9 them vs. 10
men are very slow
in so to be a worke..

3 The Apostles
were sent to preach
the Gospel in-
fract
* Mar. 3. 14. 15.
In. 9. 1.
4 Thophiel's faith
that Peter or An-
drew are called the
first, because they
were first called.

3 Philip and Bartlemew the Thomas, and Matthew that Publicane; James the sonne of Alphaeus, and Lebbeus whose surname was Thaddeus :

4 Simon the Cananire, and Iudas b Iscarior, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather * to the lost sheepe of the house of Israel.

7 * And as ye go, preach, saying, The kingdom of heauen is at hand,

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, freely giue.

9 * Possesse e not golde, nor siluer, nor money in your girdles,

10 Nor a scripp for the iourney, neither two coats, neither shooes, nor a staffe: * for the workman is worthy of his d meate.

11 And into * whatsoever citie or towne ye shall come, enquire who is worthy in it, & there abide till ye go thence.

12 And when yee come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, * shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of Sodom and Gomorra in the day of iudgement, than for that citie.

16 ¶ * Behold, I send you as if sheepe in the middes of the wolues: be ye therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councill, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 * When they deliuer you vp, take no thought how or what yee shall speake: for it shall bee giuen you in that houre, what yee shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And yee shall be hated of all men for my Name: * but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not i goe ouer all the cities of Israel, till the Sonne of man be come.

24 * The discipule is not about his Master, nor the seruant about his Lord.

25 It is enough for the discipule to be as his Master is, and the seruant as the Lord. * If they haue called the master of the house b Beelzebub, how much more then of his household?

26 ¶ Bring to an end, that is, you shall not haue gone borrow all the cities in Israel, and preached in them. * Luke 6.40, Iohn 12.16, and 15.20. * Chap. 12.21.

27 ¶ It is in the idols of the Acronites, which we may call the god of fits.

26 ¶ Feare them not therefore: * for there is nothing couered that shall not bee disclosed, nor hid, that shall not be knowne.

27 What I tell you in darknes, that speake ye in light: & what ye heare in the eare, that preach ye on the * houes,

28 And * feare ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a farthing, & one of them shall not fall on the ground without your Father?

30 * Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more value then many sparrows.

32 ¶ * Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heauen.

34 * Thinke not that I am come to sende peace into the earth, I came not to sende peace but the sword.

35 For I am come to set a man at variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * Hee that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not the crosse, and followeth after me, is not worthy of me.

39 * He that will p finde his life, shall lose it, and he that loseth his life for my sake, shall finde it.

40 ¶ He that receiuethe you, receiuethe me: and he that receiuethe me, receiuethe him that hath sent me.

41 ¶ Hee that receiuethe a Prophet in the name of a Prophet, shall receiue a prophets reward: & he that receiuethe a righteous man in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoever shall giue vnto one of those little ones to drinke a cup of cold water only in the name of a discipule, verely I say vnto you, he shall not lose his reward.

CHAP. XI,

2 Iohn sendeth his disciples to Christ, 7 Christs seruiticie of Iohn, 13 The Law and the Prophets, 28 Christ and Iohn 21 Chorazin, Bethsaida, 25 The Gospel preached to children.

28 They that are wise are children.

ANd it came to passe, that when Iesus had made an ende of * commanding his twelue Disciples, hee departed thence to teach and to preach in b their cities.

2 * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd vnto him,

3 Art thou he that should come, or shall wee looke for another?

4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receive sight, and the halt doe walke: the lepers are cleansed, and the deafe heare the

1 Truth shall not always be hid. * Mark 4.22.

2 Ioh. 8.17, 18, 19, no Openly & in the highest places, For the tops of their houses were so

made, that they might walke vpon them. * Act 10.9.

3 Though it seems to be necessary reason, & a cruel, yet it may not please them.

4 The fourth part of an ounce. * 1 Sam. 14.45.

5 2 sam. 14.11. * Act 27.34.

6 The necessitie & reward of open confessing Christ.

7 Mar. 8.38, Ioh. 9.25, and 12.8.2, Ioh. 12.12.

8 Luke 18.51, and 14.27.

9 Civil diffinitions solely preaching of the Gospel. * Micah 7.6.

10 Luke 14.26, and 14.27.

11 They are said to find their life, which deliuer it out of danger: and thus is spoken after the opinion of the people

which thinke themselues lost that die, because they thinke a man of the life to come.

12 God is both author and reuenger of his holie ministerie.

* Luke 10.16, Ioh. 13.20.

13 We shall lose nothing that we bestow vpon Christ.

14 As a Prophet, * Mar. 9.11.

15 It shall be in the fight of the world are vile and abject.

16 Christ sheweth by his workes that he is the promised Messias.

17 A instructing them with precept.

18 The disciples cities, that is to say, in Galilee, where many of them were borne. * Act 1.7.

19 Luke 7.18.

b A man of Kerioth. Now Kerioth was in the tribe of Iudah. Ioh. 1.25.

* Act 13.45. * Luke 10.9, 11.

2 The lumme of the Gospel, or preaching of the Apostles.

3 Miraculeous dependances of the word.

* Mar. 6.8, 9. Ioh. 9.3, and 12.35.

4 The ministers of the word must eate away all cares that might hinder them the teak wife that might be.

c For iourneys, to wit, both that raising might hinder them, and also that they might be free from the life of Gods seruicent: as for at their returne backe, the Lord desireth of them whether they lacked any thing by the way. Luke 22.35.

* 2 Tim. 5.15.

d God will provide you meate.

5 Happy are they, that receiue the preaching of the Gospel: and whosoever seeeth they, that receive it. * Luke 10.8.

6 It is a manner of speech taken from the Hebrew, whereby they meant all kind of happiness.

* Mar. 5.11. Luke 9.5.

* Act 13.51. * Luke 10.3.

7 Christ the weth from the ministers must beate the benefite vnder the crosse.

8 If you shall be in great danger.

9 You shall not so much as reuenge your minie: and by the mixing of the benefite strowe: to reuenge, he will not haue our minie: nor be malicious, nor your suspitious, nor your certain seruice of good nature as requirerly framed of both them, as may be.

10 For in the cause of religion men are willing to be crucified.

* Mark. 13.11. Luke 12.11.

* Luke 21.16.

* Mar. 13.13.

11 Iesus, and preached in them. * Luke 6.40, Iohn 12.16, and 15.20. * Chap. 12.21.

12 It is in the idols of the Acronites, which we may call the god of fits.

1. *Mat. 6. 1.*
 2. *Mat. 4. 18.*
 3. *What agreement, and what difference is between the ministry of the Prophets, the preaching of John, and the full light of the Gospel, which Christ hath brought.*
 4. *Mat. 3. 3.*
 5. *Mat. 7. 2.*
 6. *In the new state of the Church, hee is the glory of God, shewing the persons are one, and separate together, but the kinds of ordinances, the preaching of John was the Law and the Prophets, and against the ministers preaching of the Gospel was John.*
 7. *Mat. 16. 16.*
 8. *A thy prophetic of things, to come, which say now present and clearly and plainly from.*
 9. *Mat. 4. 3.*
 10. *There are none more stout and stubborn enemies to the Gospel, then they that omit ought to be most acceptable.*
 11. *He blameth the former state of the age, by a proverb, in that they could be more consistent with rough, nor gentle dealing.*
 12. *That which the most part receive, the elect and chosen embrace.*
 13. *Wise men do acknowledge the wisdom of the Gospel, when they receive it.*
 14. *The proud received the Gospel of force, and to them, they are great but, and finally which turneth to the saluation of the simple.*
 15. *Luke 10. 13.*
 16. *Luke 10. 21.*
 17. *Through the ministry of Christ, who onely sheweth the truth of all things pertaining to God.*
 18. *His word sheweth us the contrary, and sheweth himselfe in his Fathers countenance.*
 19. *God will be the only one of righte iustification.*
 20. *John 3. 35.*
 21. *There is no true knowledge of God, nor quietness of mind, but onely in Christ alone.*
 22. *John 6. 46.*

the dead are raised vp,* and the poore receive the Go'pel.
 6 And blessed is he that shall not be offended in me.
 7 And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What werte ye out into the wilderness to see? a reed shaken with the winde?
 8 But what wente ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.
 9 For this is he of whom it is written,* Behold, I send my messenger before thy face which shall prepare thy way before thee.
 11 Verily I say vnto you, Among them which are begotten of women, ane there none greater then Iohn Baptist: notwithstanding, he that is the least in y^e kingdom of heauen, is greater then he.
 12 And from^e the time of Iohn Baptist hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.
 13 For all the Prophets and the Law^e prophesied vnto Iohn.
 14 And if ye will receiue it, this^e that Elias, which was to come.
 15 ¶ He that hath eares to eare, let him heare.
 16 ¶ But whereunto shal I liken this generation? ¶ It is like vnto little children which sit in the market, and call vnto their fellows,
 17 And say, we haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.
 18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.
 19 The Sonne of man came eating and drinking, and they say, Behold a glutton & a drinker of wine, a friend vnto Publicans and sinners: 4 but^e wisdom of heauen is iustified of her children.
 20 ¶ ¶ Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.
 21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long agoe in sackcloth and ashes.
 22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.
 23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained vnto this day.
 24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.
 25 ¶ At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.
 26 ¶ It is so, O Father, because thy i good pleasure was such.
 27 ¶ ¶ All things are giuen vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.
 28 Come vnto mee, all ye that are weary and laden, and I will ease you,

29 Take my yoke on you, and learne of mee that I am mecke and lowly in heart: and ye shall finde^e rest vnto your soules.
 30 ¶ For my yoke is^e easie, & my burden light.
 C H A P. X I I.
 1 The sifij his pluke sixe eares of eune. 2 Mercy, sacrifice. 10 The wifedome of man is dead. 12 Wifedome of god on the Sabbath. 12 The pharisees in iohes. 25 A him come amide. 31 Some pharisees. 33 The god of euill. 34 P'p'ri; 41 The dominus. 42 The wifedome of god. 48 The sonne of man and brother of hois.
 ¶ ¶ ¶ That time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.
 2 And when the Pharisees sawe it, they sayd vnto him, Echold, thy disciples doe^e that which is not lawfull to doe vpon the Sabbath.
 3 But he sayd vnto them, * Haue ye not read what Dauid did when hee was an hungred, and they that were with him?
 4 How hee went into the house of God, and did eate the shewbread, which was not law full for him to eate neither for them which were with him, but onely for the^e Priests?
 5 O haue ye not read in the Law, how that on the Sabbath dayes the Prictes in the Temple * b breake the Sabbath and are blamelesse?
 6 But I say vnto you, that heree is one greater then the Temple.
 7 Wherefore if ye knew what this is, * I will haue mercie and not sacrifice, ye would not haue condemned the innocents.
 8 For the sonne of man is Lord, *euem* of the Sabbath.
 2 And he departed thence, and went into their Synagogue:
 10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.
 11 And he said vnto the, What man shall there be among you, hath a sheep, & if it fall on a Sabbath day into a pit, doth not take it & lift it out?
 12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.
 13 Then said hee to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.
 14 ¶ Then the Pharisees went out, and consulted against him, how they might destroy him.
 15 But w^he Iesus knew it, he departed thence, & great multitudes followed him, & he healed the all.
 16 And charged them in threatening wise, that they should not make him knowne,
 17 That it might be fulfilled which was spoken by Elias the Prophet, saying,
 18 ¶ Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew^e iudgement to the Gentiles.
 19 He shall not strue, nor cry, neither shall any man here his voice in the streets.
 20 A bruised reede shall hee not breake, and smoking flaxe shall hee not quench, till he bring forth iudgement vnto victorie.
 21 And in his Name shall the Gentiles trust.
 22 ¶ ¶ ¶ That was brought to him one possessed with a deuil, both blind and dumbe, and he healed him, so that hee which was blinde and dumbe, both spake and saw,

1. *Mat. 11. 10.*
 2. *Mat. 23. 13.*
 3. *Mat. 23. 13.*
 4. *Mat. 23. 13.*
 5. *Mat. 23. 13.*
 6. *Mat. 23. 13.*
 7. *Mat. 23. 13.*
 8. *Mat. 23. 13.*
 9. *Mat. 23. 13.*
 10. *Mat. 23. 13.*
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 17. *Mat. 23. 13.*
 18. *Mat. 23. 13.*
 19. *Mat. 23. 13.*
 20. *Mat. 23. 13.*
 21. *Mat. 23. 13.*
 22. *Mat. 23. 13.*
 23. *Mat. 23. 13.*

23 And all the people were amazed, and said, Is not this the sonne of Dauid?

24 But when the Pharisees heard it, they said, * This man catcheth the deuils no otherwise our but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery cite or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Alſo if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the spirit of God, then is the kingdome of God come vnto you.

29 Elſe how can a man enter into a strong mans house and spoile his goods, except hee first bind the strong man, and then spoile his house?

30 Hee that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, Euery sinne and blaspemy shall be forgiven vnto men: but the blaspemy against the holy Ghost shall not be forgiven vnto men.

32 And whoſoeuer shall speake a word against the sonne of man, it shall be forgiven him: * but whoſoeuer shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or elſe make the tree euill, and his fruit euill: for the tree is knowne by the fruit.

34 * 70 generations of vipers, how can you speake good things, when ye are euill? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and * adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 * The men of Nineue shall rise in iudgment with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgment with this generation, and shall condemne it: for shee came from the * vtmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ * Now when the vnclane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: & when he is come, hee findeth it empty, swept and garnished:

45 ¶ Then hee goeth and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning, Euen so shall it be with this wicked generation.

46 ¶ * While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered, and sayd to him that told him, Who is my mother, & who are my brethren?

49 ¶ And he stretched forth his hand toward his disciples and said, Behold my mother, and my brethren.

50 For whoſoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Iesus spake in parables. 18 The signification of the parable. 29 The parable of the tares. 31 Of the wheat and tares. 33 Of the leaues. 42 Of the field. 45 Of the pearl. 47 Of the drayme of myrrour. 51 Of the fig tree. 53 Of the fig tree which was without fruit. 55 Of the fig tree which was without fruit.

The same day went Iesus out of the house, and fate by the sea side.

2 ¶ And great multitudes resorted vnto him, so that he went into a ship, and fate downe: and the whole multitude stood on the shore.

3 Then hee spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprang vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one came an hundred folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to the it is not giuen.

12 * For whoſoeuer hath, to him shall be giuen, & he shall haue abundance: but whoſoeuer hath not, from him shall be taken away euen y: he hath.

13 Therefore speake I to them in parables, because they seeing doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which prophesie sayeth, * By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, & their eares are dull: & hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, & should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seene them, and to heare those things which hee heare, and haue not heard them.

18 ¶ Hear

* Chap. 9. 34. Marke 3. 22. Luke 11. 15. The kingdome of Christ and the kingdome of the deuil cannot consist together.

* Marke 3. 18, 29. Luke 12. 10. 1. Iohs 5. 6.

6 of blaspemy against the holy Ghost.

7 Hypocrites at the length bewray themselves euca by their owne mouth

* Luke 6. 45. a Vaine and vnpredictible wit, which the most part of men spend their liues in.

8 Against toward desires of misdeeds.

* Chap. 16. 1. Luke 11. 29. 1 Cor. 1. 28.

9 Behold, which fell from Aſon. haues faith, or forsakes the same worship of God.

* Iohs. 1. 17. Christ teacheth by the figuratiue example of the leuens, that there are some more miserable then they which put out the light of the Gospell which was kindled in them.

* Iohs 3. 5. * 1 King 10. 1. 2. Chron. 9. 1.

g He meant by the Quene of Sid: some country in South west parts of the land of Israel.

1 King. 10. h For Sabai situate in the vtmost part of happy Arabia upon the mouth of the Arabi gulf.

* Luke 11. 24.

* Heb. 4. 45. and 10. 26. 2. Pet. 2. 20.

10 Christ teacheth by his own example, how that all things ought to be set apart in respect of Gods glory. * Marke 3. 34. Luke 8. 50.

11 None are more neere vnto vs, then they that are of the household of faith.

* Marke 4. 1. Luke 9. 1. 5.

11 Christ sheweth to putting forth this parable of the Sower, 1. that the world of this which is sowne in the world commeth out on so well in one as in another, and the reason is, for that men for the most part either doe not receive it, or suffer it not to ripen.

12 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust judgement of God.

* Chap. 13. 29.

* E. ai. 5. 9. Marke 4. 12. Luke 8. 10. Iohs 17. 9. act. 18. 16. Rom. 11. 8.

13 The condition of the Church vnder & since Christ, is better then it was in the time of the Fathers vnder the Law.

* Luke 10. 24.

And said vnto his seruantes, This is that Iohn Baptist, he is risen againe from the dead, and therefore great works are wrought by him.

¶ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

¶ And for Iohn said vnto him, It is not lawful for thee to haue her.

¶ And when he would haue put him to death, he feared the multitude, because they counted him as a Prophet.

¶ But when Herods birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

¶ Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

¶ And the being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

¶ And the king was sorry: neuerthelesse, because of the oath, and them that fate with him at the table, he commanded it to be giuen her.

¶ And sent, and beheaded Iohn in the prison.

¶ And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

¶ And his disciples came, and tooke vp the body, and buried it, and went, and told Iesus.

¶ And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

¶ And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

¶ And when euen was come, his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them viuals.

¶ But Iesus sayd to them, They haue no need to goe away: giue ye them to eat.

¶ Then said they vnto him, Wee haue here but fise loaves, and two fishes.

¶ And he said, Bring them hither to me.

¶ And hee commanded the multitude to sit down on the grasse, and tooke the fise loaves and the two fishes, and looked vp to heauen, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

¶ And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelve baskets full.

¶ And they that had eaten, were about fise thousand men, beside women and litle children.

¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

¶ And as soone as Iesus had sent the multitude away, he went vp into a mountaine alone to pray: and when the euening was come, hee was there alone.

¶ And the ship was now in the middes of the Sea, and was tossed with waues: for it was a contrary wind.

¶ And in the fourth watch of the night, Iesus went vnto them, walking on the Sea.

¶ And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

¶ But straightway Iesus spake vnto them, saying, Bee of good comfort, It is I: be not afraid.

¶ Then Peter answered him, and said, Master, if it be thou, bid me come vnto thee on the water.

¶ And he sayd, Come. And when Peter was come down out of the ship, he walked on the water, to goe to Iesus.

¶ But when he saw a mighty winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

¶ So immediatly Iesus stretched forth his hand, and caught him, and said to him, O thou of litle faith, wherefore diddest thou doubt?

¶ And as soone as they were come into the ship, the winde ceased.

¶ Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

¶ And when they were come ouer, they came into the land of Cenezaret.

¶ And when the men of that place knew him, they lent out into all that country round about, and brought vnto him all that were sicke.

¶ And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

The commandments and traditions of men. 13 Offence, 14 The plume which is rooted up, 16 The blind leading the blind, 18 The heare, 21 The woman of Canaan, 26 The children beheaded: whelkes, 28 Fust, 32 Quon. misfide 36 Thanking.

¶ Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

¶ Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread.

¶ But he answered and said vnto them, Why do ye also transgresse the commandment of God by your tradition?

¶ For God hath commanded, saying, Honour thy father and mother: * and he that curieth father or mother, let him die the death.

¶ But ye say, * Whosoever shall say to father or mother, By the gift that is offered by mee, thou mayest haue profir,

¶ Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandment of God of no^d authoritie by your tradition.

¶ O hypocrites, Esaias prophesied well of you, saying,

¶ This people draweth nere vnto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

¶ But in vaine they worship me, teaching for doctrines mens precepts.

¶ And then he called the multitude vnto him, and sayd to them, Heare and vnderstand.

¶ What soeuer I shew vpon the Temple, it is to shew profir for it is as good as if I: and it is, therefore, for (as the Pharisees of our time say) it is quite unnecessary for thee: for vnder any colour of religion, they rated all to themselves, as though they had giuen any thing to the Temple had you the iustice of a child, 4 You made it of no power and authority as much as I say you for other wise the commandment of God shall be in the Church of God, in despite of the world and Satan. 5 The same man are condemned for hypocrisie and superstition, because they make the kingdom of God to stand in outward things. 6 As 20 19: 4 Christ teacheth vs that hypocrisie of false teachers which deuide us in soules, 4 not to be borne withall, nor in indifferent matters, and their in one reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them.

4 By faith we receiue our selfe: euen the tempest themselves, but yet by the vertue of Christ, which helpeth that vertue, which hee of his mercy hath giuen. * Marke 6. 54. e The Genezaret was a litle towne to Capernaum, which is also called the sea of Galilee, and Tiberias, so that the country is still grow to be called by that name. 5 In that that Christ healeth the sicke, we are giuen to vnderstand that wee must seeke remedie for spirituall diseases at his hands: and that we are bound not onely to run one selfe, but also to bring others to him.

1 None commonly are more bold concerners of God, then they when God appoynteth keepers of his law. * Marke 7. 1. which they receiued from hand to hand, or their elders allowed, which were the gouernours of the Church. 3 Their wicked boldnesse, in corrupting the commandments of God, & that vpon pretence of godliness, and stopping authority to make lawes, is here reprooued. * Mat. 23. 12. deuo. 5. 16 ephe 6. 2. 8 By honour it meant all kind of duty which children owe to their parents. * Exod. 21. 17. leuit. 20. 9. pron 20. 20. 6 The meaning is

a By works, hee meaneth that force and power whereby works are wrought, and not the works, as in Ieremie 17. 1. Mic 6. 17. leu. 2. 19. * Leuit. 8. 14. and so 18. * Chap. 11. 16.

b There were three Herods: the first of them was Antipater Ioune, who was called Antipater, in whose reign Christ was borne: hee it was that caused the children to be slain. The second was called Antipater Magnus his sonne, whose mothers name was Malbeca, or Mariaca, and this was called Terentius, by reason of his dwelling in a towne, whose Antichrist was banished out of Vienna France. The third was Agrippa Magnus his nephew, who was called Antipater: he it was that slew Iesus. * Marke 6. 32. Luke 9. 10.

3 Christ receiveth a great multitude with fise loaves & two litle fishes, shewing thereby, that they shall want nothing which lay all things aside, and seeke the kingdom of heauen. * Marke 6. 35. Luke 9. 12, Iohn 6. 5

¶ Mat. 4. 46, 47. Iohn 6. 17, 18. 3 Wee must fise care through mighty tempest, and Christ will not forsake vs for that we goe whither hee hath commanded vs.

4 By the fourth watch it meant the time were to sleep breaking in for old time they divided the night into foure watches, in which they counted. 4 Antipater it is here taken, as it was a man imagined to himselfe mainly in his mind, perfwading himselfe that hee felt some thing, and felt nothing.

11 * That wh ch goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his Disciples, and saide vnto him, Perceiue thou not that the Pharises are offended in hearing this saying ?

13 But hee answered, and sayd, * Euery plant which mine heavenly Father hath not planted, shall be rooted vp,

14 Let them alone, they be the * blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding ?

17 Perceiue yee not yet, that whatsoever eneth into the mouth, goeth into the belly, and is cast out into the draught ?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, standers.

20 These are the things which defile the man: but to eat with vnwashed hands defileth not the man.

21 * And Iesus went thence, and departed into the e coasts of Tyrus and Sidon.

22 And beholde, a woman a Canaanice came out of the same coasts, & cryed, saying vnto him, Haue mercy on me, O Lord the sonne of Dauid, my daughter is miserably vexed with a deuill.

23 * But he answered her not a word. Then came to him his Disciples, and besought him, saying, Send her away, for the crieth after vs.

24 But he answered, and said: I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, & said, It is not good to call the childrens bread, and to call it to whelps.

27 But she sayd, Truth, Lord: yet indeed the whelps eat of the crumbes, which fall from their Masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: bee it to thee as thou desirest. And her daughter was made whole at that hour.

29 ¶ So Iesus * went away from thence, and came neere vnto the Sea of Galilee, and went vp into a mountaine and sate downe there.

30 And great multitudes came to him, * hauing with them, halt, blind, dumbe, maimed, and many other, and cast them downe at Iesus feet, and he healed them.

31 In somuch that the multitude wondered to see the dumbe speake, the maimed whole, he halt to goe, and the blind to see: and they glorified the God of Israel.

32 * 7 Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eat: and I will not let them depart fasting, lest they faint in the way.

33 And his Disciples sayd vnto him, Whence should we get so much bread in the wilderness, as should suffice fo great a multitude ?

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seuen, & a few little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his Disciples, and the Disciples to the multitude.

37 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, seuen l baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude and tooke ship, and came into the parts of Magdala.

C H A P. xvj.

¶ The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The people opinion of Christ. 17 Faith, cometh of God. 18 The rocke. 19 The keye. 21 Christ for sinners death. 23 The forsaking of ones selfe, and the crosse. 25 To loe the life.

Then * came the Pharises and Sadduces, and it * tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather, for the Skie is red.

3 * And in the morning, Ye say, To day shall be a tempest: for the skie is red and lowering, O hypocrites, ye can discern the face of the skie, and can ye not discern the signes of the times ?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but * that signe of the Prophet * Ionas: to he let them and departed.

5 ¶ 2 And when his Disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among them selves, saying, It is because we haue brought no bread.

8 But Iesus knowing it, said vnto them, O ye of little faith, why reason ye thus among your selues, because ye haue brought no bread ?

9 Doe ye not yet perceiue, neither remember the five loaves, when there were five * thousand men, and how many baskets tooke ye vp ?

10 Neither the seuen loaves, when there were * foure thousand men, and how many baskets tooke ye vp ?

11 Why * perceiue ye not that I haue said vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces ?

12 Then vnderstood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ * 3 Nowe when Iesus came into the coastes of Cefarea Philippi, he asked his Disciples, saying, Whom do men say that I, the sonne of man am ?

14 And they sayd, some say, Iohn Baptist: and some Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say ye that I am ?

16 Then Simon Peter answered, & said, * Thou art that Christ, the Sonne of the liuing God.

17 4 And Iesus answered, and sayde to him,

¶ Word for word, so he downe backward as toward as toward when in rowing they drawe their oares to them.

1 A kind of fishes wrought with twigs.

1 The wicked which are mercie as at defiance one with another, agree well together against Christ, but do what they can, Christ beareth a way the victorie, and triumpheth over them.

¶ Chap 11. 38. marke 11. a Tolly whether they could doe that which they desired, but their purpose was nauyght, for they thought to finde something in him by that manner wherupon they might haue occasion to reprehend him: or els distressed and caricatured it as it is so doo, they could not also in God they are to tempt, to us to us, promised to anger, as though he would fight with him.

¶ Luke 12. 59. b The outward steere and course. nance: it were of all things, it called in the Hebrew tongue, a fesse.

¶ Chap. 1. 32. c The vertue of the rocke the substance of the stone.

¶ Ierem. 1. 17. d False teachers must be taken heed of.

¶ Marke 11. 16. hke 11. 12. d Tolly others, but he verily of his doctrine.

¶ That first time found men were filled with many loaves.

¶ Chap 14. 17. ioh 6. 59. f A demand of question in the wish admiration. g Satisfie command. h In R. 2. lake 9. 8. There are diuers iudgements and opinions of Christ, notwithstanding hee is knowne of all sort. i There were 12000 terms the called Siracusa upon the Sea. ii A terme which Herod built triumphantly in the town of Ptolemais, 106. B. C. The first time at Cefarea Philippi, which is the great, but is not to be seen by the eye. k In the house of Petrus at Cefarea Philippi. l In the house of Petrus at Cefarea Philippi. m In the house of Petrus at Cefarea Philippi. n In the house of Petrus at Cefarea Philippi. o In the house of Petrus at Cefarea Philippi. p In the house of Petrus at Cefarea Philippi. q In the house of Petrus at Cefarea Philippi. r In the house of Petrus at Cefarea Philippi. s In the house of Petrus at Cefarea Philippi. t In the house of Petrus at Cefarea Philippi. u In the house of Petrus at Cefarea Philippi. v In the house of Petrus at Cefarea Philippi. w In the house of Petrus at Cefarea Philippi. x In the house of Petrus at Cefarea Philippi. y In the house of Petrus at Cefarea Philippi. z In the house of Petrus at Cefarea Philippi.

* Marke 7. 18.
* Iohn 15. 1.
* Luke 6. 19.
* Marke 7. 17.
* Gen. 6. and 8.
2. 1. marke 7. 2. 1.
* Marke 7. 2. 1.
e Coastes which were next to Tyre and Sidon that was sit at quarter where Palestine bordereth toward Ptolema, the Sea of Siria. f Of the Rocke of the Canaanites, which was called in Ptolemaia. g In that that Christ doth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory and our profit. h Chap. 10. 6. i Of the people who were divided into yehus, but all these priuers came of one kinde. k Christ ceaseth not to be beneficiall, euen there where he is contemned, and in the middell of woines hee gathereth together and comforteth his flocke. l Eia 35. v. b When a members were weakened with the paine or by nature, for afterwards it is said, hee healed them. Now Christ must winne hearts in this way, that such members as were weak, be restored to health, and yet hee stand fast, if they had would, hee haue new them hands to set, and other members which were weak, be restored to health. m Marke 8. 1. n By doing againe this miracle Christ sheweth that hee will neuer be wanting to them that follow him, no not in the wildeste. o Comes from my fathers.

¶ The childrens bread. Chap. xvj. The Pharises leauen. 9

6 In that that Christ doeth willingly obey Celars edicts, he sheweth that civill policie is not taken away by the Gospel.

7 Hee denoteth not hee as a King, & Ought hee not to be King?

8 They that were from to living greats of age to living payd have a slice of the gaine, & Exod. 30. 13. Thou art an Atticke drachme which the Romanes raised after they had subdued Iuda.

9 By children, we must not understand here vnderstand

24 ¶ And when they were come to Capernaum, they that receiued polle money, came to Peter and sayd, Doeth not your Master pay polle money?

25 He said, Yes. And when he was come into the house, Iesus presented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the child ren free.

27 Neuertheless, lest wee should offend thee, goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of tweny pence: that take, and giue it vnto them for mee and thee.

Subjects which pay tribute, but naturall children. In the word here vnderstand, which is in value of drachmes, every arabian is about five pence.

CHAP. XVIII.

The greatest in the kingdom of God. 5 To receive a little child. 6 To give offence. 7 Offences. 8 The putting out of the eye. 10 The Angell. 13 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must always pardon the brother that requires. 23 The parable of the King that taketh an account: of his seruants.

1 Marke 9. 34. Luke 9. 46.

1 Humbleness of minde is the right way to peace and quietness.

2 A child in ierem. 3 Chap. 19. 14. 1. cor. 14. 30.

3 A kind of speech taken from the Hebrewes, and it is as much as yeeme.

4 Luke 17. 42.

5 We ought to haue great respect to our brethren, be they neuer so base: and hee that doeth otherwise, shall be sharply punished.

6 A good man cannot but goe through the midst of offences, yet he must not be the occasion of offences.

7 Let us and hindrances which stop the course of good works. The Greek word importeth some much, things which we should be at.

8 Chap. 5. 29. 30. Marke 9. 45.

9 Looke after, Chap. 5. 29.

10 The weaker that a man is, the greater care we ought to haue of his salvation, as God teacheth vs by his owne example.

11 Iulij 31. 8.

12 Luke 19. 10.

13 Luke 15. 7.

The same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heauen?

2 ¶ And Iesus called a little child vnto him, and set him in the midst of them,

3 And said, Verely I say vnto you, except ye bee ³ conuerted, and become as little children, ye shall not enter into the kingdom of heauen.

4 Who soeuer therefore shall humble himselfe as this little child, the same is the greatest in the kingdom of heauen.

5 And whosoever shall receive one such little child in my Name, receiuethe me.

6 ¶ But whosoever shall offend one of these little ones which beleene in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ 3 Woe bee vnto the world because of offences: for it must needs bee that offences shall come, but wee bee to that man by whom the offence cometh.

8 ¶ Wherefore, if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feet, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 ¶ 4 See that ye despire not one of these little ones: for I say vnto you, that in heauen their angels alway behold the face of my Father which is in heauen.

11 For ¹¹ the Some of man is come to saue that which was lost.

12 How thinke yee? ¶ If a man haue an hundred sheepe, and one of them bee gone astray, doeth he not leaue ninetie and nine, and goe into the mountaynes, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, than of the ninetie and nine which went not astray:

14 So it is not the will of your Father which

is in heauen, that one of these little ones should perish.

15 ¶ 5 Moreouer, if thy brother trespass against thee, goe and tell him his fault between thee and him alone: if hee heare thee, thou hast wonne thy brother.

17 But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery word may be confirmed.

17 ¶ And if hee refuse to heare them, tell it vnto the Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, ¶ Whatsoeuer ye binde on earth, shall bee bound in heauen: and whatsoeuer ye loose on earth, shall bee loosed in heauen.

19 Again, verely I say vnto you, that if two of you shall agree in earth vpon any thing whatsoever they shall desire, it shall bee giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 ¶ 7 Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgive him? ¶ vnto seven times?

22 Iesus said vnto him, I say not to thee, vnto seven times, but, vnto seuentie times seven times.

23 Therefore is the kingdom of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The seruant therefore fell down, and worshipped him, saying, Lord, ¶ refrainethinge anger toward mee, and I will pay thee all.

27 Then that seruants lord had compassion, and loosed him, and forgaued him the debt.

28 But when the seruant was departed, hee found one of his fellow seruants, which ought him an hundred pence, and hee layed hands on him, and chardled him, saying, Pay me that thou owest.

29 Then his fellow seruant fell downe at his feet, and besought him, saying, Refraine thine anger toward mee, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellow seruants sawe what was done, they were very sorry, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and said to him, O euil seruant, I forgaued thee all that debt because thou praydest mee.

33 Oughtest thou not also to haue had pittie on thy fellow seruant, euen as I had pittie on thee?

34 So his lord was wroth, and deliued him to the tormentors, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe

• Exod. 19. 7. Luke 17. 3.

• 1. cor. 5. 19. We call it a bone for cause, not to reuenge iniurie.

• If hee refuse to heare them, thou shalt be counted as a heathen man, and a Publicane.

• Deut. 19. 15. 1. ioh. 8. 17. 1. cor. 13. 1. ioh. 17. 23.

• That is, by the mouth of two or three witnesses.

• Deut. 19. 15. 1. ioh. 8. 17. 1. cor. 13. 1. ioh. 17. 23.

• That is, by the mouth of two or three witnesses.

• Deut. 19. 15. 1. ioh. 8. 17. 1. cor. 13. 1. ioh. 17. 23.

• Hee that counteth the measure of the Church, counteth the measure of God.

• Word for word, do not reach after to heere our male as though hee had not heere.

• Hee that counteth of any kind of patience, but of an Ecclesiasticke as justice, for the brethren, for the sake of the power of the kingdom and binding, which belonged to the Church, and hee hath vnto the order, and in those orders, at what time the Elders had the iudgement of Church matters in their hands.

• Ioh. 9. 30. and 19. 22. and vsed also the name of the Synagogue: for a punishment, as we doe now excommunication.

• Prephane and worldly religion: which men, the lawes called Gentiles: whose names are the same as they did the Publicanes.

• 1. Cor. 13. 14. 1. ioh. 20. 22.

• This word is vnto the body, to the minde, for it belongeth properly to the body. They shall find

God seere and net to be pleased, which doe not forgive their brethren, although they haue beene directly and grievously injured by them. ¶ Luke 17. 4. We see it set downe a very great number of these words in the translation, and a small number of times in the original, that the difference may be the greater: for the words are written thus in the original. ¶ This was a multitude, which was very much more than a hundred, so much to showe their anger against mee. ¶ In G. called in the Scripture from to anger, that is, to be angry, and our that we can be the forming of the minde, Plaine 86c. patient and of great mercy.

vnto you, except yee forgie from your hearts, each one to his brother their trespasses.

CHAP. XIX.

1 The scke are healed, 3 and 7 A bill of divorcement, 22 Ex-nuptiis. 13 A mulier brings to Christ, 17 God only gaud. The Commandement must be kept. 24 A perfect man, 24 A rich man 25 Salvation cometh of God, 27 Tolerauall, and follow Christ.

ANd it came to passe, that when Iesus had finished these sayings, he departed fro Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife vpon eny occasion?

4 And he answered and said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female,

5 And said, * For this cause shall man leaue father and mother, and cleaue vnto his wife, and they which were 2 shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let no man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses command to give a bill of divorcement, and to put her away?

8 He said vnto them, Moses because of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore vnto you, * that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoever marrieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betweene man and wife, it is not good to marry.

11 But he said vnto them, All men cannot kee this thing, save they to whom it is given.

12 For there are some eunuches, which were so borne of their mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which haue gelded themselves for the kingdom of heauen. Hee that is able to receive this, let him receive it.

13 ¶ Then were brought vnto him little children, that hee should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdom of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ And behold, one came and said vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good, there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He said vnto him, Which? And Iesus said, * These, That thou shalt not kill: Thou shalt not com-

mit adulterie: Thou shalt not steale: Thou shalt not beare false witness:

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The young man said vnto him, I haue obserued all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, hee went away sorrowfull: for hee had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdom of heauen.

24 And againe, I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can bee saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 And Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houfes, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euerslasting life.

30 * But many that are first, shall be last, and the last shall be first.

8 To haue begun well, and not to continue vnto the end, doeth fit, but also heareth very much * Chap. 10. 16. Marke 10. 31.

CHAP. XX.

1 Labourers hired into the vineyard, 13 The culuer, 15 Hee foretelleth his passion, 20 The euill farmer, 22 The ewe, 23 Christ vs our minster, 30 Two blinde men.

Or the kingdom of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And hee agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And he went out about the third hour, and saw other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoever is right, I will giue you: and they went their way.

5 Againe he went out about the sixth and ninth hour, and did likewise.

6 And hee went about the eleuenth hour, and found other standing idle, & said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth hour,

The young man did not answer truly to Iesus, as he had kept all the commandements, and therefore hee layeth out an example of your obedience to Iesus Christ, as he layeth out in his minde. Rich men haue need of a singular gift of God, to escape out of the snares of Satan. Word for word, is a little labour, The apostle saith that by this word means a calling upon Christ, as he saith in the Acts of the Apostles, that it is a promise, and the word came forth by the breath of life. Mar. 10. 25. Luke 18. 28. It is not so, that is neglected for Gods sake. The more reason is taken for the day, wherein the elect shall begin to live a new life, that is to say, when they shall enter into the heavenly inheritance, both in body and soule. Luke 22. 29. not only not profit. Luke 13. 30.

Mar 10. 2. A passage through the narrow gate into the borders of life. 1 The band of marriage ought not to be broken, vnto the death: it is for fornication. 6 To end here a booke of divorcement, 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 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992. 993. 994. 995. 996. 997. 998. 999. 1000.

hour, came and receiued every man a penie.

10 Now when the first came, they supposed that they should receive more, but they likewise receiued every man a penny.

11 And when they had receiued it, they murmured against the Master of the house,

12 Saying, These Last haue brought but one houre, and thou hast made them equal vnto vs, which haue borne the burden & heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way, I will giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye euill, because I am good?

16 * So the last shall be first, and the first last: for many are called but few chosen.

7 * And Iesus went vp to Hierusalem, and tooke the twelue Disciples apart in the way, and said vnto them,

18 3 Behold, we goe vp to Hierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and the Scribes, and they shall condemne him to death,

19 4 And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 * 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him,

21 And he said vnto her, What wouldest thou? She said to him, Graue that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy Kingdome.

22 And Iesus answered, and said, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the b^ap^tisme that I shall be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke indeed of my cup, and shall be baptized with the bap^tisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they diddaine at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue dominion ouer them, and they that are great, exercise authority ouer them,

26 But it shall not be so among you, but whofoecer will be great among you, let him be your seruant,

27 And whofoecer will be chiefe among you, let him be your seruant.

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

29 ¶ 6 And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs,

32 Then Iesus stood still, and b^a calleth them, and said, What will ye that I doe to you?

33 They laid to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth in an asse into Hierusalem. 2 He effecteth and shee. 3 The house of praier. 17 The multitude of iericho, 25 Iohn Baptiste, 28 Who doe the will of God. 30 Publicanes, Harlots, 32 Gods vs regard, The Jewes, 38 The sonne killeth the buckrammen. 42 The corner stone.

And * when they drew neere to Hierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall find an asse bound, and a colt with her loolef them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, & straight way he will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ I will ye the daughter of Sion, benold, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse vied to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their clothes, and set him 4 thereon.

8 And a great multitude spread their garments in the way: and other cut downe b^anches from the trees, and strawed them in the way.

9 Moreover, the people that went before and they also that followed, cried, saying, * Hosanna to the Sonne of Dauid, 1 Blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 * And when he was come into Hierusalem, all the City was moued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazaret in Galilee.

12 ¶ And Iesus went into the Temple of God and cast out all them * that sold & bought in the Temple, and overthrowed the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, * My house shall be called the house of praier: but * ye haue made it a denne of theues.

14 Then the blind, and the halt came to him in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes saw the marucls that hee didd, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they diddaine,

16 And saide vnto him, Hearst thou what they say? And Iesus said vnto them, yes: I ead ye neuer, * By the mouth of babes and sucklings thou b^alt made perfice the praise?

17 ¶ 3 So he left them, and went out of the cite vnto Bethania, and lodged there.

18 4 And * in the morning, as he returned into the cite, he was hungry,

b^a him selfe for a stone against himselfe.

** Marke 11. 17. Luke 19. 49.*

1 Christ by his humility triumphing ouer the pripe of this world ascendeth to true glory by ignominy of the crosse.

2 He that shall (as an) thing sojourn, shall let them goe, to wit, the eye and the foot.

3 Eia. 62. 11. 20. 9. 5. 10. 12. 15. 6. The cite of Ierusalem.

4 An. E. the word of Ierusalem common to the lamentation of Ieremy.

5 Their apparel shall be in their garments, not by the asse and the colt.

6 This is an ancient kinde of crying which they used in the East of Abraham, which is according to a Gods commandment. Ier. 23. 18.

7 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

8 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

9 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

10 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

11 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

12 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

13 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

14 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

15 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

16 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

17 An. The words of Ieremy concerning a Gods commandment. Ier. 23. 18.

*e^a thought, as it is say. And thou maye as it) goodlye to ward them for the Hebrewes by an halfe eye, meaner may. be such halfe halfe. ston) appear) chist in the eye, as abed. e. 6. 53. 11. e. 10. single, and it taken there for corrupt: for where) be said there afore, verse 23. If thou eye be single, hee adueth the 23. but if thou eye be wicked, or corrupt the word beinge to be same in that place, as it is here. * Chap. 19. 30. and 1. 1. 1. 10. 10. 31. * Marke 10. 32. 2 Christ goeth to the crosse necessarily, but yet willingly.*

19 And seeing a figge tree in the way he came to it, and found nothing thereon, but leaves only, and said to it, ^Not fruit growe on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marvelled, saying, how soone is the figtree withered!

21 * And Iesus answered and said vnto them, * Verily I say vnto you, if ye haue faith, & doubt not, ye shall not onely doe that, which I haue done to the figtree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoever yee shall aske in prayer, if yee beleuee, yee shall receiue it.

23 ¶ 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what ^k authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you! a certain thing, which if yee tel mee, I likewise will tell you by what authority I doe these things.

25 The baptism of Iohn, whence was it? from ^h heauen, or of men? Then they reasoned among themselves, saying, If wee shall say, From heauen, he will say vnto vs, Why didst not then beleuee him?

26 And if we say, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, Wee can not tell. And he said vnto them, Neither tell I you by what authority I doe these things.

28 ¶ 7 But what thinke yee? A certaine man had two sonnes, and came to the Elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet went he not.

31 Whether of them twaine did the will of the Father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots, goe before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him, and ye, though ye law it, were not moued with repentance afterward that ye might beleuee him.

33 ¶ 8 Heare another parable. There was a certaine householder, * which planted a vineyard, and hedged it round about, & made a winepresse therein, and ^built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beate one, and killed another, and stoned another.

36 Again he sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne Sonne, saying, They will reuerence my Sonne.

38 But when the husbandmen saw the Sonne, they said among themselves, * This is the heire: come, let vs kill him, & let vs take his inheritance

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer them their fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is ^made the head of the corner? 2 This was the Lords doing, and it is maruellous in our eyes.

43 Therefore say I vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the ^a fruits thereof.

44 * And whoeuer shall fall on this stone, hee shall be broken: but on whomsoeuer it shall fall, it will ^bdash him in peeces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceived that hee spake of them.

46 ¶ 9 And they seeking to lay hands on him, feared the people because they tooke him as a Prophet.

A kind of Parable showing what is intended the wicked are worthy of. Psa. c. 18. 22. Mat. 1. 11. Rom. 9. 33. in Master builders, which are chiefe builders of the house, that is of the Church. It began to be. The chiefe stone in the corner is called the head of the corner: which beareth up the carpenter's or masons of the whole building. This master (is that is the house which was cast away, it made the head) is the Lords doing, which hee beuidd, and greatly marvellous at. A they bring forth the fruit of the kingdom of God, which bring forth the fruit of the spirit, and not of flesh, Gal. 5. E. 3. 14. b As chaffe vsith so Lee scattered in the wind, so be vsith a word which signifies properly to separate the chaffe from the corne with winnowing, and so scatter it abroad. 9 The wicked can doe nothing but what God will.

CHAP. XXII.

1 Theparable of the marriage. 2 The calling of the Gentiles. 3 The wedding garment, Matth. 26 Of Caesars tribute, 23 They question with Christ touching the resurrection, 32 God in his lining. 36 The greatest commandment. 37 To love God. 39 To love our neighbour. 42 Iesus resourted with the Pharises touching the Messias.

Then * I Iesus answered, and spake vnto them againe in parables saying,

1 The Kingdome of heauen is like vnto a certaine King which married his sonne,

2 And sent forth his seruants, to call them that were bidde to the wedding, but they would not come.

3 And hee sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are ^killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruants, and treated them sharply, and flew them.

6 But when the king heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt vp their citie.

7 Then said hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 Goe ye therefore out into the hie waies, and as many as ye find, bid them to the marriage.

9 So those seruants went out into the high waies, and gathered together all that euer they found, both good, and ^b bad: so the wedding was furnished with guests.

10 ¶ 4 Then the King came in, to see the guests, ^c and God doth first call vs, when we thinke nothing of it. ^d So those seruants went out into the high waies, and gathered together all that euer they found, both good, and ^b bad: so the wedding was furnished with guests. ^e 11 ¶ 4 Then the King came in, to see the guests, ^f and God doth first call vs, when we thinke nothing of it. ^g The general calling for the Gospel to all men: but their life is examined that enter in. ^h A deadfall destruction of them that conuerted themselves. ⁱ The marriage. ^j The general calling for the Gospel to all men: but their life is examined that enter in. ^k In the final number which come at the calling, there are some cast away, which doe not continue their faith with newnesse of life.

Luke 14. 16. reuel. 19. 9. 1 Not all the whole company of them that are called by the voice of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this world, and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. A the word here used a commonly used in sacrifices, and used in a satisfaction for other faults also. For feasts and lankes were wont to be vsuall with sacrifices. A deadfall destruction of them that conuerted themselves. The marriage. The general calling for the Gospel to all men: but their life is examined that enter in. In the final number which come at the calling, there are some cast away, which doe not continue their faith with newnesse of life.

Hawgethe force of faith. it. Chap. 17. 30. The Greeke word signifies a sticking or swearing of omeat, so that we cannot tell which way to take.

Cap. 17. Ioh. 13. 7. Ioh. 17. 14. Mar. 11. 27. 78. Luc. 20. 12. 6 Against them which our slippinge doeth the doctrine, biddeth the calling and vocation to an ordinary successi on going about by that fallit pretext to loppe Christs mouth.

6 Of vsibus power.

4 One word, that it so say, I will kee you in one word. In Iohn his preaching is called by a figure, Baptisime because hee preached the baptisime of repentance, &c.

Mar. 1. 4. Mat. 3. 9. From God and his is mainly taught how these are set one against another. 8 Peas their beads about it and mud, or laid their heads together.

Chap. 1. 5. Marke 6. 20. 7 It is no new thing to see them to be the world of all men which ought to follow the way of godliness to others.

They made lesse to the kingdom of God, and you lacke; so that at least you should have followed their example, Marke them that this word (so before) is interpretation in this place: Therefore was filled with.

9 Lawing uprightly being of a god and sound conuersion: For the Hebrews the word, Ma for life and auerri.

8 Those men of tremours are the crocill enemies of the Church, to whom they are called. First the vocation of God is neither place, nor person. E. 3. 1. 1. reuel. 14. 10. 9. r

Made the place strong; For a tower is the strongest place of a wall. Chap. 26. 3. 4. Mat. 27. 1. Ioh. 11. 35. f Word for word, let vs begin list.

and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was d speechlesse.

13 Then said the king to the seruants, Binde him vnto hand and foot: take him away, and cast him in to utter darkenesse, for he shall be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ Then went the Pharises, & took counsell how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue a tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew mee the tribute money. And they brought him a penny.

20 And he saide vnto them, y whose is this image and supercription?

21 They said vnto him, Cefars, Then saide he vnto them, ¶ Giue therefore to Cesar, the things which are Cefars, and giue vnto God those things which are Gods.

22 And when they heard it, they manieled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him, (which say that there is no resurrection,) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing no children, his brother shall marry his wife by the right of alliance, and raise vp seed vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second and the third, vnto the seventh.

27 And last of all the women died also.

28 Therefore in the resurrection, y whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered and saide vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry wifes, nor wifes are betrothed in marriage: but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ 7 But when the Pharises had heard,

that he had put the Sadduces to silence, they assembled together.

35 And * one of them which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Maffer which is the great commandment in the Law?

37 Iesus saide to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy p people, and with all thy minde,

38 This is the first and the great commandment.

39 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonneis he? They said vnto him, Dauidis.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord saide to my Lord, Sit at my right hand till I make thine enemies thy footstool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIII.

3 How the Scriber teaching the people the Law of Moses leaue themselves. * Their Phylacteries, and Rings. * Gretings. 8 We are brethren. 9 The Father, as the Sonnes. 12 To shew the kingdom of heauen. 14 The denourment of a law. 15 Apostles. 16 To sweare by the Temple. 17 To the mint. 25 To cleane the outside of the cup. 27 Painted speeches. 33 Septuagint. 34. 37 The Heene.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and Pharises * sit in Moses seate.

3 All therefore whatsoever they bid you observe that observe and doe: but after their works, doe not: for they say, and doe not.

4 For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers.

5 All their workes they doe for to be feare of men: for they make their y phylacteries broad, and make long * the fringes of their garments.

6 And loue the chiefe place at feasts, and to haue the chiefe seats in the assemblies,

7 And gretings in the markets, and to be called of men, Rabbi, f Rabbi.

8 *thing the Metaphore of the sea fineness, which they occupied as teachers of Moys; his learning. * Luke 11. 46. abt. 15. 10. 2. Hypocrites for the most part are most fustice exarces of those things which they themelues chiefly neglect. 3. Hypocrites are ambitious. e. It was stered, or ribend of klen filke in the page of a corner, the beholding whereof made them to remember the leues and ordinance of God: and therefore was called a Phylactery, as yet would say, as the ord. Num. 15. 38. deut. 6. 8. which order the leues after wards allowed, as the ord. was adde: which being S. Johns Gospell about this matter: a thing concerned many yeres ago in the counsell of Antioche. d Word for word, Twined tassels of thread which hangd at the neckerstaff hemmes of their garments. * Num. 15. 38. deut. 22. 12. marke 12. 38. * Luke 11. 42. and 30. 46. e Worn assemblies and Canals are gathered together. f This word Rab, signifies one that is about his fellows, and is used as a number of them; and may be by the repeating of it, how proud a title it was. Now they are called Rabbi, which by laying on of hands were uttered and declared vnto the world to be wifes wifes.*

d Word for word, balered, that is sey, he held his peace, as though he had had a briale or an balter about his necke. e To them that ferud the gaff. * Chap. 5. 12 and 12. 42. and 25. 30. * Chap. 20. 16. * Marke 11. 13. lawe 20. 20. f Shave him in his wares or talke. The Greeke word is deriue of iuauer which signifies lay, they which misserious was a new religion: pacid to religion: and heathenly and of the tenth religion. g Trues austerly. * Thou art not moued with any appearance and outward show. 5 The Christians must obey their Magistrates, although they be wicked and extortioners, but for fear, as the authority that God hath ouer vs may remaine safe vnto him, and his honour be not determined. k The word that is used here, signifies a railing and rating of mens substance, according to the proportion wherof they paid tribute in their prouinces, which were subiect to tribute, and it is here taken for the tribute is selfe. l Before chap. 17. 24. there is mention made of a didrachme, and here of a penny, wheras a didrachme is more by the fourth part then a penny so that a laree in these two places: but they may easily be accorded thus: the penny was paid to the Romanes for tribute, according to the proportion they were rated at, the drachme was paid of every one to the Temple, which also the Romanes tooke to themselves when they ad' subdued Iuda. * Marke 11. 17. Luke 20. 25. Rom. 13. 7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. * Mar. 12. 18. Luke 20. 27. att. 23. 8. * Deut. 25. 5. m Vnder which name are daughters selfe acknowledged, but yet at touching the family and name of a man, because hee had left daughters was in no better case, then if he had left no children at all (for they were not reckoned as the family) by the names of children, are Iones wifes. n He seide not that they all e without bodies, for they should not beemen any more: but they shall be as Angels, for they shall neither marry nor be married. * Eoed. 3. 6. mar. 12. 25. * Marke 12. 28. 7 The Gospell doeth not abt. the precepts of the Law, but doth rather confirme them.

o A Scriber: so called Marke 12. 28. now not as a Scriber, sooke chap. 3. 4. * Deut. 6. 5. p The Historians readeth, Deut. 6. 5. with thine heart, Ioue, and thy neighbor, and in Mar. 12. 29. and mat 10. 27. we may with Ioue, hears, strength, and strength. * Marke 12. 31. rom 13. 9. Gal. 5. 14. James 2. 8. q Austin saith, g Christ proneth manifestly that he is Dauidis sonne according to the flesh, but otherwise, Dauidis Lord and very God. * Mar. 12. 35. Luke 20. 41. r Of his stocke or family: for the Hebrewes call a mans posterity, founte. * Psa. 110. 1.

8 * 4 But be not ye scalled, Rabbi: for he is your doctor, *so wit*, Christ, and all yee are brethren.

9 And * call no man your father upon the earth: for there is but one, your father which is in heaven.

10 Be not called b doctors: for one is your doctor, *even* Christ.

11 But he that is greatest among you, let him be your servant.

12 * For whosoever will exalt himselfe, shall be brought low: and whosoever will humble himselfe shall be exalted.

13 ¶ 5 Woe therefore be vnto you Scribes & Pharises, *m* hypocrites, because ye shut vp the kingdome of heaven before men: for yee your felaxes go not in, neither suffer ye them that would enter, to come in.

14 ¶ 6 Woe be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widows houses euen vnder a colour of long prayers: wherefore ye shall receive the greater damnation.

15 Woe be vnto you Scribes and Pharises hypocrites: for ye compass sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hell, than you your selues.

16 Woe be vnto you blinde guides, which say, Whosoever sweareth by the Temple is nothing: but whosoever sweareth by the gold of the Temple, he is offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Yee fooles and blinde, whether is greater the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein,

22 * And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ 7 * Woe be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, and annys, and cummin, and leaue the weightier matters of the law, as judgment, and mercy and fidelity: These ought ye to haue done, and not haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe be to you, * Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup and of the platter: but within they are full of bibery and excessie.

26 Thou blind Pharisee cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe be to you, * Scribes and Pharises, hypocrites for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocritie and iniquitie.

29 ¶ 9 Woe be vnto you Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our father, we would not haue bene partners with them in the blood of the Prophets.

31 So then yee be witnesses vnto your selues, that yee are the children of them that murdered the Prophets.

32 ¶ 10 Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 ¶ 11 Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from city to cite,

35 ¶ 12 That vpon you may come all the righteous blood that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Y Barachias, * whom ye slew betwene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 ¶ 13 Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

carfull for it, euen from the time that the promise was made to Abraham.

CHAP. XXIII.

2 The destruction of the Temple. 4 The signes of Christs coming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 33 The figtree. 35 The dayes of Noe. 42 We must watch. 45 The seruants.

¶ 1 And Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 ¶ And Iesus said vnto them, See ye not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone that shall not be calt downe.

3 And as heeate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

4 ¶ 2 And Iesus answered, and said vnto them, * Take heed that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the * end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in diuerse places.

8 All these are but the beginning of sorowes.

9 ¶ Then shall they deliuer you vp to be afflicted,

9 Hypocrites when they goe most about to conuert, their wickednesse, tho they do by the iust iudgement of God, blame themselves, as a proeuerbe is of the trees which have the meeting. Got ye on also and follow your ancestors, but at length your wickednesse may come to the fall. * Luke Chap. 5. verse 23. 10 Hypocrites be cruel. 11 The end of them which persecute the Gospel, vnder the pretence of zeale. * Gen. 8. 7 Of Iudas who was also called Barabach, that is, blasted of the Lord. * 2 Chron. 24. 22. 12 Where the mercie of God was greatest, there was greatest wickednesse & rebellion, and as length the most heauie iudgements of God. * Luke 13. 34. 13 He speaketh of the outward minister, and as he was promised for the saving of this people, so was he also

* 1 Ierem. 2. 1. 4 Modestie is a singular ornament of godministry. 5 See, ena ambition after: for our Lord doth not forbid vs to giue the Magistrate and our Maiors the honour whas is due to them. Augustinus de ordine of the Diuines Math. cap. 11. 6 He teacheth to salute vs to place of Eze chap. 54. 13. and 31. 24. * Mat. 1. 6. He teacheth as a saluon, which the leaves used, for they called the Rabbin our fathers. 8 It teacheth that whosoever doth very easily trust after his felicitie, whom ver. 16. he calleth blinde guides. * Luke 14. 11. ano 18. 14. 11 He teacheth to salute vs to salute in the name of the Rabbin: for Rab signifies one that is aloft. 5 Hypocrites can abide none to be better than themselves. 6 Christ when he reueroueth any man harshly, v. 18. this word, so giue vs to understand that there is nothing more detestable then hypocrite and faithlesse religion, v. 17 which are euen as the doore. * Mar. 12. 40. Luke 20. 47. 5 It is a common thing among hypocrites to abuse the pretence of zeale to conuertion, and extortion. 6 Word for word vnder a colour of long prayers. And this word, Enu, teacheth a double malignitie in them, the one, that they shew giue to widowed goods: the other that they did in vnder a colour of godliness. 7 The drie part: now what part of the earth is called drye, which the Lord hath giuen vs to dwell vpon. 9 It is a detestable thing as the Syrian tongue. 10 I teacheth the cold to be counted holy which is dedicate to an holy use. * 1. King. 3. 2. 2 Chron. 6. 1. Chap. 5. 34. 11 If Iesus be Gods throne, then is he no doubt about all the world the chiefest end of all things of purpose. * Luke 1. 1. 4. 1 Faithlesse men being so promiss. 8 Hypocrites are too much careful for outward things, and the toward they vnterly eouedme. * Luke 12. 34.

13 The destruction of the cite, and especially of the Temple is foretold. * Luke 19. 44. 14 The Church shall haue a continual conflict with infinite miseries and offences, and that more is with false prophets, until the day of vltio y and triumph cometh. * Eze. 1. 6. and 2. 18. 15 That is, when these things are fulfilled, yet it is end shall not come. 16 Every where. 17 Word for word, of great sorowes like vnto women vs to trauele. * Chap. 10. 17. Luke 21. 32. 1680 15. 20. and 16. 3.

fliſted, and ſhal kill you, and ye ſhal be hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, & ſhall deceive many.

12 And becauſe iniquitie ſhalbe increased, the loue of many ſhalbe colde.

13 * But hee that endureth to the ende, hee ſhall be ſaued.

14 And this ^d Goſpel of the Kingdome ſhalbe preached through the whole world for a witness unto all nations, and then ſhall the end come.

15 ¶ When ye * therefore ſhall ſee the ſ^d abomination of deſolation ſpoken of by * Daniel the Prophet, ſet in the holy place (let him that readeh conſider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the houſe toppe, not come downe to fetch any thing out of his houſe.

18 And he that is in the field, let nor him returne backe to fetch his g clothes.

19 And wo ^{to} them that are with child, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then ſhalbe great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhall be.

22 And except ^{theſe} dayes ſhould be ſhortened, there ſhould no ^{the} fleſh be ſaued: but for the elects ſake theſe dayes ſhall be ſhortened.

23 * Then if any ſhal ſay vnto you, Loe, here is Chriſt, or there, beleue it not.

24 For there ſhall ariſe falſe Chriſtes, and falſe prophets, and ſhall theſe great ſignes and wonders, ſo that if it were poſſible, they ſhould deceive the very elect.

25 Behold, I haue tolde you before.

26 Wherefore if they ſhal ſay vnto you, Behold, he is in the deſert, go not forth. Behold, he is in the ſecret places, beleue it not.

27 For as the lightning cometh out of the Eaſt, and is ſene into the Weſt, ſo ſhall alſo the coming of the Sonne of man be.

28 * For whereſoeuer a dead ^m karke is, thither will the Egles be gathered together.

29 * And immediatly after the tribulations, of ^{theſe} dayes, ſhall the ſunne be-darkened, and the moone ſhall not giue her light, and the ſtarrs ſhall fall from heauen: and the powers of heauen ſhall be ſhaken.

30 And then ſhall appear the ⁿ ſigne of the Sonne of man in heauen: and then ſhall all the kindreds of the earth ^m mourne, * and they ſhall ſee the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And hee ſhal ſend his Angels with a great ſound of a trumpet, and they ſhal gather together his elect, from the ^r four winds, and from the

one end of the heauens vnto the other.

32 ¶ Now leaue the parable of the figge tree: when her bough is yer ^r tender, and it putteth forth leaues, ye know that ſommer is nere.

33 So likewiſe ye, when ye ſee all theſe things, know that ^{the} kingdome of God is nere, ^{even} at the doores.

34 Verely I ſay vnto you, this^d generation ſhal not paſſe, till all theſe things be done.

35 * ¶ Heauen and earth ſhall paſſe away: but my words ſhall not paſſe away.

36 ¶ But of that day & houre knoweth no man: not the Angels of heauen, but my Father only.

37 But as the dayes of Noe were, ſo likewiſe ſhall the coming of the Sonne of man be.

38 * For as in the dayes before the flood, they did ^e ate and drinke, marry, and giue in marriage, vnto the day that Noe entered into the Arke.

39 And knew nothing till the flood came and tooke them all away, ſo ſhall alſo the coming of the Sonne of man be.

40 * ¶ Then two ſhal be in the fields, the one ſhal be receiued, and the other ſhal be reiſed.

41 * ¶ Two women ſhalbe grinding at the mill: the one ſhal be receiued, and the other ſhal be reſiſed.

42 * ¶ Watch therefore: for yee knowe not what houre your maſter will come.

43 * ¶ Of this be ſure, that if the good man of the houſe knewe at what watch the thiefe would come, he would ſurely watch, and not ſuffer his houſe to be digged through.

44 Therefore be ye al ^o ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * ¶ Who then is a faithful ſeruant and wiſe, whom his maſter hath made ruler over his houſe: hold to giue them meate in ſeaſon?

46 Blessed is that ſeruant, whom his maſter when he cometh ſhal find ſo doing.

47 Verely I ſay vnto you, hee ſhall make him ruler over all his goods.

48 But if that euil ſeruant ſhal ſay in his heart My maſter doeth deferre his coming,

49 And beginne to ſmite his fellowes, and to eate, and to drinke with the drunken,

50 That ſeruants maſter will come in an houre when hee lookeh not for him, and in an houre that he is not ware of,

51 And will y cut him off, and giue him his porcion with hypocrites: * there ſhalbe weeping, and gnaſh ⁿ of teeth.

7 If God hath preſcribed a certain order to create, much more hath he done ſo to be eternall iudgements, but if wicked vnderſtandinſe, or rather make a mocke of it but the poſſe doe make it and waſt for it.
¶ When his ſeruant ſhall ſerueh that is a iaphe which is the life of the ſerue: it come from the roots to the barke.
1 The age. 186: nona Generation. or 450, being 100 for 100 men of 100 age.

¶ Luke 13. 25.
8 The Lord doeth now begin the iudgement, which he will make an end of in the laſte day.
9 It is ſufficient for vs to know that God hath appointed a laſte day for the reſtoꝝing of all things, but when it ſhall be, it is hidde from vs all, for our profit, that we may be ſo much the more watchfull, that we be not taken as they were in olde time in the flood.
¶ Luke 13. 26.
10 75. i. i. p. 21. 30. 2. The word v. nich the Euaꝝgeliſt v. ſerueh, expreſſeth the maſter maſte full: them was doct: for it is a word that is proper to buſickes, and ſerueh: that in theſe dayes, man ſhalbe giuen to other beelies like vnto iuſt beaſt: ſer ober: wit is uo v. v. nit

to eate and drinke. 10 Agaiñt them that perwade theſeloue that God will be mercifull to all men, and doe by that meanes giue other themſelues to finne, that they may in the mean while live in pleaſure voide of all care. * Luke 17. 36. x The Greeke word is the Barbarians diſgrinde and backe. ¶ The booke Problem.
11 An example of the horrible careleſſneſſe of men in thoſe things whereof they ought to be moſt careful. * Mar 13. 35. * Luke 12. 39. 1. theſe. 52. reuel. 16. 13. * Luke 12. 42. * To wit, from ſleepe, or while uo hrm into ſome part, which is a moſt ſeruil kind of puniſhment: where as in ſome Maſter ſeruants, ¶ In the Prophet was accounted by the Iewes: the like kind of puniſhment was readed, 1. Sam. 17. 33. and Dan. 3. 19. * Chap. 13. 48 and 53. 2.

CHAP. XXV.

1 The virgins looking for the Bridegome. 13 We muſt watch 24 The ſervants deliuered to the ſeruant 24 The euill ſeruant.

¶ Then ^{the} kingdom of heauen ſhalbe likened vnto ten virgins, which took their lampes and went forth to meete the bridegome.

2 And fiue of them were wiſe, and fiue fooliſh.

through this darkeneſſe, to bring vs to our deſired ende: othe wiſt if wee become doſtfull and argient, as weary of our paines and trauell, we ſhall be shut out of the doore. * The pompe of ſeruaſe: was more for the moſt part ſo be kept in the night ſeaſon, and thus by darkeneſſe.

¶ We muſt diſcrethly ſerueh at Gods hand: which may ſerue vs 24 to be wiſe while we waite.

¶ 2. Tim. 3. 13.
3. 16.
2. Cor. 4. 5.
¶ The Goſpel ſhall be ſpred abroad, rage the world and the deuil neuer ſo much: and they which doe conſtantly beleue, ſhall be ſaued.
1. Topical ſignings of the kingdome of heauen
¶ Through all theſe part ſhal ſignet ſe.

¶ The Kingdom of Chriſt ſhall not be builded when the cite of Ieruſalem is utterly deſtroyed, but ſhall be ſtretched out even to the end of the world.

¶ Mat. 13. 14.
¶ Luk. 13. 25.
¶ The ſeruation of deſolation that is in 131, which all men deteſt and can not abide, by reaſon of the foule and ſhamefull ſiſſineſſe of it: and he ſerueh of the violetes that were ſet vpon the Temple, or as other think hee meant the marriag of the doctrine in the Church.

¶ Dan. 9. 27.
¶ This ſerueh the great feare of the end of the world.
¶ Act. 1. 1.
¶ It was not lawfull to take a iourney on the Sabbath day, toſeph booke 13
¶ Thoſe things which befall the people of Iſraell, were as the whole land was waſted, and as length the ſite of Hieruſalem was, and both in and theſe Temples were as were waſted with thoſe which ſhall come: ſo peſſe before the laſt coming of our Lord.

¶ The whole nation ſhould utterly be diſtroued: and this word ſhal be by a figure taken for vs, as the Hebrewe ſay, to ſpeake.
¶ Mar 13. 31.
Luk 17. 33.

¶ She ſuddenly ſerueh the laſt great ſignes: for men to behold. ¶ Luk 17. 37. ¶ The only creature agaiñt the furious rage of the world, is to bee gathered and ioyned to Chriſt. ¶ In ſerueh who ſhall be ſerueh, and his preſence will bee with a multitude to whom ſhall be ſerueh. ¶ Mar 13. 31. Luk. 17. 37. ¶ The ſerueh of the wicked, and euill iudgement, of the miſeries of the goodly. ¶ The exceeding glory and maſtife which ſhall beare vntoſſe, ſhal be Chriſt the Lord of heauen and earth, which ſhall ſerueh to Iudge the world. ¶ All nations: ¶ In a lorde: is the diſtinction which we reade of Gen. 30. and 1. 17. of the d. 17. ¶ The ſerueh of the ſerueh, that they ſhall ſerueh themſelues: and is transferred to the morning. ¶ Reu. 17. 16. ¶ 7. ¶ 13. ¶ Sitting vpon the cloudes, as he was taken vp into heauen. ¶ 1. Cor. 15. 35. 1. theſe. 4. 16. ¶ From theſe quarters of the world.

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wife tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all bumbled and slept.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meeete him.

7 Then all those virgins arose and trimmed their lampes.

8 And the foolish said to the wife, Give vs of your oyle, for our lampes are out.

9 But the wife answered, saying, Not so, lest there will not be enough for vs and you: but goe ye rather to them that sel, & buy for your selues.

10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 ¶ Watch therefore: for ye know neither the day nor the houre, when the Son of man will come.

14 ¶ For the kingdom of heauen is as a man that going into a strange cuntry, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, and to another two, and to another one, to euery man after his owne abilitye, and straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, hee also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold I haue gained with them other five talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithful in litle, I will make thee ruler ouer much: enter into thy masters ioy.

22 Also hee that had receiued two talents, came, and said, Master thou deliueredst vnto mee two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithful in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then he which had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which reapst where thou sowedst not, and gatherest where thou strowedst nor:

25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide vnto him, Thou euill seruant, and slothfull, thou knowest that I reape where I sowed not, and gather where I strowed not.

27 Thou oughtest therefore to haue put my money to the exchangers, & then at my coming, I should haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.

29 ¶ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter darkness: there shall be weeping and gnashing of teeth.

31 ¶ And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 ¶ For I was an hungred, and ye gaue mee meate: I thirsted, and ye gaue mee drinke: I was a stranger, and ye tooke me in vnto you.

36 I was naked, and ye clothed mee: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirsted, and gaue thee drinke?

38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the King shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into euerslasting fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye tooke mee not in vnto you: I was naked, and ye clothed mee not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsted, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 ¶ And these shall goe into euerslasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His sentence annouced. 15 Iudas selleth him. 26 The imposition of the supper. 34 and 69 Peters denieth Christ he became. 47 He is betrayed with a kisse. 56 He is led to Caenaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And it came to passe, when Iesus had finished all these sayings, hee said vnto his disciples,

2 Ye know that after two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 ¶ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

b Their eyes being heavy wth sleep. * Chap. 24. 42.

marke 13. 35. * Luke 19. 12. 13. a Christ witnesseth that there shall be a long time betwene his departure to his Father, and his coming againe to vs, but ye know without handing that he will at that day take an account not onely of the rebellious and obstinate how they haue bestowed that which they receiued of him, but also of his household seruants which haue not through foolishnesse imployed those gifts which he bestowed vpon them. c According to the wisdom and skill in dealing which was giuen them, d Come & receiue the reward of my goodnesse: now the Lords ioy is doubled, Job 1. 5. 11. that my ioy remains in you, and your ioy be fulfilled.

a Table made which haue their shop bulkes, or tables set abroad, where they lay out money to vnto.

* Chap. 13. 28; marke 6. 75. Luke 8. 18, and 19. 26.

* Chap. 8. 12. and 12. 13.

3 A liuely fitting forth of the euerslasting iudgement which is to come.

f Blessed and happy vpon whom my Father hath most abundantly bestowed his benediction. * E. 1. 8. 7. * eph. 1. 6. 7.

* E. luc. 7. 35.

* Psal. 6. 8. chap. 7. 23. Luke 13. 17.

* Dan. 12. 7. Iohn 5. 40.

* Marke 14. 16. Luke 22. 1. Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam by his obedience. a God himselfe and not men, pag.

41 Watch and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And hee came and found them asleepe againe, for their eyes were heauie.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said vnto them, sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, Let vs goe: beholde he is at hand that betrayeth me.

47 And while he yet spake, loe, Judas one of the twelue came, and with him a great multitude with swordes and staves, from the hie Priests and Elders of the people.

48 Now he that betrayeth him had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, Friend, where art thou come? Then came they, and lay hands on Iesus, and tooke him.

51 And behold, one of them, which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the hie Priest, and smote of his eare.

52 Then sayd Iesus vnto him, Put vp thy sword into his place: for all that I take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayde Iesus to the multitude, Yee be come out as it were against a thiefe, with swordes and staves to take mee: I fate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled: * Then all the disciples forsooke him, and fled.

57 And they tooke Iesus, and led him, to Caiaphas the hie Priest, where the Scribes & the Elders were assembled.

58 And Peter followed him afaire off vnto the hie Priests hall, and went in and fate with the seruants to see the end.

59 Now the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus to put him to death.

60 But they found none, and though many false witness came, yet found they none: but at the last came two false witnesses,

61 And sayde, This man sayde, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerst thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tell vs, if thou be that Christ the Sonne of God, or no.

64 Iesus sayd to him, Thou hast sayd it: neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, Hee hath blasphemed, What haue we any more neede of witnesses? behold, now ye haue heard his Lymphemie.

66 What thinke yee? They answered and said, He is guiltie of death.

67 * Then spat they in his face, and buffeted him, and often smote him with rods.

68 Saying, Prophetic to vs, O Christ, Who is he that smote thee?

69 Peter b fate without in the hall and a maide came to him, saying, Thou also wast with Iesus of Galilee:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speech betrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crow thou shalt denie me thrise. So hee went out, and wept bitterly.

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* Chap. 16. 27. Rom. 14. 10. 1. Cor. 13. 12. 2. Tim. 2. 14. Singularem hie sicut communi from the latter.

* Sitting with God in like and equal honour at the right hand of his power, that is in great power: for the right hand signifieth among the Hebrews that that is mighty and of great power.

* Clouds of heauen, Looke afore, Chap. 14. 30. & This was an usual matter among the Jewes: for Iu were they bound so doe, when they heard any Iudaist blaspheme God, and was a tradition of their Talment in the book of the Manufract in the title of the four kinds of death.

* E. 50. 6. * Mar. 14. 66. Luke. 22. 55. Ioh. 18. 29.

27 Peter by the wonderfull providence of God, appointed to be a witness of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.

b That is, without the place where the Bishop sat, but not his house: his house, for afterward he was from thence into the porch.

1 He swore and cursed himselfe.

C H A P. XXVII.

1 He is deliuered bound to Pilate 5 Judas hangeth himselfe 19 Pilates wife. 20 Barnabas is asked. 24 Pilate wroth his hand. 29 Christ is crowned with thorne. 34 Hee is crucified. 40 Remaid. 50 Hee queth vnto the Ghost. 57 Hee is buried. 62 The soldiers watch him.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death, 2 And led him away bound, & deliuered him vnto Pontius Pilate, the gouernour.

3 Then when Judas which betrayed him, saw that he was condemned, he repented himselfe and brought againe the thirtie pieces of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and sayde, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field for the buriall of strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken

* Mar. 15. 2. Luke 22. 66. Ioh. 18. 2.

1 An example of the horrible iudgement of God as well against them which sell Christ, as against them which buy Christ.

a One of mens sightes.

b Acts 1. 18: b The exchange of the Temple.

c Of life and death, d Strangers and guests, whom the Jewes could not abide: he is sayed almes, no not after they were dead.

* Alys 1. 19.

11 Christ of earth himselfe willingly to be taken, that is to obey willingly, he might make satisfaction for the willfull fall of man. * Mar. 14. 43. Luke 22. 47. Ioh. 18. 3. n. Still from the hie Priest. 12 Christ is taken that we might be deliuered. 13 Christ repr. obedi. & remitteth his sinners for he was willing enough for what vs become. 14 Our vocation must be the rule of our zeale. * Gen. 9. 6. Ioh. 1. 1. They take the sword to whom the Lord hath no giuen it, that is to say, they which use the sword, are not called to it. 15 Christ was taken, because he was willing to be taken. 16 By this question, hee answereth a fit objection, for they say, howe of a him, why he did not use the sword at extreme of danger, called to his Father for aide. vnto vs to see he answered by a que. 10n. * Ioh. 15. 1. * Mar. 14. 53. Luke 22. 54. Ioh. 18. 19. 16 Christ being innocent is condemned of the hie Priest for that wicked offence whereof we are guiltie. a From Annas to Caiaphas, before whom the maist. iude was assembled Ioh. 18. 13. b The word here used, signifieth properly an open large roome before an house, as we see in Kings palaces and nobles mansions: we call it a court, for it is open to the aire, and by a figure Synecdoche, it is taken for the house itselfe. * Marke 14. 55. * Ioh. 2. 19. c How cometh it to pass, that these men witness against thee?

Marie the mother of James, and Iosef, and the mother of Zebedee sonnes.

57 ¶ 5 And when the euen was come, there came a rich man of Arimatea, named Ioseph, who had also himselfe bene Iesus discipule.

58 He went to Pilate, & asked the body of Iesus, Then Pilate commanded the body to be delivered. 59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ 6 Now the next day that followed the Preparation of the Sabbath, the high Priestes and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiuer sayd, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue f a watch: goe, and make it as sure, as ye know.

66 And they went and made the sepulchre sure with the watch and sealed the stone.

CHAP. XXVIII.

The women go to the sepulchre. The Angel, & the women see Christ. He precheth vnto the Apostles to prech.

Now * in the 2 end of the Sabbath, when the first day of the weeke began to dawne Marie Magdalene and the other Mary, came to see the sepulchre.

2 And behold there was a great earthquake for the Angel of the Lord descended from heauen and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightning, and his raiment white as snow,

4 And for feare of him, the keepers were af-

mied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified.

6 Hee is not here, for hee is risen, as hee sayd: come, see the place where the Lord was layd.

7 And goe quickly, and tell his disciples that hee is risen from the dead: and behold, he goeth before you into Galilee there ye shall see him: lo, I haue told you.

8 So they departed quickly from the sepulchre with feare and greatioy, and did runne to bring his disciples word.

9 ¶ 2 And as they went to tell his disciples, behold, Iesus also met them saying, God saue you. And they came and tooke him by the feete, and worshipped him.

10 Then sayd Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they goe into Galilee, and there shall they see mee.

11 ¶ 3 Now when they were gone, behold, some of the watch came into the cite, and shewed vnto the hie Priestes all the things that were done,

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the fouldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the gouernour to be heard, we will perfwade him, and so will the matter that e you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ 4 Then 7 eleuen disciples went into Galilee, into a mountaine, where Iesus had appointed the

17 And when they saw him, they worshipped him: but some doubted,

18 And Iesus came, & spake vnto them, saying, All power is giue vnto me, in heauen & in earth.

19 ¶ 5 Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue all things, whatsoever I haue commanded you: and lo, I am with you alway vntill the end of the world, Amen.

at the word of the
spoken with force
confirmeth the name
now that the founde
ers were afraid.
2 Christ appeareth
himselfe after his
resurrection, & send
ing the women to
his disciples, shew
eth that he hath no
forgetten them,
3 The more the sun
neth, the more are
the wicked blinded.
4 For it was to be
feared, that
would be brought
to the gouernour
ears.
4 Christ appeareth
also to his discip
les, whom he maketh
Apostles.
5 Heb. 1. 1. c. 11.
2. 10. 17. 2.
6 Marke 16. 1. 5.
7 The summe of
the Apottle his is,
the publi thing of
the doctrine recei
ued of Christ the
row out all the
world, and the mi
nistring of the Sa
craments, the effi
cacie of which thi
ngs haugeth not
of the ministrs,
but of the Lord.
8 Calling vpon the
name of the Father,
the Sonne and the
holy Ghost.
9 Iohn 1. 1. 6.
8 For euer; and
this place is meant
of the manner of
the presence of his
spirit, by meane wher
of he maketh vs
partakers: both of
himselfe and of all
his benefits, but is
absent from vs in
body.

25 Christ is buried, not priuily or by stealth, but by the generous consent by a famous man in a place not farre distant to a new sepulchre, for that cannot be doubted of his death.
* Marke 15. 4. 1. Luke 23. 50. Iohn 19. 38. 1

26 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

7 The foundes of the carion which were appointed to keep the temple,

* Marke 16. 5. Iohn 1. 1. 1. 1. Christ hauing put death to flight in the sepulchre by his owin power, as straight way the Angel went forth.

a At the going out of the Sabbath, that is, about day break, after the Romanes count, which reckon the natural day from the sun rising to the next sun rising: & not as the Hebrewes which count from evening to evening. b When the morning of the first day after the Sabbath began to dawne: & that first day is the same which we now call Sunday, or the Lords day. c To a frame of his eye, and by the figure Synedoc, for a conuention.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE

CHAP. I.

4 Iohn baptizeth 6 His apparel and meate. 9 Iesus is baptized 12 He is tempted. 14 He precheth the Gospel. 21 and 29 he teacheth in the Synagogues. 32 He healeth one that hath a deuil 35 Petermoueth in law. 39 Many that desire to go the leper.



His beginning of the Gospel of Iesus Christ the Sonne of God:

2 ¶ As it is written in the Prophets, ¶ Behold, he I send ray messenger before thy face, which prepare thy way before thee.

3 ¶ The voyce of him that cryeth in the wilderness, ¶ Prepare the way of the Lord, make his paths straight.

4 ¶ 2 Iohn did baptize in the wilderness, and preach the baptisme of amendment of life, for

remission of finnes.

5 And all the country of Iudea & they of Ierusalem went out vnto him, & were all baptized of him in the riuier Iordan, confessing their finnes.

6 ¶ Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate locusts and wild hony.

7 ¶ 3 And preached saying, A stronger then I cometh after me, whose shoes I latchet I am not worthy to stoupe downe and vnloose.

8 Truth it is, I haue baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ 4 And it came to passe in those dayes that Iesus came from Nazareth, a cite of Galilee and was baptized of Iohn in Iordan.

10 ¶ 5 And assoone as he was come out of the water, Iohn saw the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

* Mathe 3. 4.
* Zechar. 1. 1. 2.
* Mathe 3. 1. Luke 3. 1. 6. Iohn 1. 2. 6. Mathe 3. 1. 2. 4. and 11. 6. & 1. 9. 4. Iohn and all ministers call them eyes vpon Christ the Lord.
8 The Emmetlike his meaning was to expresse the condition of the baptiz seruant.
9 He sheweth that Iesus forcefull will come vnto vs from Christ, who baptizeth with his.
* Mathe 3. 1. 2. Iude 3. 1. Iohn 1. 9.

1 Iohn goeth before Christ, as it was fore spoken by the Prophets. a This is the figure Metonymia whereby it meaneth the bookes of the Prophets, Malachi and 6. 9. * Malachi 3. 1. b The Prophetes which the prelate used when he preached of a thing to come. being as sure of it as if he saw it. c A metaphor taken from the visage of kings, which is to haue others goe before them. * Ier. 4. 3. Luke 3. 4. Iohn 1. 1. 5. d The summe of Iohns doo is to prepare hearts, is remission of finnes & amendment of life. * Mar. 3. 2. e The verses used in my kind of writings; but here is spoken of a peculiar kind of writings, which hath ad 16. 9. ar. of Iohn 3. 2. 1. me. and vnloose of life, & for remission of finnes.

4 Christ doth consecrate our baptisme in himselfe. 6 The vocation of Christ to heaven as head of the Church. g Iohn did thus come downe into the water with Christ.

bed, and went forth before them all, in so much that they were, all amazed, and glorified God, saying, We neuer law such a thing.

13 ¶ Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he sawe Leui the sonne of Alphaeus fit at the receite of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes & Pharises saw him eat with the Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he sayd vnto them, The whole haue no neede of the Phisician, but the sicke. I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises did fast, and came, and sayd vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them. and then shall they fast in those dayes.

21 Al so no man seweth a piece of new cloth in an old garment: for else the new piece that filled it vp, taketh away somewhat from the old, and the breach is worse.

22 Likewise, no inan putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne of the Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, they doe theeny of the Sabbath day, that which is not lawfull?

25 And he sayd vnto them, Hane ye neuer read what Dauid did when he had neede, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the shewbread, which were not lawfull to eat, but for the Priests, and gaue also to them which were with him?

27 And hee said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, enen of the Sabbath.

CHAP. III.

The withered hand is healed. 6 The Pharisee conu't with the Herodians. 10 Many are healed by touch; Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 14 The Kingdome diuided against itselfe. 29 Blasphemy against the holy Ghost. 33 Christ's power.

And he entred againe into the Synagogue, and there was a man which had a withered hand.

pendent to the morall Law) before the morall Law: whereas they should haue learned out of this the true vie of the ceremoniall Law. a Thau, vpon profiditendeat.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then he sayd vnto the man which had the withered hand, Arise: and stand forth in the middes.

4 And he sayd to them, Is it lawfull to doe a good deed on the Sabbath day, or to doe euill? to saue the life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a council with the Herodians against him, that they might destroy him.

7 But Iesus auoided with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea.

8 And from Ierusalem, and from Idumea, and beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commanded his Disciples that a little ship should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, in so much that they pressed vpon him to touch him, as many as had plagues.

11 And when the vnclene spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the ende they should not vter him.

13 ¶ Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 And hee appointed twelue, that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesse, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn Iames brother (and Iurnamed them Boanerges, which is the sonnes of thunder)

18 And Andrew, and Phillip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came to home.

20 And the multitude assembled againe, so that they could not be as eate bread.

21 And when his kinnesfolkes heard of it, they went out to lay hold on him: for they saide that he was beside himselfe.

22 ¶ And the Scribes which came downe from Hlerusalem, said, Hee hath Beelzebub, and through the prince of the deuils hee casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satã diuide against Satan?

24 For if a kingdome be diuided against itselfe, that kingdome cannot stand.

25 Or if a house be diuided against itselfe, that house cannot continue.

26 So if a Satan make insurrection against himselfe, and be diuided, he cannot endure but is at an end.

6 A signification speaks, by the figure Synagogue. For thou knowest I am not of this life, as men are to Ioue the man.

c Now when they had wrong done vnto them, are angry, but not with one voice: but Christ v angry without once neither is he angry to much for the more that hee doeth in his name.

person as for their wickednesse, and therefore hee had pity vpon them, and for that cause is hee said to haue mourned.

A thought their heart had bene forgotten, or growen together, that would not be able to be separated: so men would be as one man.

The more the truth is kept vnder, the more it cometh out.

e Looke Mat. 23 & f Which Iohannes calleth sicke or reule.

g Some haue beene sent for him.

h Differerent men with God, yett men as in one with whelp.

i In them whom they had entred into: or by the figure called Metonymia, of them which were not within the vnclene spirit.

k Chap 6. mathe. 10. 1. the twelue.

l The twelue Apostles are trained vp to the office of the Apolleticke.

m Chose and appointed out twelve to be familiar and conuersant with him.

n Whom Luke callith Iudas: and for difference sake, hee calleth Iudas Iscariot.

o The disciples who Christ had taken to be of his traine and to live with him come home to his house, to be with him alwayes as hee.

p None are worse enemies of the Gospel, then they that least ought.

q Word for word, they that were of his traine, as hee liued: but, if they that were made, were brought to the Synagogue.

r Mat 9. 31. and 13. 34. mat 11. 15. o Satans empire or kinde.

f Word for word pass thou, thou, or out of their mind.

g The Gospel of teacheth the proud and Gueeth the humble.

* Mathe 9. 9. le 5. 27. Mathewes other name.

* 1 Tim. 1. 13. * Mathe 9. 14. Luke 5. 27.

3 The isopetitionous doerthly put the summe of godlines in things indifferet and are here for three causes re- p. chendad: First, for that not considering what eery mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion.

* Mathe 12. 1. Luke 6. 1.

4 Secondly, for that they make no difference betwene the lawes which God made concerning the same things and lawes that are made of things which are vterly vnawfull.

4 Word for word, on the Sabbath, that is, on the holy day.

* 1 Sam. 21. 6. i 1 Sam. 21. 6. he is called, Abiathar, and his name Abiathar, but by conuentione of other places is plain that both names were had two names.

Exode 1. Chr. 24 & 2. Sam. 8. 17. & 15. 20 King 2. 18.

* Exod 29. 31. leuit. 6. 11. Mat 23. 2. k Hath the Sabbath day in his power, & may rate is as his little.

* Mathe 12. 9. Luke 6. 1.

1 Thirdly, for that they preferred the ceremoniall Lawe which was but an appendant to the morall Law) before the morall Law: whereas they should haue learned out of this the true vie of the ceremoniall Law. a Thau, vpon profiditendeat.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoile his house.

28 ¶ ⁵ Verely I say vnto you, all finnes shall bee forgiven vnto the children of men, and blasphemies wherewith they blasphem:
 29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Because they said, Hee had an vnclaene spirit,
 31 ¶ * Then came his brethren and mother and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.
 33 But he answered them, saying, Who is my Mother and my brethren?
 34 ¶ And hee looked round about on them, which fate in compasse about him, and said, behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my silter, and my mother.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof, 18 Turnes. 21 The canie 26 Of him that sowed, 28 When they sowe, 31 The name of mulard seed, 33 Christ's sleep in the ship.

And he began againe to teach by the Sea-side, and there gathered vnto him a great multitude, so that he entred into a ship, and fate in the Sea, and all the people was by the Sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 ¶ Harken: Behold, there went out a sower to fow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the Sunne was vp, it was burnt vp, and because it had not root, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yelde fruite that sprung vp, and grew, and it brought forth, some thirtie fold, some sixtie fold, and some an hundred fold.

2 Then he sayd vnto them, Hee that hath eares to heare, let him heare.

10 And when hee was alone, which that were about him with the twelve, asked him of the parable.

11 And he said vnto them, To you is it giuen to know the mystery of the Kingdome of God: but vnto them that are without, all things bee done in parables.

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The fowerth the word.

15 And theie are they that receive the feede by the wayes side; in whom the word is sowne; but

when they haue heard it, Satan cometh immediately, & taketh away the word that was sowne in their heares;

16 And likewise they that receiue the feede in stony ground, are they which when they haue heard the word, straightwayes receiued it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time, for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued feede in good ground, are they that heere the word, and receiue it, and bring forth fruite: one cometh thirty, an other sixty, and some an hundred.

21 ¶ Also hee sayd vnto them, * Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 * For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare. * With what measure ye mete, it shall be measured vnto you: and vnto you that shall shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also hee sayd, So is the Kingdome of God, as if a man should cast seed on the ground.

27 And it should sleepe, and rise vp night and day, and the feede should sprig and grow up, he knoweth how.

28 For the earth bringeth forth fruite of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ Hee sayd moreover, Whereunto shall wee liken the Kingdome of God? with what comparison shall wee compare it?

31 It is like a graine of mulard seede, which when it is sowne in the earth, is the least of all feedes that bein the earth:

32 But after that it is sowne, it groweth vp, and is greatest of all herbes, and beareth great branches so that the fowles of the heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto the, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his Disciples apart.

35 ¶ Now the same day when the euen was come, hee sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 ¶ And their arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne, sleepe on a pillow:

*¶ Which passage
to ha. 16. 17
* Although the
light of the Gospel
be receiued of the
world, yet thought
to be lighted, it is
not for no other
cause the this, that
the wicked effect
the world mig't
be made manifest.
Mat. 5. 14. e
8. 16. and 13. 33.
* Mat. 10. 16.
Mat. 8. 17. and 12. 2.
3. The more libe-
rally that we com-
municate such
gifts as God hath
giuen vs with out
brethren the more
beneficiall wil God
bestow vnto vs.
* Mat. 13. 21.
* Mat. 13. 12.
Mat. 13. 20. e. 18.
18. and 19. 16.
4. The Lord fow-
neth and reapeh
after a maner vn-
known to men.
5. That is, when he
hath don' omg,
should passe the
steepest and
might'stowing
doubt, without
the sinne and
groweth both
by day and night.
6. It is the part
of the Millers, to la-
bour the ground
with all diligence,
and commend the
increase to God: for
that might hee war-
reth whereby the
feede cometh to
blate and eue-
lye, and euery
laboureth, the
fruit.
7. By receive
power which
with is selfe.
* Mat. 13. 31.
Mat. 13. 19.
8. God faeth other-
wise then men vie,
beginneth with
the least, and en-
deeth with the
greatest.
* Mat. 13. 34.
e. according to
three, one of the
heares.
¶ For as for word,
Looke, as you
would see, read
shew the word
Mat. 13.
* Mat. 8. 33.
Mat. 8. 33.
9. The lear stile
with Christ, al-
though hee were
to sleepe neuer to
loude when they
are in daner, yet
they are preferred
of him in time
conuenient being
awaked.*

*¶ Mat. 18. 31.
Luce 13. 10.
1. Iohn 5. 16.
5. They onely are
with hope of
saluation, which
doe maliciously
opugne Christ,
whom they know
p. ¶ There are
the words of the
E. vngriff.
* Mat. 13. 46.
Luce 8. 19.
9. Under vnto him
brother, the He-
brewes vnderstand
all the are of the
same flocke and
kindred.
10. The spiritual
kindred is fatte o-
therwise to be ac-
counted of, then
the carnall or
fleishly.*

*¶ Mat. 13. 1.
Luce 8. 4.
4. A Seafide of rite-
rie.
5. In a ship which
was lauched into
the Sea.*

*1. The selfe same
doctrine of the
Gospel is sowne
euery where, but
it hath not like
successe in deede
through the fault
of man, but yet
of the iudgment
of God.*

*¶ Word for word,
solitarie.
¶ They thus fol-
lowed him as the
keeles.*

*¶ That is to say, to
strangers, and such
as are none of ours.
¶ E. In Chap. 13.
Luce 8. 10. 10. 10.
12. 40. Mat. 13. 16.
17. 11. 8.*

¶ C c c

low: and they awoke him, and said to him, Master, careft thou not that we perfish?

39 And hee aro^e vp, and rebuked the winde, and fayde vnto the Sea, Peace, and be fill. So the wind cea^d, and it was a great calme.

40 Then hee fayd vnto them, Why are ye fo fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and Sea obey him!

CHAP. V.

1 One poffeffed is healed. 7 The devill acknowledgeth Christ. 9 A Legion of devils is cast out of a young man. 11 Tairus daughter. 13 A woman is healed of a bloody issue. 20 Physicians. 24 Faith. 29 sleepe.

ANd they came o^{er} to the other fide of the Sea into the countrey of the Gadarens.

2 And when hee was come out of the fhippe, there met him incontinently out of the graues, a man which had an vnclene fpirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Becaufe that when hee was often bound with fetters and chaines, hee plucked the chaines afunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graue, and ftooke himfelfe with ftones.

6 And when hee faw Iefus afurre off, he ranne, and worshipped him,

7 And cryed with a loud voyce, and fayde, What haue I to doe with thee, Iefus the fonne of the moft High God? It will that thou fwere to me by God, that thou torment me not.

8 (For hee fayde vnto him, Come out of the man, thou vnclene fpirit)

9 And hee asked him, What is thy name? and hee answered, faying, My name is Legion: for wee are many.

10 And hee prayd him infantly, that hee would not fend them away out of the countrey.

11 Now there was there in the mountaines a great herd of fwine feeding.

12 And all the devils befo^ught him faying, Send vs into the Swine, that we may enter into them.

13 And incontinently Iefus gaue them leave. Then the vnclene fpirits went out & entred into the fwine, and the heard ranne headlong from the high banke into the Sea, (and there were about two thoufand Swine) and they were choked vp in the Sea.

14 And the Swinherds fled, and told it in the citie, and in the countrey, and they came out to fee what it was that was done.

15 And they came to Iefus, and faw him that had bene poffeffed with the devill, and had the Legion, fit both clothed, and in his right mind: and they were afraid.

16 And they that faw it told them, what was done to him that was poffeffed with the devill, and concerning the fwine.

17 Then they began to pray him, that hee would depart from their coasts.

18 And when hee was come into the fhip, hee that had bene poffeffed with the devill, prayed him that he might be with him.

19 Howbeit, Iefus would not fuffe^r him, but fayd vnto him, Goe thy way home to thy friends, and fhew them what great things the Lord hath

done vnto thee and how he hath had compaffion on thee.

20 So hee departed, and began to publifh in Decapolis, what great thing Iefus had done vnto him: and all men did marueile.

21 ¶ And when Iefus was come o^{er} againe by fhip vnto the other fide, a great multitude gathered together to him, and hee was neere vnto the Sea.

22 ¶ And he beholde, there came one of the rulers of the Synagogue, whose name was Tairus, and when hee faw him, he fell downe at his feet,

23 And befo^ught him infantly, faying, My little daughter lieth at point of death: I pray thee that thou wouldeft come and lay thine hands on her, that the may be healed and lue.

24 Then hee went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was diseafed with an iffue of blood twelue yceeres,

26 And had fuffered many things of many Physicians, and had spent all that the had, and it auailed her nothing, but the became much worfe.

27 When fhee had heard of Iefus, fhee came in the preafe behind, and touched his garment.

28 For hee faid, If I may but touch his clothes, I fhall be whole.

29 And ftraightway the courfe of her blood was dried vp, and fhee felt in her body, that wee was healed of that plague.

30 And immediately when Iefus did know in himfelfe the vertue that went out of him, hee turned him round about in the preafe, and faid, Who hath touched my clothes?

31 And his difciples faid vnto him, Thou feeft the multitude throng thee, and fayeft thou, Who did touch me?

32 And hee looked round about to fee her that had done that.

33 And the woman feared and trembled: for fhee knew what was done in her, and fhee came and fell downe before him, and tolde him the whole truth.

34 And hee fayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet fpake, there came from the Synagogue ruler of the Synagogues houfe certaine which faid, Thy daughter is dead: why difeafeft thou the Mafter any further?

36 ¶ Afloone as Iefus heard that word fpoken, hee faid vnto the ruler of the Synagogue, Be not afraid onely beleene.

37 And hee fuffered no man to follow him faue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the houfe of the ruler of the Synagogue, and faw the tumult, and them that wept and wailed greatly.

39 And hee went in, and faid vnto them, Why make ye this trouble, and weepe? the child is not dead, but fleepeth.

40 ¶ And they laugh him to fcorne: but hee put them all out, and tooke the Father, and the mother of the child, and them which that were with him, and entred in where the child lay,

41 And tooke the child by the hand and faid vnto her, Talitha cumi, which is by interpretation, Maiden, I fay vnto thee, arife.

42 And ftraightway the maiden arofe, and walked: for fhee was of the age of twelue yceeres, and they were aftonied out of meafure.

How cometh it poffible that you haue no faith?

Math. 8. 18.

l.uke 8. 24.

1 Many haue the vertue of Christ in admiration, and yet they will not tedeeme it with the loffe of the leaft thing they haue.

2 Luke 11. 8. 30.

3 A Word for words, in an vnclene fpirit, now they are faulde to be in the fpirits becaufe the fpirits holdeth them faft locked vp, and as it were bound.

e That is, affe

me by an oath that thou wilt not were woe.

d That devill is

plaid them fonger for his frowne. e This whole countrey is for a greater part of it very bity: for the mountaine of Galed ranne through it.

f Strabo in the

fourteenth booke faith that in Galatia there is a flowing poole of very unwholesome water, which is vnto the fide of it, they bind their haire, wyles, or bootes, and burnes.

3 Mat. 9. 18. l.uke 8. 41.

8 The whole company assembled not about Iefus, but in ones Synagogue where a creature came out which counted the people.

a Iefus being touched with true faith although it bee but weak, doeth heale vs by his vertue.

3 Fathers apprehend by faith the promies of life given for their children.

4 Such as mocke and fcorae Christ, are unworthy to be witnesses of his goodnesse. b The three Difciples.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his country, his own contemne him. 6 The vnbeliefe of the Nazarenes. 7 The Apollies are sent. 13 They cast out a deuil: he sayes the fecke with vs. 14 Herods opinion of Christ. 18 The case of Iohn the Baptist. 21 Herod is killed. 29 Herodias desireth Iohn the Baptist. 34 Christ teacheth in the desert. 37 He feedeth the people with few loaves. 48 The Apollies are troubled on the sea. 56 The figs that touch Christ's garment, are healed.

And he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astounded, and said, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euery such a great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his b'ffers here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without e honour, but in his owne country, and among his owne kinred, and in his owne house.

5 And hee coud there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ 2 And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits,

8 ¶ 3 And commanded them that they should take nothing for their journey, saue a staffe onely: neither scrip, neither bread, neither monie in their girdles:

9 But that they should be shod with sandals, and that they should not put on 2 wo coats.

10 And he said vnto them, Wherefoere yee shall enter into an house, there abide till yee depart thence.

11 ¶ 4 And whosoever shall not receiue you, nor heare you, when yee depart thence, * shake off the dust that is vnder your feet, for a witness vnto them. Verely I say vnto you, it shall be easier for Sodome or Gomorrh, at the day of Iudgement, then for that city.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they * h' anointed many that were sicke, with oyle, and healed them.

14 ¶ 5 Then king Herod heard of Iohn (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of k' those Prophets.

16 ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead. 17 For Herod himselfe had sent for, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, * It is not lawful for thee to haue thy brothers wife,

19 Therefore Herodias was laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him * gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and captains, and chiefe officers of Gallilee:

22 And the daughter * of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdom.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with halfe vnto the king, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the king was very sorry: yet for his oaths sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediately the king sent the 9 hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ 6 And the Apollies gathered themselves together to Iesus, and told him all things, both what they had done, and what they had taught.

31 ¶ And hee said vnto them, Come yee apart into the wilderness, and rest a while: for there were many commers and goers, that they had no leasure to eat.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: * and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed,

36 Let them depart, that they may go into the country and townes about and buy them bread: for they haue nothing to eat.

37 But he answered, and said vnto them, Shall yee thinke to eat. And they said vnto him, * Shall wee goe and buy 2 wo hundred pennyworth of bread, and giue them to eat?

* Luke 7. 19. I Commanded to bee beheaded.

* Luke 11. 16. an 18. 21. He saw his brother come to die him hurt.

n The tyrant was very well content to beate the instruction promoued against him, but the head fell vpon Herod's place. o Which the same Herodias had not by Herodias daughter by Philip, and to spin castles for Salome.

* Matth 14. 8. p Two women w'd not to sit at table with men.

q The word signifies first a first beareth a dar, and the King called because they did beare dar.

* Lu 9. 10.

6 Such as follow Christ shall waite nothing, nor sit in the wilderness, nor shall haue a burden, and how is it, that a thing is, it is to look for this transitory life at his hands, who giueth euerylasting life?

* Matth. 14. 13. Luke 9. 10.

* Matth 9. 35.

* Luke 9. 11.

* Matth 14. 15.

r This is a desert, and now, wondering, and wondering, a first moue, which was commonly vs'd, when hee was to die at 100.

s 100: his about hundred pennyworth of bread is 100 penny.

* Matth. 13. 54. Luke 4. 16. The faithfull world doeth no whit as I diminish the vertue of Christ, but wittingly and willingly depreiue it. The efficacy of the efficacy of it, being offered vnto them. The word signifies openers or portues, whereby are meant those wonderful works that Chr did, which hee did, and for the vertue and power of his Godhead, as all the world, as 7. 12. After the manner of the Hebrews, who by brethren and sisters, understand all their kin's filles. * Matth. 13. 57. Luke 4. 24. Iohn 4. 44. ¶ Not onely that he had that honour which of right he deserueth, but also hee would not: for he would needs haue fish, if we will receiue the wordes of God. * Matth. 4. 13. Luke 13. 22. * Chap 3. 14. Matth. 10. 1. Luke 9. 1. The disciples are preppared to be the general Apollship, by a peculiar sending forth. 3 Faithfull Patrouersought not to haue their minds full, nor too things that are necessary for this life, if they may be an hindrance vnto them, bee it as one of little. ¶ The word signifies properly womens flowers. That is, they should take no charge of garments with them, that they may be lighter for their journey, and not be troubled. ¶ That is, change was now late in their journey. * Matth. 10. 14. Luke 9. 5. 4 The Lord is a man of peace, teenger of his seruants. * Actes 13. 51. and 18. 5. Iohn 8. 12. ¶ That oyle was a token and a figure of this marvellous vertue: and temp' that is, the gift of healing, it cre'd agas while since the ceremony which yee receive in, is to no purpose. * Matth. 14. 1. Luke 9. 7. ¶ The Gospel conuinceth the godly, and weareth the wicked. ¶ The word signifies Patuers, whereby is meant the power of working miracles, k' of the old Prophets.

** Matth. 15. 1. s. 6 That which the proud doe receiue whens is offered vnto them, that ſame doe the moderate and humble ſinceritas it were violently wing out. I Into the waters becauſe of Paſſe we which were next to Tyru and Sidon. m By profeſſion pro. haue. n Neighbour or were io Damnaſcus. o He ſubiſſes rather than the word Dogs, that he may ſeem to ſpeake more conſummily. p As if he ſaid as he ſhould ſaſt Lord for in ſeaugh for the whelpes, if they can but gather up the crummes that are vnder the Table: therefore I ſaue the crummes, and not the childrens bread. q By the Father created vs to this life in the beginning, in his onely Sonne, he doth hee alſo to him aloue renewe vnto euery laſting life. r It was a little country, and ſo called ſeu cities gouernments deſperate and compaſſe. Plinie booke 3 chap. 8. Gr. 1. 31. eccliu. 39. 22.*

24 ¶ **8** And from thence he aroſe, and went into the ¹ borders of Tyru and Sidon, and entered into an houſe, and would that no man ſhould haue knowe; but he could not be hid.

25 For a certaine woman, whoſe little daughter had an vncleane ſpirit, heard of him, & came, and fell at his feete,

26 (And the woman was a ^m Greeke, a ⁿ Syropheniſſa by nation) and ſhee beſought him that hee would caſt out the diuell out of her daughter.

27 But Ieſus ſaide vnto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it vnto ^o whelpes.

28 Then ſhe answered, and ſaide vnto him, p Truth, Lord: yet indeede the whelpes eat vnder the Table of the childrens crummes.

29 Then he ſaid vnto her, For this ſaying goe thy way: the diuell is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found the diuell departed, and her daughter lying on the bed.

31 ¶ **9** And he departed againe from the coſts of Tyru and Sidon, & came vnto the ſea of Gaſſile, through the middes of the coaſts of ^q Decapolis.

32 And they brought vnto him, one that was deafe and ſtammered in his ſpeech, and praied him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphata, that is, Be opened.

35 And ſtraight way his eares were opened, and the ſtring of his tongue was looſed, and hee ſpake plaine.

36 And hee commanded them that they ſhould tell no man: but how much ^o euer hee forbade them, the more a great deale they publiſhed it.

37 And wert beyond meature aſtoniſhed, ſaying, ^{* he} hath done all things well, hee maketh both the deafe to heare, and dumbe to ſpeake.

CHAP. VIII.

1 The miracle of the ſeuuen loaves. 2 The Tenes ſeete ſignes. 3 To be aware of the leaues of the Phariſes. 4 A blind man healed. 5 The peoples ſancti opinion of Chriſt. 6 The Apoſtles acknowledge Chriſt. 7 He foretold his death. 8 The Serpents ſancti. 9 To be aware of the life. 10 To be aware of Chriſt.

IN ^{* thoſe} daies, when there was a very great multitude, and had nothing to eat, Ieſus called his diſciples to him, and ſaid vnto them,

2 I haue compaſſion on the multitude, becauſe they haue now continued with mee three daies, and haue nothing to eat.

3 And if I ſend them away ſitting to their owne houſes, they would ^o faint by the way: for ſome of them came from farre.

4 Then his diſciples answered him, Whence can a man ſatiſſie theſe with bread here in the wildeſneſſe?

5 And hee asked them, How many loaves haue ye? and they ſaid, ſeuē.

6 Then hee commanded the multitude to ſit downe on the ground: and hee tooke the ſeuē loaves and gaue thanks, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, hee commanded them alſo to be ſet before them.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meat that was left, ſeuē baskets full.

9 (And they that had eaten were about foure thousand) ſo hee ſent them away.

10 ¶ **10** ¶ And anon hee entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ¶ **11** ¶ And the Phariſes ^b came forth, and began to deſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then hee ſighed deeply in his ſpirit, and ſaid, Why doth this generation ſeek a ſigne? Verily I ſay vnto you, ^a a ſigne ſhall not be giuen vnto this generation.

13 ¶ **13** ¶ So hee left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ **14** ¶ And they had forgotten to take bread: neither had they in the ſhippe with them, but one loafe.

15 ¶ **15** ¶ And hee charged them, ſaying, Take heed, and beware of the leauen of the Phariſes, and of the leauen of Herod.

16 ¶ **16** ¶ And they reaſoned among themſelues, ſaying, ¹ hee becauſe we haue no bread.

17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you thus, becauſe ye haue no bread? perceiue ye not yet, neether vnderſtand? haue your hearts yet hardened?

18 Haue yee eyes, and ſee not? and haue yee eares and heare not? and do ye not remember?

19 ¶ **19** ¶ When I brake the ſeuen loaves among ſue thousand, how many baskets full of broken meat tooke yee vp? They aid vnto him, Twelue.

20 And when I brake ſeuē among foure thousand, how many baskets of the leauings of broken meat tooke yee vp? And they ſaid, ſeuē.

21 Then he ſaid vnto them, ^c How iuſt that ye vnderſtand not?

22 ¶ **22** ¶ And hee came to Beth ſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then hee tooke the blinde by the hand, and put his hands vpon him, and asked him, if hee ſaw ought.

24 And hee looked vp and ſaid, I ſee men: for I ſee them walking like trees.

25 Ater that hee put his hands againe vpon his eyes, and made him looke againe. And hee was reſtored to his ſight, & ſaw luyery man a farre off clearly.

26 ¶ **26** ¶ And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ **27** ¶ And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way hee asked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

28 And they answered, ^d ſome ſay, John Baptiſt: and ſome, Elias: and ſome, one of the prophets.

29 And he ſaid vnto them, But whom ſay yee that I am? Then Peter answered, and ſaid vnto him, Thou art that Chriſt.

30 ¶ **30** ¶ And hee ſharply charged them, that concerning him they ſhould tell no man.

** Matth. 15. 39. * Matth. 16. 1. 1 The Abhorrence crumies vnto the doctrine of the Godelphing no credit to the miracles already done require new: but Chriſt being angry with them, doth wicely ſolake them. 2 A common ſtyle of ſpeech, which the Hebrews vſe, whereby it meant that the Phariſes went from their benches of ſynagoge, to encounter with him. 3 Theſe figures came euery ſon in his heart too, for the Lord was ſo very much moved with theſe things, that he ſaid, I will ſit vnder my word, if ſome ſeigne is in a ſeigne ſigne. 4 I ſee a very common among the brethren: when I ſee ſuch words as theſe muſt be written downe, I ſee taken for alay: or ſome ſo ſo. And ſome they ſpeake out the whole, they ſay, The Lord ſaue vs from all our ſinnes. * Matth. 16. 1. 2 We will ſpecially take heed of them which corrupt the word of God, what degree fouer they be of, either in the Church, or in civil polity. 3 They that haue their mindes fixed on earthly things, are truely blinde: in heauely things although they be neerer ſo plainly ſet forth vnto them. * John 6. 1. 4 How cometh it to paſſe, that you vnderſtand not theſe things which are ſo plaine and euident? 5 A true image of our regeneration, which Chriſt ſeparating vs from the world, worketh and accompliſheth by little and little io vs. 6 Hee preſerued ſome meaning of men, when hee could not ſuffer them to ſay for vs. 7 Chriſt will not haue his miracles to be repaired from his doctrine him alſo his praife. 8 Many praife Chriſt, which yet not vnderſtanding people the preaching of the Godelph, and therefore hee deſireth it to a more commodious time. 9 Icaid ſudden hille ſhould rather binde then ſerue the myſtery of his coming.*

Christ suff. ed all
 not w. filled for vs,
 neither was was
 but w. worthy of
 the disciples of
 Christ must
 beare fruitly what
 burden foerer the
 Load layeth upon
 them and so bade
 the disciples of the
 flesh
 * Math. 10. 18.
 and 16. 16. Luke 19.
 27. and 14. 27.
 * Math. 11. 9.
 and 16. 15. Lu. 9.
 24. and 17. 35.
 11 They are the
 most foolish of all
 men, which per-
 chace the enjoying
 of thisle, with
 the losse of eter-
 nall blisse.
 * Mat. 10. 35.
 9. 16. and 12. 50.

31 Then hee began to teach them that the Sonne of man must suffer many things, & should be repprood of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three daies rise againe.

32 And hee spake that thing boldly. Then Peter tooke him aside and began to rebuke him.

33 Then he turned backe and looked on his disciples and rebuked Peter, saying, Get thee behinde me, Satan: for thou hast vnderstande not the things that are of God, but the things that are of men.

34 ¶ 10 And hee called the people vnto him with his disciples, and said vnto them, * Whofoeer will follow me, let him forsake himselfe, and take vp his crosse and follow me.

35 For whofoeer shall lose his life for my sake, and the Gospels, he shall saue it.

36 ¶ For what shall it profit a man though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ¶ For whofoeer shall be ashamed of mee and of my words among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.

CHAP. IX.

Christus fuit crucifig. 1. Christus n. aff. be heard. 2. Of Elias and Iohn Baptist. 14. The possessed is healed. 23. Faith can do all things. 31. Christ lawfully in his death. 32. Who is greatest among the Apo. 1. 34. Christ rebuketh a child in his erous. 41. To suffer. o. Salt, Peter.

And hee said vnto them, Verily I say vnto you, that there be some of them that stand here which shall not taste of death till they haue seene the kingdom of God come with power.

¶ And firste dates after, Iesus taketh vnto him Peter, and Iames, & Iohn, and carrieth them vp into an high mountaine out of the way alone and his shape was changed before them.

¶ And his raiment did shine, and was very white as snow, so white as no fuller can make vp on the earth.

¶ And there appeared vnto them Elias with Moses, and they were talking with Iesus.

¶ Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make here three Tabernacles, one for thee, and one for Moses, and one for Elias.

¶ Yet hee knew not what hee said: for they were afraid.

¶ And there was a cloud that shadowed them, and a voice came out of the cloud, saying, * This is my beloved Sonne: heare him.

¶ And suddenly they looked round about, and saw no more any man: Iesus only with them.

¶ And as they came down from the mountaine, hee charged them that they should tell no man what they had seene, save when the Sonne of man would be risen from the dead againe.

¶ So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

¶ Also they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered, and said vnto them, Elias verily shall first come, and restore all things: and * as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you that Elias is come, & they haue done vnto him whatsoever they would as it is written of him.

¶ And when hee came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straight way all the people, when they beheld them, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wherefoerer hee taketh him, hee fetcheth him, and hee foameth, and gnaweth his teeth, and pincheth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, & said, O faithles generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and alfoone as the spirit saw him, hee tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his Father, How long time is it since it hath bene thus? And he said, Of a child.

22 And oftimes hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs and haue compassion vpon vs.

23 And Iesus said vnto him, if thou canst beleeue it, all things are possible to him that beleeuech.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeue: help my vnbelief.

25 When Iesus saw that the people came running together, he rebuked vnclean spirit, saying vnto him, Thou dumbe and deaf spirit, I charge thee come out of him, & enter no more into him.

26 ¶ Then the spirit cryed, and rent him fore, and came out, and he was as one dead, insomuch that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 ¶ And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by praiar & fasting.

30 ¶ And they departed thence, and i went together through Galile and hee would not that any should haue knowen it.

31 ¶ For he taught his disciples, and said vnto them, The sonne of man shall bee deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

33 ¶ After, hee came to Capernaum: and when he was in the house, he asked them, What was it that wee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And he fate downe and called the twelue, and said to them, If any man desire to be first, he

2. 4. 55. 4.

* Math. 17. 14.
 Luke 9. 28.
 ¶ Christ the weth
 by a miracle came
 to the w. worthy,
 thide he is come to
 brade the rage of
 Satan.

¶ Werth him inwardly
 on the outside
 w. to doe.

So I came in Jesus
 had looked upon
 the boy that was
 in me: he vnto him
 he said he govt
 rage after him
 manar.

¶ There is nothing
 but Christ can and
 will doe it, for
 hee is the true
 God beleeue in him

¶ The necer that
 the vertoe of
 Christ is, the more
 outragiously doth
 Satan rage.

¶ We haue neede
 of faith and therefore
 of prayer and
 fasting: to cast
 Satan out of his
 old possession.
 * Math. 17. 21.
 Luke 11. 22

¶ He and his disci-
 ples together.

¶ Christ forewar-
 ned with v. great
 diligence to the
 end, we should
 not be oppressed
 with sudden calamities,
 the foolishnesse of
 man is wonderfull.

* Math. 18. 1.
 Luke 9. 6.

¶ Only humility
 doth exalt.

¶ If there be any
 want to make
 him abide.

* Math. 16. 28.
 Luke 9. 27.
 ¶ When he shall
 begin his long
 through the
 preaching of the
 Gospel: that
 as I say after
 after I should
 * Math. 10. 31.
 Luke 9. 28.
 ¶ The heavenly
 glory of Christ,
 which should
 there within a
 space be ad
 vpon the crosse
 is touched by
 visible signs,
 by the pre-
 sence and talke
 of Elias and
 Moses, and by
 the voice of the
 Father himselfe,
 before three of
 his disciples,
 which are witness
 a gainst whom
 lieth no excep-
 tion. ¶ In
 ¶ They were beside
 themselves for
 feare.
 * Math. 3. 17. and
 17. chap. 11.
 ¶ The Lord hath
 appointed his
 times for the
 publishing of
 the Gospel.
 * Math. 17. 9.
 ¶ I was very
 hard as it were.
 ¶ They were
 together
 the
 latter day, but they
 vnderstood not
 what he meant by
 that which he
 spake of his
 some pe-
 ¶ The foolish
 opinion of the
 Rabbinis is
 here refel-
 led. ¶ Elias
 concerning
 which was
 wherther
 Elias should
 rise againe
 from the
 dead, or
 that his
 soule
 should
 enter
 into
 some
 other
 body. ¶ Mat. 4. 5. 4.

same shall be last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the mids of them, and tooke him in his armes, and sayd vnto them,

37 Whosoever shall receiue one of such little children in my Name, receiue me: and whosoever receiue me, receiue me not: but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, wee saw one casting out diuels by thy Name, which followeth vs, and wee forbade him, because he followeth vs not.

39 * But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 * And whosoever shall giue you a cup of water to drinke for my Names sake, because ye are brought to Christ, verely I say vnto you hee shall not loe his reward.

42 * And whosoever shall offend one of these little ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 * Wherefore if thine hand caue thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 * Where their worme dieth not, and the fire neuer goeth out.

45 Likewise if thy foote caue thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched.

46 Where there worme dieth not, and the fire neuer goeth out.

47 And if thine eye caue thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 ¶ Where there worme dieth not, and the fire neuer goeth out.

49 ¶ For every man shall be salted with fire: and every sacrifice shall be salted with salt.

50 * Salt is good: but if the salt be vnswaured, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, only for fornication, it is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh of Iesus, how he may possesse eternall life. 28 The Apostles forke all things for Christ sake. 32 Christ foretelleth his death. 55 Zebedee asketh forer quest. 66 Blind Bartimeus healed.

And hee arose from thence, and went into the hearts of Iudaea by the faire side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, & said vnto them, ¶ What did * Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

¶ Iesus, but they made a good promise for the wives against the law.

6 But at the beginning of the creation * God made them male and female:

7 * For this cause shall man leave his father and mother, and cleaue vnto his wife.

8 And they twaine, shall be one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his Disciples asked him againe of that matter.

11 And hee sayd vnto them, * Whosoever shall put away his wife and marry another, committeth adulterie & against her.

12 And if a woman put away her husband and be married to another, she committeth adulterie.

13 ¶ * Then they brought little children to him, that he should touch them, and his Disciples rebuked those that brought them.

14 But when Iesus saw it, he was displeas'd, and sayd vnto them, Suffer the little children to come vnto me, and forbid them not: for of such is the Kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one * running, and knel'd to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good, but one, euen God.

19 Thou knowest the commandments, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt hurt no man, Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loved him, and sayd vnto him, One thing is lacking vnto thee: * Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heaven, and come, and follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and sayd vnto his disciples How hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were afraid at his words, But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ * Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels,

30 But hee shall receiue an hundred fold, now

I hee doeth not only receive me, but also him that sent me. * Luke 9. 49. God who is the author of an extraordinary vocation, worketh also extraordinarily out as it pleaseth him. But an extraordinary vocation is tried by the doctrine and the effects. * 1 Cor. 13. 2. * Math. 10. 42.

* Math. 11. 6. Luke 17. 1. God is so ferocious a reuenger of offences, that it is better to suffer a very little, than to be an occasion of offence vnto any. * Math. 5. 29. and 18. 8. In their worme which shall be cast into that flame.

21 Wee must be seasoned and powdered by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another. ¶ This is said to be encouraged to God, being seasoned with the necessary salt word. * Levit. 1. 15. * Math. 5. 13. Luke 14. 34.

* Math. 19. 1. That is to say, departed and went from thence: for as she had her own, sitting and dwelling are all one, and so are sitting and going forth.

* Deut. 24. 1. God did not allow those of ources, which the Law did not rate. * Luke 11. 15. For Moses had said an commandment to put away the law, because he had said of your husbands.

* Gen. 1. 27. Gen. 1. 27. 4. Gen. 2. 24. 1 Cor. 6. 16. Eph. 5. 31. * 1 Cor. 7. 10.

* Math. 9. and 19. Luke 16. 26. * 19. Luke 16. 26. Gen. 2. 24. 1 Cor. 6. 16. Eph. 5. 31.

* Math. 19. 13. Luke 18. 15. A God of his goodness comprehendeth in the covenant not only the fathers, but the children also, and therefore hee bleaseth them. ¶ Wee must make becomen children, if we will enter into the kingdome of heaven.

4 Two things are chiefly to be observed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deservings, which is not easily voided, but cannot be changed by the due consideration of the Law: and the love of riches, which cannot be made any way from that race wherein they ran with a good courage.

* Math. 19. 16. Luke 12. 18. * Eod. 20. 18. ¶ A Number by force may accell, not any other merites whatsoever.

* Math. 19. 27. Luke 18. 28. ¶ To neglect all things in comparison of Christ is a false way vnto eternall life, so that we fall not away by the way. ¶ A hundred fold as much, if we lose as the true way, and commodities of this life. Ioh. 1. ¶ A man that receiveth the will of God, and maketh the wealth of his selfe, and our greedy desire.

f Even in the mid of persecuti.
 * Math. 19. 30. Luke 13. 10.
 * Math. 10. 17. Luke 18. 31.
 6 The disciples are againe prepared to patience, not to be overcome by the foretelling to them of his death, which was at hand, and therewith all of life which should most certainly follow.

* Math. 2. 2.
 7 We must first brisue before we triumph.
 8 We praye.

8 The Magistrates according to Gods appointing, rule ouer their subiects; but the Priests are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, for so much as hee also was a minister of his Fathers will.
 * Luke 22. 27.
 9 They to whom it is decreedd appoint.
 * Math. 10. 29. Luke 18. 25.
 9 Christ onely being called vpon by faith healeth one blind of eie.

at this present, houses, & brethren, and sisters, and mothers, and children, an Ilands 1 with persecutions, and in the world to come, eternall life.
 31 * But many *that* are first shall be last, and the last first.
 32 ¶ * And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe and began to teile them what things should come vnto him,
 33 Saying, Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemn him to death, and shall deliuer him to the Gentiles,
 34 And they shall mocke him, and scourge him, and spit vpon him, & kill him: but the third daye he shall raise againe.
 35 ¶ * 7 Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldst doe for vs that wee desire.
 36 And he sayd vnto them, What would ye I should doe for you?
 37 And they sayd vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.
 38 But Iesus said vnto them, Yee know not what ye aske, Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?
 39 And they sayd vnto him, We can, but Iesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:
 40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.
 41 And when the ten heard that, they began to diuide at Iames and Iohn.
 42 ¶ But Iesus called them vnto him, and said to them, * Yee know that he they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.
 43 But it shall not be so among you but whofoeuer will be great among you, shall be your seruant.
 44 And whofoeuer will be chiefe of you, shall be the seruant of all.
 45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranome of many.
 46 ¶ * 9 Then they came to Iericho: and as hee went out of Iericho with his Disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man sat by the way side begging.
 47 And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.
 48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.
 49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.
 50 So he threw away his cloke, and rose, and came to Iesus.
 51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.
 52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by hee receiued his sight, and followed Iesus in the way.
 C H A P. XI.
 1 Christ marcheth into Hierusalem riding on an asse. 12 The fruitlesse figge tree is curst. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers of Iesus must be partakers. 27 The Priests are ke by their gathering together against those things that hee did. 30 Whence Iohn baptizeth was.
 A N D * when they came neere to Hierusalem, A to Bethphage and Bethania vnto the mount of Olues, he sent fourth two of his disciples,
 2 And said vnto them, Goe your wayes into that towne that is ouer againt you: and asoone as ye shall enter into it, ye shall finde a colt tied, whereon neuer man fate: loose him, and bring him.
 3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightway he will send him thither.
 4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.
 5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?
 6 And they said vnto them, as Iesus had commanded them: So they let them goe.
 7 ¶ * And they brought the colt to Iesus, and cast their garments on him, and he fate vpon him,
 8 And many spread their garments in the way: other cut downe branches of the trees, and strawed them in the way.
 9 And they that went before, and they that followed, cryed, saying, Hofanna: 2 blessed bee hee that cometh in the Name of the Lord,
 10 Blessed bee the kingdom that cometh in the Name of the Lord of our father Dauid: Hofanna, 3 thou which art in the highest heauens.
 11 * So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.
 12 * And on the morrowe when they were come out from Bethania, he was hungry.
 13 2 And seeing a figge tree a farr off, that had leaues, hee went so farr if he might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.
 14 Then Iesus answered, and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.
 15 ¶ 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowed the Tables of the money changers, and the seates of them that sold doves.
 16 ¶ 4 Heuer would hee suffer that any man should carry a vessell through the Temple.
 17 And he taught, saying vnto them, Is it not written * Mine house shall be called the house of prayer vnto all nations? * but you haue made it a denne of theeues.
 18 And the Scribes and the hie Priests heard it, and fought how to destroy him for they feared him, because the whole multitude was astonied at his doctrine.
 19 But when euen was come, Iesus went out of the cite.

* Math. 2. 1. Luke 18. 29.
 1 A lively image of the true King of the Kingdom of Christ on earth.

10 Iohn 12. 14.

11 Will be it to him that cometh to him from God, or shall it be of God.
 12 Happy and prosperous.
 * Math. 21. 30. Luke 19. 43.

* Math. 21. 29.
 3 An example of that vengeance which hangeth ouer the heades of hypocrites.

3 Christ sheweth indeede that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c That is any prophane instrument, of which those fellows had a number that made the court of the Temple a market place.
 * Ijn. 56. 7.
 d Shall openly be so counted and taken.
 * Iohn. 7. 12.

* Math. 11. 9. & The force of faith is exceeding great, and charity is cruciouged with it.

20 ¶ 4 And in the morning as they journeyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembered, and saide vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue the faith of God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, what ouer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand and pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen will not pardon you your trespasses.

27 ¶ 5 Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the hie Priest, and the Scribes, and the Elders

28 And saide vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, and said vnto them, I will aske of you a certaine thing, and answer mee, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heauen, hee will saye, Why then did ye not beleue him?

32 ¶ But if we say, Of men, we feare the people: for all men counted Iohn that was a Prophet indeed.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XI.

1 Of the wineryard. 20 Christ the stone refused of the Iewes. 23 Of Iohns to be gaue to Cesar. 28 The Sadduces denying the resurrection. 38 The first commandement. 39 To Ioue God as the neighbour is better then sacrifice. 36 Christ divided Iorn. 38 To beware of the Scribes and Pharisees. 42 The poore widow.

And he began to speake vnto them in ¶ Parables, ¶ A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, and went into a strange country.

2 And at the time, hee sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beate him, and sent him away emprie.

4 And againe he sent vnto them another seruant, and at him they cast stones: and brake his head, and sent him away shamefully handed.

5 And againe he sent another, & him they slew, and many other, beateing some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne,

7 But the husbandmen saide among them-

selues, This is the heire: come let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and gine the vineyard to others.

10 Haue ye not read for much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is maruelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ 2 And they sent vnto him certaine of the Pharisees, & of the Herodians, that they might take him in his talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the perfon of men, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?

15 Should we giue it, or should wee not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image and superscription? and they sayd vnto him, Cefars.

17 Then Iesus answered, and sayd vnto them, Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they maruelled at him.

18 ¶ 3 Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he ye leaue issue, and the third likewise: 22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and said vnto them, Are ye not therefore decieued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 God is not the God of the dead, but of God of the liuing. Ye are therefore greatly decieued.

28 ¶ 4 Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them well, hee asked him, Which is the first commandement of God?

29 Iesus answered him, the first of all the commandements is ¶ Heare Israel, the Lord our God is the onely Lord.

* The fish of God is that assured faith which we haue in him.

* Math. 7. 7. Iste 11. 9. ¶ Iste 2 for word, what you receive it, it shall be in the time when you shall see it.

* Math. 6. 14. ¶ Iste 11 for the appearance before the altar.

* Math. 23. 23. Iste 11. 9. ¶ The Gospell hath bene fasted long time since, vnder the presence of an ordinary successio.

* A reward of an euill conscience to be afraid of those of whom they should and might haue bene feared.

* The calling of God is not tyed either to place, person, or time, without exception in this word Parable, which the Evangelists vsed as a comparing of things together, but also darbe speeche and allegorie.

* E. 4. 1. Iste. 2. 2. Math. 11. 33. Iste 10. 9.

* When she fruites of the ground is to be gathered.

* Pal. 118. 22. Iste 11. 9. Math. 21. 33. Acts 4. 11. Rom. 9. 21. 1. pet. 2. 8. ¶ The way which is the way of God.

* Math. 23. 2. 5. Iste 2. 2. ¶ The Gospell ioyneeth the authoritie of the Magistrate with the seruice of God.

* ¶ The way which is the way of God, is the way which is the way of God, is the way which is the way of God.

* Rom. 12. 7.

* The resurrection of the body is assured against the foolish ignorance and malice of the Sadduces.

* Math. 23. 23. Iste 10. 37. ¶ Deut. 10. 5. Math. 22. 34.

* Exod. 3. 6. Math. 23. 38.

* Math. 23. 35. ¶ Sacrifices and outward worship accepted God vnto such as were necessary duties. ¶ We are to God and our neighbours went there. ¶ Deut. 6. 4.

come to passe, know that the *kingdome of God* is neere, *even at the doores.*

30 Verely I say vnto you, that this generation shall not passe till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange country, and leaueh his houle, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee knowe not when the master of the houle will come, at euen, or at midnight, or at the cocke crowing, or in the dawning.)

36 Let if he come suddenly, he shall find you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

The Priests conspiracye against Christ. The woman pouring oyle on Christes head. The preparing of the Passouer. The institution of the Supper. Christe deuoted into the hands of man. Iudas Iscariot becometh traitor. Christe before Caiaphas. Pentecost.

And two daies after followed the feast of the Passouer, and of vnleauened bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sat at Table, there came a woman hauing a boxe of oymnt of Spike-nard, very costly, and shee brake the boxe, and powdered it on his head.

4 Therefore some disdaind among themselves, and said, To what end is this waste of oymnt?

5 For it might haue been sold for more then a three hundred penny, and benee giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? shee hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 And shee had done that shee could: shee came aforehand to anoint my body to the burying.

9 Verely I say vnto you, where soeuer this Gospele shall be preached throughout the whole world, thus also that shee hath done, shall be spoken of in remembrance of her.

10 ¶ Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how hee might conueniently betray him.

12 ¶ Now the first day of vnleauened bread, when they sacrificed the Passouer,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passouer?

13 Then hee sent forth two of his Disciples, and sayd vnto them, Goe ye into the cite, and there shall a man meeete you bearing a pitcher of water: follow him.

14 And wher soeuer hee goeth in, say ye to the Goodman of the house, The Master sayeth, Where is the lodging where I shall eate the Passouer with my Disciples?

15 And he will shew you an vpper chamber which is large trimmed and prepared: there make it ready for vs.

16 So his Disciples went forth, and came to the cite, and found as he had said vnto them, and made ready the Passouer.

17 ¶ And at euen hee came with the twelue,

18 And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to bee sorrowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and sayd vnto them, It is one of the twelue that dippeh with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had benee good for that man, if hee had neuer benee borne.

22 And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, hee brake it and gaue to them, and sayd, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them, and they all dranke of it.

24 And hee said vnto them, This is my blood of that new Testament which is shed for many:

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntil that day, that I drinke it new in the Kingdome of God.

26 And when they had sung a Psalm, they went out of the mount of Oliues.

27 ¶ Then Iesus said vnto them, All yee shall be offended by me this night: for it is written, I will smite the Shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter said vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, when in this sight before the cocke croweth, thou shalt deny me thrise.

31 But hee said more earnestly, If I should die with thee, I will not deny thee: likewise also said they all.

32 ¶ After, they came into a place named Gethsemane. then he said to his Disciples, Sit yee here, till I haue prayed.

33 And hee tooke with him Peter, and James, and Iohn, and hee began to bee troubled, and in great heauinesse.

34 And hee said vnto them, My soule is very heauy, men vnto the death: rarye here and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

3 The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heede, that it come not vpon vs vnawares.

4 Math. 24-13.

5 Math. 26. 2.

6 Luke 2. 1.

7 1 By the will of God against the counsell of men, it came to passe, that Christ should be put to death.

8 He put to death vpon the crosse day of the Passouer, that in all respects he might mighte against the figure.

9 Math. 26. 6.

10 John 12. 2.

11 2 Such iudgements are frustrate before God, a Which is about five pounds English.

12 3 Christ offered himselfe to be acquainted once or twice for certain considerations: but his will is to be daily anointed in the poore.

13 4 This woman who the secret inflame of the Spirit, anointing Christ teacheth before men eyes, his death and buriall which were at hand.

14 Math. 26. 14.

15 Luke 22. 4.

16 5 Conuentionallye (speak) with a zeale of charity, is an occasion to betray and crucifie Christ.

17 Math. 26. 17.

18 Luke 22. 8.

19 6 Christ being made subiect to the Law: and therewithall by a miracle, hee sheweth, that not withstanding hee is the selfe shall straightway iustifie, yet that hee is God.

20 That is, vpon which day, and at the same time, hee was the beginning of the Elements. See Math. 26. 17.

21 They were to sacrifice, 4 That is, when hee was the same day, which is the day of the Passouer, and by the Passouer it means the day of the Passouer.

8 The Greek word signifies that he was crucified for us.

9 That is, he was put to death for us.

10 To suppose in that part of the counsell, they offered it, as if it were a sacrifice.

11 Math. 16. 20. John 12. 10.

12 The figure of the Law, which is by and by to be abolished, as if it were a picture of the new covenant, which is by and by to be abolished.

13 That is, hee was crucified for us.

14 That is, hee was crucified for us.

15 Math. 26. 16.

16 John 12. 24.

17 That is, hee was crucified for us.

18 Math. 26. 16.

19 John 12. 24.

20 Luke 26. 22.

21 Christ telleth how he shall be forsaken of his brethren: but yet that hee will neuer forsake them.

22 Luke 22. 7.

23 Luke 22. 7.

24 Here is set forth in so excellent perfection, a most lively example of weakness and want of faith.

25 That doubling of words, signifies a more earnest desire to see Christ.

26 Math. 26. 16.

27 Luke 22. 10.

28 Christ suffering for vs in that Beth which hee tooke vnto him for our sakes, the most horrible torment of the curse of God, receiueh the cup at his Fathers hands, which hee being in, doth straightway drinke of for the vantage.

48 This doubling of the word was used in the 107th when Peter lay downe before his master: for in this word, Abba, is a Syrian word. 49 An horrible example of the flagitiousness of men, even in the disciples whom Christ hath choſen.

36 And he ſayd, Abba, Father, all things are poſſible vnto thee: take away this cup from me: neuertheleſſe, not that I will but that thou wilt be done. 37 Then he came and found them ſleeping, and ſaid to Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour? 38 ¶ Watch yee, and pray, that yee enter not into temptation: the ſpirit indeede is ready, but the fleſh is weak.

39 And againe he went away, and prayed, and ſpake the ſame words. 40 And he returned and found them aſleepe againe: for their eyes were heavy: neither knew they what they ſhould anſwere him. 41 And he came the third time, and ſayd vnto them, Sleepe henceforth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

42 Riſe vp: let vs goe: loe, he that betrayeth me, is at hand. 43 ¶ And immediately while hee yet ſpake, came Judas that was one of the twelue, and with him a great multitude with ſwords & ſtaues from the hie Priests, and Scribes, and Elders. 44 And he that betrayed him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, he it is: take him and leade him away i ſafe'y.

45 And aſſoone as hee was come, hee went ſtraightway to him, and ſaid, Haile Maſter, and kiſſed him. 46 Then they layd their handes on him, and tooke him. 47 And one of them that ſtood by, drewe out a ſword, and ſmote a ſeruant of the hie Prielt, and cutt off his eare.

48 And Ieſus anſwered and ſaid to them, Yee be come out as againe a thiefe, with ſwords and with ſtaues, to take me. 49 I was daily with you, teaching in the Temple, and yee tooke me not: but this is done that the Scriptures ſhould be fulfilled.

50 Then they I all forooke him, and fled. 51 ¶ And there followed him a certaine yong man, clothed in a linnen vpon his bare body, and the yong men caught him. 52 But he left his linnen cloth, and fled from them naked.

53 ¶ So they led Ieſus away to the hie Prielt, and to him came together all the hie Priests, and the Elders, and the Scribes. 54 And Peter followed him a ſarre off, euen into the hall of the hie Prielt, and ſate with the ſeruants, and warmed himſelfe at the fire.

55 ¶ And the hie Priests, and all the Councill ought for witneſſe againſt Ieſus, to put him to death, but found none. 56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 Then there aroſe certaine, and bare falſe witneſſe againſt him, ſaying, 58 Wee heard him ſay, ¶ I will deſtroy this Temple made with hands, and within three daies I will build another, made without hands. 59 But their witneſſe yet agreed not together.

60 Then the hie Prielt ſtoode vp amongſt them, and asked Ieſus, ſaying, Anſwerſt thou

nothing? what is the matter that theſe beare witneſſe againſt thee?

61 But hee held his peace, and anſwered nothing. Againe the hie Prielt asked him and ſaide vnto him, Art thou that Chriſt the Sonne of the bleſſed?

62 And Ieſus ſayd, I am he: and yee ſhall ſee the Sonne of man ſit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Prielt rent his clothes, and ſayd, What haue we any more neede of witneſſe?

64 Ye haue heard the bla phemie: what thinke ye? And they all condemned him to be worthy of death.

65 ¶ And ſome began to ſpit at him, and to couer his face, and to beate him with fiſts, and to ſay vnto him, Propheſie. And the lergeants ſmote him with their rods.

66 ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Prielt.

67 And when the ſaw Peter warming himſelfe, he looked on him, and ſaid, Thou waſt alſo with Ieſus of Nazareth.

68 But hee denied it, ſaying, I know him not, neither wor I what thou ſayeſt. Then he went out into the porch, and the cocke crew.

69 ¶ Then p a maide ſaw him againe, & began to ſay to them that ſtood by, This is one of them.

70 But hee denied it againe. and anone after, they that ſtood by, ſaid againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy ſpeech is like.

71 And he began to curſe and ſwear, ſaying, I know not this man of whom ye ſpeake.

72 ¶ Then the ſecond time the cocke crew, and Peter remembered the worde that Ieſus had ſaid vnto him, before the cocke crew twiſe, thou ſhalt denie me thrife, and weighing that with himſelfe, he wept.

CHAP. XV.

1 Of the things that Chriſt ſuffered vnder Pilate. 2 Barabbas is preferred before Chriſt. 3 ¶ Iate deliuereth Chriſt to be crucified. 4 He is crucified with thorne. 5 They ſit on him, and mocke him. 6 Simon of Cyrene carrieth Chriſts croſſe. 7 Chriſt is crucified betweene two thieves. 8 He is reſtaired. 9 He giueth vp the Ghoſt. 10 Ieſus burieth him.

And ¶ a none in the dawning, the hie Priests held a council with the Elders, & the Scribes and the whole Councill, and bound Ieſus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he anſwered, and ſaid vnto him, Thou ſayeſt it.

3 And the hie Priests accuſed him of many things.

4 ¶ Wherefore Pilate asked him againe, ſaying, Anſwerſt thou nothing? behold how many things they witneſſe againſt thee.

5 But Ieſus anſwered no more at all, ſo that Pilate maruelled,

6 Now at the feaſt, Pilate did deliuer a priſoner vnto them, whomſoeuer they would deſire.

7 Then there was one named Barabbas, which was bound with his felowes that had made inſurrection, who in the inſurrection had committed murder.

8 And the people cryed aloud, and began to

o of God, who is moſt worthy of all praife: ¶ Mat. 24. 29.

19 Chriſt ſuffering all kind of reprooh for our ſakes getteth exceeding glory to them that beleeue in him. ¶ Marke 16. 69. Luke 24. 55. Iohu 18. 25.

16 An heauie example of the frailtie of man together with a moſt comfortable example of the mercy of God, who giueth the ſpirit of repentance and faith to his elect. ¶ Matih. 26. 71. Luke 22. 38.

¶ If we compare the Euangeliſts diligently together, we ſhall perceiue that Peter was knowne of many through the maisters report: yete anis in Luke, where the ſecond time hee denied that there is a man here as was mentioned, and not a maide. ¶ Matih. 26. 75. Iohn 18. 28.

¶ Matih. 27. 27. Luke 22. 66. ¶ Mat. 18. 19.

¶ Chriſt being bound before the iudgement ſeat of an earthly iudge, in open aſſembly is condemned as guilty vnto the death of ¶ croſſe, not for his owne finnes as appeareth by the iudges owne wordes)

but for the ſinnes, that we moſt guilty creatures being deliuered from the guiltineſſe of our finnes, might be quitee free from the iudgement ſeat of God, iuein to the open aſſembly of the Angels.

¶ It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from ¶ Iewes, firſt by Herode the great, and afterward by the Romanes, before ¶ Ieremies was before the ¶ Iewes: ¶ Matih. 27. 19. Luke 23. 15. Iohn 18. 35. ¶ Pilate would deliuer.

¶ Matih. 26. 47. Luke 22. 47 Iohu 18. 3.

¶ As men did willingly ſpeile God their Creator of his praife, in forſaking and betraying him, fo Chriſt willingly going about to make ſatiſfaction for his crime, is forſaken of his owne, and betrayed by one of his familiar as a thiefe, that the punishment might be agreeable to the ſinne, and wee who are very traitorous forſakers, and faciliſes might be deliuered out of the devils ſnare.

¶ So diligently ſheweth hee the nature of our hearts, that ſat. 4. Peter. 1. ¶ All his diſciples.

¶ Under preſence of godlines, all things are lawful to ſuch as doe violence againſt Chriſt.

¶ Which be caſt about him, when hee ſtriving that ſhure in the night, ſuddenly ran from it: why: why we may wonder ſhall how great licentiousneſſe the ſil-laines colour; ſet upon him.

¶ Matih. 26. 57. Luke 22. 54. Iohn 18. 24.

¶ The hiſtoll committed was aſſembled, thence Chriſt was accuſed by a blaſphemer and a liſe Prophet, for aſſer the other crime of treaſon he was forged againſt him by the Prielt, to enforce Pilate by ſuch meanes to conde-mne him.

¶ Chriſt, who was ſo innocent that hee could not be oppreſſed, no more ſo innocent, ſas at the length for confeſſing God to be his Father, condemnation of impiety before the high Prielt: that we, who denied God and were ſo wicked, might be quit before God. ¶ Matih. 26. 59. ¶ Iohn 2. 19.

deſire

* Chap. 14. 28.
 matth 29. 31.
 1 Christ himselfe
 appeares to Mary
 M^gdalene to
 vnto the disci-
 ples in cecilia.
 * Iohn 20. 14.
 Iohes 2.
 Luke 24. 35.
 Iohn 20. 19.
 2 The Lorde Christ
 considered not
 the order of the time,
 but the course of his
 willow, which he
 diuided into three
 partes: The first
 sheweth how he ap-
 peared to the wo-
 men the second to
 his Disciples, the
 third to his dis-
 ciples, and there are
 he said, in euil.

7 Bugo your way, and tell his disciples, and Peter, that he will go before you into Galile there shall ye see him, as he said vnto you.
 8 And say was out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.
 9 ¶ And when Iesus was risen againe early in the first day of the weeke, he appeared first to Mary M^gdalene, * out of whom he had cast seven deuilz:
 10 And he went and told them that had bene with him, which mourned and wept.
 11 And when they heard that he was aliue, and had appeared to her, they beleued it not.
 12 ¶ * 2 After that, he appeared vnto two of them in another forme, as they walked and went into the country.
 13 And they went and told it to the remnant, neither beleued they them.
 14 ¶ * Finally, hee appeared vnto the eleuen as they late together, and reproched them for their vnbelief, and hardnes of heart, because they beleued not them which had seene him, being risen vp againe.

15 ¶ And he said vnto them, * Go ye into all the world, and preach the Gospel, to euery creature.
 16 He that shall beleue, and be baptized, shall be saved: * but he that will not beleue, shall be damned.
 17 And these tokens shall follow them that beleue. * In my Name they shall cast out deuils and * shall speake with new tongues,
 18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them, * they shall lay their hands on the sicke, and they shall recover.
 19 * 4 So after the Lorde had spoken vnto them, hee receiued into heauen, and sat at the right hand of God.
 20 And he went forth, and preached euery where. And the * Lord wrought with them, and confirmed the word with signes that followed. Amen.

3 The Apostles are appointed, and their office is limited vnto this time, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having Deuils power to doe miracles.
 Matth. 28. 19.
 4 Not to be test only nor in India only, but to all places, and euery where: and I must all the Apostles doe.
 * Iohn. 12. 48.
 * Actes 16. 18.
 * Actes 24. and 10. 46.
 5 Strange tongues, such as they knew not before. * Actes 28. 5. * Actes 28. 8. * Luke 24. 51. 4 Christ having accomplished his office on earth ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church, vnto the world's end. * Hebr. 2. 4. f To wit, the doctrine: therefore doctrine must goe before, and signes must follow after.

THE HOLY GOSPEL OF IESUS CHRIST ACCORDING TO LUKE.

CHAP. I.

1 Lukes preface, 5 Zecharias and Elizabeth, 25 What an my Iohn should be, 20 Zecharias prietel dumbe, for his incredulitie, 26 The Angell almesht blisse, and forcelles Christ's nativity, 39 Marys first Elitcheit, 46 Maries song, 68 The song of Zecharias for euening that she promised Christ is come. 76 The office of Iohn.

BOrasmuch as many haue taken in hand to set forth the story of those things whereof we are fully perswaded,
 2 As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the word,
 3 It seemed good also to mee (most noble Theophilus) as soone as I had searched out perfectly all things of from the beginning, to write vnto thee thereof from point to point,
 4 That thou mightest acknowledge the certainty of those things whereof thou hast bin instructed.
 5 IN the time of Herod king of Iudea, there was a certain Priest named Zacharias, of the house of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reproofe.
 7 Iohn who was another Elias, and appointed to be herald of Christ, coming of the stocke of Aaron, and of two famous and honorable parents, both he and in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily liuere vnto the hearing of his preaching according to the forewarning of the Prophets. f Word for word in the daves: f To heake the Hebrewes, giuing vs to vnderstand, how short and fralle is the power of priuice: f 2 Herod the great. * I Chron. 24. 1. f By the posteritie of Aaron was diuided into 24 tribes, f The true more or lesse necessary to be liued and allowed of is the women of God f 6 Iudith is shee the Hebrewes, for our life as a way, whereof we must make, with all we come to the marke. 1 In all the marvell and creational all know no woman no man could iustly reprove, how foie is that the fruit of inspiration are set forth here, and not because, which is wish wely and washing els.

7 And they had no childe, because that Elizabeth was barren: and both were well stricken in age.
 8 And it came to passe, as hee executed the Priests office before God, as his course came in order,
 9 According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.
 10 And the whole multitude of the people were without in prayer, * while the incense was burning.
 11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.
 12 And when Zacharias saw him, hee was troubled and feare full vpon him.
 13 But the Angel said vnto him, Feare not Zacharias: for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn.
 14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.
 15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall be filled with the holy Ghost from his mothers wombe.
 16 And many of the children of Israel shall hee turne to their Lord God.
 17 For he shall goe before me in the spirit and power of Elias, to turne the hearts of the fathers to the children, & the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the angel, Whereas, taking the spirit, for the gift of the spirit, as you would say, the cause for that that comes of the cause, f By the figure Synoche, he sheweth that shee shall be all amoy, all kind of ministers, which are to beere eyes sonnes, and buye wely, amoy, it wery, f Wisdom and goodnesse are two of the chiefest causes, which make men to reuerence and know their fathers,

* Exod. 30. 9.
 n The Temple was one, and the Court another, for Zecharias was one of the Court or outward Court, or outward Court, where hee had his office, and there were (as do be without) into the Temple
 * Leuit. 16. 17.
 o So speake the Hebrewes, when it signified a kind of excellence: so in his said of Mirrod, Gen. 1. 9. Hee was a valiant hunter before God.
 p And drile, that he may make drincke, * Malc. 4. 5.
 q Shalbe a meane to bring many to repentance, and thus the Jews take Lord from whom they fell.
 * Matth. 11. 14.
 r They will to goe after him, and will you see what you know the king, now I have off. f This is spoken by the figure Metonymy.
 s The cause for that that comes of the cause, f By the figure Synoche, he sheweth that shee shall be all amoy, all kind of ministers, which are to beere eyes sonnes, and buye wely, amoy, it wery, f Wisdom and goodnesse are two of the chiefest causes, which make men to reuerence and know their fathers,

66 And all they that heard them, e layd them vp in their hearts, saying, Whi maner child shall this be! and the hand of the Lord was with him.

67 ¶ Then his father Zacharias was filled with the holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel, because he hath g visited * and redeemed his people,

69 * And hath raised vp the home of saluation vnto vs, in the house of his seruant Dauid, 70 * As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs, 72 That hee might shew mercy towards our fathers, and k remember his holy covenant,

73 * And the othe, which he sware to our father Abraham,

74 Which was, that hee would giue vnto vs, that wee being deliuered out of the hands of our enemies, should ferue him without feare.

75 All the dayes of our life, in * holinesse and righteousnesse l before him.

76 And thou m babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the r remission of their finnes,

78 Through the tender mercy of our God, whereby * the p day spring from an high hath visited vs,

79 To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of p peace.

80 And the child grew, and waxed strong in spirit, and was in the wilderness, til the day came that he should shew himselfe vnto Israel.

8 ¶ And there were in the same countrey Shepheards, d abiding in the ficke, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord e came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel layd vnto them, Be not afraid: for behold, I bring you glad tidings of greatiuy, that shall be to all the people,

11 That u, that vnto you is borne this day in the cite of Dauid, a Sauiour, which is Christ the Lord.

12 And this shall be a signe vnto you, Ye shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heauenly fouldiers, praising God, and saying,

15 Glory bee to God in the high beaues, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards layd one to another, Let vs goe then vnto Beth-leem, & see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the Shepheards.

19 But Mary kept all these sayings, and pondered them in her heart.

20 And the Shepheards returned, glorifying and praising God, for all that they had heard and seene, as it was spoken vnto them.

21 ¶ And when the eight dayes were accomplished, that they should circumcise the child, his name was then called Iesus, which was named of the Angel, before hee was conceived in the wombe.

22 * And when the dayes of h her purification, after the Law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Law of the Lord, * Every man child that first openeth the wombe, shall be called holy to the Lord)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two young pigeons,

25 ¶ And behold, there was a man in Hierusalem, whose name was Simeon: this man was iust and feared God, and was for the consolation of Israel, and the holy Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that hee should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then hee tooke him in his armes, and prayed God, and sayd,

29 Lord, now I lettest thou thy seruant depart in peace, according to thy m word.

30 For mine eyes haue seene thy o saluation,

The Angels themselves declare to poore Shepheards (noting regarding the pride of the mighty) the God-head a idoll of the child lying in the cratch.

A Lodging without doors, and open in the eye.

E Came suddenly upon them, when they thought of no such matter.

W bolearmes of Angels, which compass the blessing of God round about as it were fouldiers.

Goe ready, good, iustice and gracious toward your brethren.

Gene. 17. 12. Gen. 1. 12. Iohn 7. 23.

Christ the head of the Church, made Iubilee to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, both

raife and feale in his owne flesh, the circumcision of the Fathers.

1. 31. Mat. 1. 21.

Leuit. 12. 6.

Christ vpon whom all our sins were layed, being offered to God, according to the Law, doth purifie both M.ry and vs all in himselfe.

Th. m. means for the fulfilling of the Law (for otherwise with the vsage of vs was strild, nor was cleane, by the birth of this child.

Exod. 13. 2. um. 8. 16.

Leuit. 12. 6.

Simeon doeth openly in the Temple foretell the deate of the coming of Messias, of the calling out of the greatest part of Israel, and of the calling of the Gentiles.

He was indued with the gifts of the holy Ghost, and is spoken by the figure Metonymie,

Ioseph and Mary: parents of this life, to be signid to my Faith, m. a. Iohn. promitteth me. u. That is, I have seene with my eyes, for the same he saith in the text of Hier. 31. 11. I saw my day, and was rescued. o. That, where by Iulianus is consuted.

1. 31. Mat. 1. 21.

Leuit. 12. 6.

Exod. 13. 2. um. 8. 16.

Leuit. 12. 6.

1. 31. Mat. 1. 21.

Thought upon them diligently and earnestly, and as it were, printed the same in their hearts. ¶ That is, the presence of God, and a singular act of power, as it were, in his heart. ¶ Iohn. y. 14. hee that seeth me, seeth the father, because the glory of the holy Ghost, is appointed to his office. ¶ That hee hath chosen him selfe, and all his people, in whom hee shall be sent downe from heauen himselfe, to reside in us, in us, and to be one vs. ¶ Chap. 2. 1. 2. Mat. 1. 21. ¶ He hath paid the ransom, that is to say, the price of our redemption. ¶ P. 1. 12. 18. ¶ Thou word of thee, in the Hebrew language signifies might, and it is a translation of the word of God, that is, hee that seeth me, seeth the father, and by rising up the might of Israel, hee meant, that the kingdom of Israel was to be made, and the dominion thereof to be laid on the ground, even when they were in the strength of Israel, and to be utterly decayed. ¶ Item. 2. 6. and 30. 10. ¶ Declared, and that hee was manifested. ¶ Gen. 22. 16. I see thee, 33. Iob. 6. 13. 17. ¶ 1. P. 1. 1. 1. ¶ To God good thing. ¶ Gen. 22. 16. I see thee, 33. Iob. 6. 13. 17. ¶ 1. P. 1. 1. 1. ¶ Open the way. ¶ Forgiuesse of finnes in the name wherby God saith vs, Rom. 4. 7. ¶ Zeck. 3. 8. and 6. 12. Mat. 1. 2. P. Or, bud or branch, hee shall bid vnto thee p. Gen. 1. 1. ¶ Item. 2. 1. Zeck. 3. 8. and 6. 12. and hee called a bud from an high, that is, a Jew from God vnto vs, and not as other buds which bud out of the earth. ¶ In the way which leadeth vs to the childe.

CHAP. II.

1 Augustus Cesar taketh all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 23 Mary purified. 28 Simeon taketh Child in his armes. 29 H. long. 36 Annas the Prophetesse. 40 The child Christ. 46 Iesus disputeth with the doctors.

And it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the world should be taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne cite.

4 And Ioseph also went vp from Galile out of a cite called Nazareth, into Iudea, vnto the city of Dauid, which is called Bethlem, (because he was of the house and lineage of Dauid.)

5 To be taxed with Mary, that was giuen him to wife which was with child.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered,

7 And shee brought forth her first begotten sonne, and wrapped him in swaddling clothes, and layd him in a cratch, because there was not room for them in the Inne.

8 ¶ And so the Evangelist might understand, how rich euery countrey, cite, familie, and house was. ¶ Which Dauid was borne and brought up in. ¶ Iob. 7. 4. 2.

g As a fige set vp
in an he place for all
men to looke vpon.

31 Which thou hast prepared before the face of all people.

32 A light to be reuiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold this child is appointed for the * fal and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea and a sword shall speare through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitee:

37 And she was widow about fourecore and foure yeeres, and went not out of the Temple, but serued God with fastings & prayers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their owne cite Nazareth.

40 And the child grew and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem euer yeere, at the feast of the Passouer.

42 And when he was twelue yeere old, and they were come vpto Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a daies journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee with very heauy hearts.

49 Then said he vnto them, How is it that ye sought me? knew ye not that I must goe about my Fathers businesse?

50 But they vnderstood not the word that he spake vnto them,

51 Then went he downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

¶ Now in the thirteenth yeere of the raigne of Tiberius Cæsar, Pontius Pilate being gouernour,

John cometh at the time record of the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obliuion of the Law and the true baptisme the effect of all

nour of Iudea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iudæa, and of the countrie of Trachonitis, and Lyfianias the Tetrarch of Abulene,

2 (* When * Annas and Caiaphas were the hie Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 And he came into all the coastes about Iordane, preaching the baptisme of repentance for the remission of finnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord: make his paths straight.

5 Euerie valley shall be filled, and euerie mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, & begin not to say with your felices, Wee haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 He answered, and said vnto them, * He that hath two coats, let him part with him that hath none: And hee that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more then that which is appointed vnto you.

14 The soldiours likewise demanded of him, saying, And what shall we doe? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if hee were not that Christ,

16 Iohn answered, and said to them all, * I indeed baptize you with water, but one stronger then I, cometh, whose shoes I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things hee preached vnto the people.

19 ¶ But when Herod the Tetrach was rebuked of him, for Herodias his brother Philipes wife, and for all the euils which Herod had done,

20 He added yet this about all, that hee shut vp Iohn in prison.

21 ¶ Now it came to passe, as all the people were baptized, and that Iesus was baptized and had pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

g Is appointed and
Ius of God for a
marke.

¶ E. a. 8. 14. rom.
9. 32. i. pes. 8.

v Fall of the reprobate,
which perishe
through their owne
default: and for the
rising of the elect,

vnto whom God
shall giue fauour
to helpe.

f Thus, a market
which all men shall
fruite earnestly to
bit.

s Shall wound and
griue soft shou p/

6 Another witness
beside Simeon,
against whom
no exception may
be brought, inuoy-
ing all men to the
renewing of the
hearts.

n As Christ grew
vp in age, so the
verine of his God-
head shewed it selfe
more and more.

7 The Scribes and
Pharisees are fitted
vp to heare the
wisdome of Christ
in his time, by an
extraordinary
deede.

¶ D. 1. 1. 6.

¶ All duties
which we owe to
men as they are
not to be negle-
cted, so are they
according to our
vocation, not to
be preferred be-
fore the glory of
God.

¶ Christ very man
is made like vnto
vs in all things,
except finne.

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* Acts 4. 6.
* Ioh. 1. 9. call. of
Iohn. Ananias.
* Mat. 3. 1.
* Mat. 3. 9.
* Esai. 40. 3.
Iohn 1. 23.
* Mat. 3. 7.
* Ioh. 1. 19.
1. Iohn 1. 19.
6. require no more
than that which
is appointed
for the true
money.
c. 11. which was payd
them partly in mo-
ney, and partly in
vitall.
c. 11. we will right-
ly and iustly
receiue the sacra-
ments, we must
neither sit in the
sines, neither sit
in that mini-
stry, but let vs see
to Christ, who is
the author of the
sacraments, and
the giver of that
which is repre-
sented by the sa-
craments.
* Mat. 3. 11.
marke 1. 8. hee
26. 67. 5. and 8
and 11. 6. 19. 4.
3 The Gospel is
the fane of the
world.
* Mat. 14. 3.
marke 6. 17.
4 Iohns preaching
is confirmed with
his death.
* Mat. 3. 13.
marke 1. 9.
Iohn 1. 23.
¶ Our baptisme is
sanctified in the
head of the Church
and Christ also is
pronounced by
the voice of the
Father to be our
overruling King,
priest, and Pro-
phet.

voyce from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed, the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhea, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iosef, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Maitan, the sonne of Matthata, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Caiman, the sonne of Arphaxad, the sonne of Sem, the sonne of Noc, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Caiman,

38 The sonne of Enos, the sonne of Seth, the first of Adam, the sonne of God.

CHAP. IIIII.

Of Contempration, and saying, 16 He teacheth in Nazareth the great admiration of all. 24 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in law healed, 40 and diuers sick persons are restored to health, 41 The deuill acknowledge Christ.

And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness,

2 And was there fourtie dayes tempted of the deuill, and in those daies he did eate nothing, but when they were ended, hee afterward was hungry.

3 Then the deuill said vnto him, If thou be the sonne of God, commaund this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread only, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of

the world, in the twinkling of an eye.

6 And the deuill faide vnto him, All this power will I giue thee, and the glorie of those kingdomes: for that is deliuered to mee: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and said, Hence from mee Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Hierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That hee will giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shall lift thee vp, leaſt at any time thou shouldst dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honored of all men.

16 * 3 And he came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade,

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place where it was written,

18 * The Spirit of the Lord is vpon me, because hee hath anointed mee, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recovering of sight to the blinde: that I should see at liberty them that are bruiſed:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him,

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witness, & wondered at the gracious words which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then hee said vnto them, Ye will surely say vnto me this prouerbe, Phisition heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee said, verily I say vnto you, * No Prophet is accepted in his owne country.

25 But I tell you of a truth, many widowes were in Israel in the daies of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land:

26 But vnto none of them was Elias sent saue vnto Sarepta, a ciuie of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the daies

a By this word power, are the kingdoms themselves meant, which haue the power and rule in them by the figure Metonymic. b Thou here, for thou Prince of the world, yet use abjectly, and as the soueraigne over it, only by iustitice and way of interuention, and therefore hee hath not use that hee can giue it to whom hee will. c One of another place, which had a goodly & spacious country vnder his rule, it is shewed from the situation of all countries. * Deut. 6. 17. and 10. 20. * Psal. 9. 12. * Deut. 6. 16. * Mat. 13. 54. Marke 6. 2. Ioh. 4. 43.

3 Who Christ is, and therefore hee came heere with out of the Propheet Esay. d Their booke in those dayes were rolled up as scrolls, & upon a ruler: and so hee vnrolled, & unfolded it, which is here called opened.

e Familiaritie causeth Christ to be contemned, and therefore hee oftentimes goeth to strangers.

f Appointed those things, which hee spake with common consens and voyce, for this word, with vs, signifie them in place, and many other to be done and appoyne a thing with open confession.

g Not only the doctors, but also the common people were present at this conference of the Scripture: and besides that, their mother tongue was used, for all should the people haue vnderſtood.

h Paul appointed the same order in the Church at Corinth, 1 Cor. 14. i Words full of the mightie power of God which appeared in all his doings, as well and aboue man naturally.

6 The flocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that hee only it was, whom God promised to Abraham and Dauid, and appointed to be our euerlasting for his Church, which is gathered together of all sorts of men.

1 Christ being carried away into the desert, was not of the world, into the desert for forty daies, and the ouercoming of Satan thit coming a sit were iudged by from her abundance with his office. * Mat. 4. 1.

2 Christ being stirred vp of Satan first to dispute in God, secondly to the desire of riches and honour, and the world of God. * Deut. 3. 3. Mat. 4. 4.

vnto him, Psal. 45. 2. grace is poured into thy lippes. * Ioh. 4. 44. 1. 2. 1. 2. b Land of Israel, Luke Marke 15. 28. * 1 King. 17. 8.

* 1 King 5. 14.

5 The more sharply the world is rebuked, the more it is to get openly by the life of the godly: it is not simply to see the pleasure of the wicked.

* Math. 4. 12. Marke 1. 21.

* Math. 7. 29. Marke 1. 22.

* Marke 1. 23.

6 Christ astonisheth not only men, but they neuer fo blockid, but even the devils also, whether they will or no.

* Mat. 8. 14.

7 In that that Christ heal'd the diseas of the body with his word only, he pro. eth that he is God almighty, sent for mans saluation.

* Mar. 1. 25.

8 Satan who is a continual enemy to the truth, ought not to be heard, nor not then when he speaketh the truth. 9 No colour of zeale ought to hinder vs in the race of our vocation.

of * Elifeus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 5 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the city, and led him vnto the edge of the hill whereon their citie was built, to cast him downe headlong.

30 But hee passed through the midst of them, and went his way.

31 ¶ * And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was with authoritie,

33 * And in the Synagogue there was a man which had a spirit of an vnclene deuill, which cried with a loud voyce,

34 6 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *then* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among them selues, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad thorowout all the places of the countrey round about.

38 ¶ * 7 And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediately shee arose, and ministered vnto them.

40 Now at the Sunne setting, all they that had sicke folks of diuers diseases, brought them vnto him, and hee layd his hands on euery one of them, and healed them.

41 * 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 9 And when it was day, hee departed, and went fourth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the Kingdome of God to other citie: for therefore am I sent.

44 And hee preached in the Synagogues of Galilee.

C H A P. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The leper. 16 Christ prayeth in the desert. 18 One sicke of the palsey. 27 Lewi the Publican. 34 The blindes and asse blindes of the Apostles after Christs ascension. 35 37. 38 Faust heard and weaked disciples are likened to old bottles and worse garments

1 ¶ **T**hen * it came to passe, as the people * praised vspon him to heare the word of God, that hee stood by the lake of Genesart,

2 And saw two shins stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

4 Did as it were be upon him to despoile they were both to get him, and heere him, and liuers for he taught them out of a ship.

was Simons, and required him that hee would thrust off a litle from the land: and hee sat downe and taught the people out of the ship.

4 ¶ Now when he had left speaking, hee said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and I said vnto him, b Master, we haue trauailed here all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had fo done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did finke.

8 Now when Simon Peter saw it, hee fel downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For hee was vterly astonied, and all that were with him, (for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companion with Simon. Then said Iesus vnto Simon, Feare not: for henceforth thou shalt catch men.

11 And when they had brought the ship to land, they forooke all, and followed him.

12 ¶ * 2 Now it came to passe, as hee was in a certaine citie, behold, *there was* a man full of leprosie, and when he saw Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So hee stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him,

14 And hee commanded him that he should tell it to no man: but, go, *say* he, and shew thy life to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witness vnto them.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him, of their infirmities.

16 But he kept him selfe part in the wilderness, and prayed.

17 ¶ 4 And t came to passe on a certaine day, as hee was teaching, that the Pharisees and doctors of the Law sare by, which were come out of euery towne of Galilee, and Iudea, and Hertaalm, and the power of the Lord *was in* him, to heale them.

18 * 5 Then behold, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the prease, they went vp on the houfe, and let him downe through the tiling, bed and all in the middes before Iesus.

20 And when he saw their faith, hee said vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh bla phemies? Who can forgive finnes, but God only?

22 But when Iesus perceived their reasoning, hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise vp and walke?

6 The word finke, hath here the same rule as any thing. * Mat. 13. 2. * Mar. 1. 40.

* Math. 8. 2.

2 Christ by healing the leper with his onely touch, and leading him to the Priest, witnesseth that it is hee through whom & by whom appkened by faith, all we which are vnclene according to the Law, by the witness of God himselfe, are pronounced to be pure and cleane.

* Iust. 1. 2.

3 Christ had rather to be famous by his doctrine than by miracle, and there are these departments from them that see him as a physician of the body, and not as the author of salvation.

4 Christ healing him that was sicke of the palsey, sheweth the cause of all diseases and the remeie.

5 Then, since power at Iesus God, as showed in vs, as hee was at that time.

* Mat. 9. a. Marke 2. 2.

24 But that yee may know that the Sonne of man hath authority to forgieve finnes in earth, (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ 5 And after that hee went forth and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, & of other that sat at the table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, need not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ 6 Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 7 And hee said vnto them, Can yee make the children of the wedding chamber to fast as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again hee spake vnto them also a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece taken out of the new, agreeth not with the old.

37 Also no man putteth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish.

38 But new wine must be poured into new vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for hee saith, The old is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 of him that had a withered hand. 12 The election of the Apostles: 26 The blessings and curses. 37 Woe vnto him that receiuethe word of God to be heard.

¶ And * 1 it came to passe on a second solemne Sabbath, that hee went through the corne fields, and his disciples 2 plucked the eares of corne, and did eate, and rub them in their hands.

2 And certain of the Pharises said vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue yee not read this, that Dauid did when hee him selfe was an hungred, and they which were with him.

4 How hee went into the house of God, and

tooke, and ate the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the * Priests only?

5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ 2 It came to passe also on another Sabbath day, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might find an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And hee arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, * hee called his disciples, and of them hee chose twelue, which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: James the sonne of Alphens, and Simon called Zealous,

16 Iudas James brother, and Iudas Iscariot, which also was the traitour)

17 Then hee came downe with them and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirites, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ 4 And hee lifted vp his eyes vpon his disciples, and said, Blessed be yee poore: for yours is the kingdome of God.

21 * Blessed are yee that hunger now: for yee shall be satisfied: * blessed are ye that weepe now: for yee shall laugh.

22 * Blessed are yee when men hate you, and when 4 they separate you, and reuile you, and put out your name as euill for the Sonne of mans sake.

23 Reioyce ye in that day, and * be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe be to you that are rich: for yee haue receiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waille and weepe.

26 Woe be to you when all men speake well of you: for so did they fathers to the false prophets.

* Exod. 19. 33.
 leuit. 24. 10.
 and 1. 9.

1 Math. 22. 19.
 marke 3.
 2. Chastitie is the rule of all ecclesiastica.

¶ Who to helpe his neighbour when hee can, hee is blessed him.

¶ In that that Christ vnto each and long praye in fasting, woe of his owne company to the office of the Apostles, hee theweth how religiously we ought to beuaire our selues in the choice of Ecclesiasticall persons.

¶ Chap. 9. 1. math. 10. 1. marke 12. 3. and 6. 7.

¶ From all the Sea coast which hee called Syrophoenicia.

* Math. 5. 3.

¶ Christ teacheth against all Philosophers, & especially all Epicures that the chiefest felicitie of man is laid vp in no place here in earth, but in heauen and that persecution for righteousnes sake is the right way vnto it.

* Eia. 65. 13.
 * Eia. 61. 2.

* Math. 5. 11

¶ (As thou sayst of their Synagogue, as Iohn exponeth it, 1. 2. which is the possession of possession in the Church, hee, I suppose the Elders, and rightly, and by the word of God.)

¶ Leuit. (asca tell doe what are proffered prices) for executing 10.

* Amos 6. 7.

¶ Iosua 4. you reape now of your riches, all the commodities and blessings you are sure to haue, and therefore you haue not to looke for any other reward at Mat. 6. 2.

* Iesai 65. 13.

* Math. 9. 9.
 marke 2. 14.
 5 The Church is a company of sinners through the grace of Christ repentant, which banker with him, to the great offence of the proud and enuious widdling.

* 1. Tim. 1. 15.

* Math. 9. 14.
 marke 2. 18.

¶ It is the point of hypocrites and ignorant men to put a holiness in fasting, and in things insignificant. Lawyers generally made without any consideration of circumstances, for fasting and other things of like sort, are not only vnyarrantable but very hurtfull in the Church.

* Math. 12. 2.
 marke 3. 2.

¶ Christ theweth against the pharisees, whoe like in euery trifle, that the Law of the Sabbath was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping etc.

¶ A Epiphanius saith in his treatise where hee confuteeth them, that the issue, when the axeples plucked the eares of corne, was in the feast of unleaued bread: No other in those feast which were kept many dayes together, as the feast of Tabernacles, and the Passouer: their first day and the last were of like solemnitie. Lu. 22. Lu. 22. fully saith the last day the second Sabbath, though Trophimus and standeth of any other of them, that followeth the first. * 1. Sam. 1. 6.

* Math. 5. 44. Christian charity, which diff. itself much from the worldly, doth not onely not revenge injuries, but comprehendeth our most grievous enemies, and that for our Fathers sake which is in heaven: for it is it from seeking it, one profit in doing well.

* Math. 5. 39. * 1. Cor. 13. 7. * Mat. 7. 13. * Mat. 16. 5. 46

2. What is there in thy heart, that is to be accounted of? for if you looke to have commodity by suing, seeke for commodities, which are commodities in detourment, and so you shall fl. in it to a world that you looke for these commodities, which come from God.

* Math. 5. 42. deud. 15. 8

3. When you will lend, doe it onely to benefit and pleasure without, and not for hope to receive the same againe.

* Math. 5. 45. * Math. 7. 2. 6

4. Brotherly reprobations must not proceed of curiosity, nor of a malice, but they must be full, moderate, and loving.

5. He speaketh not here of civil judgments, but of heresies by the word, forgive, which means that good nature, which the Christians use in forgiving and pardoning wrongs.

* Math. 7. 2. * Mat. 4. 24

6. These are borrowed kindes of speeches taken from them which use to come, and such like, who use a fraule line of dealing therein, and thrust it downe and flake it together, and presse it, and heape it.

7. We shall receive hurt both themselves and others: for such as the master is, such is the follower.

* Math. 13. 14. * Math. 10. 24. ioh. 13. 16. and 23. 20. * Math. 7. 2. 8

8. Hypocrites, which are very severe reprehenders of other, are very quick of sight to see other mens faults, but very blinde to see their owne.

* Math. 7. 17. 9

9. He is a good man, not that is skillfull to reprehend other, but he that poureth his spirit in both word and deed.

* Math. 12. 33 * Math. 7. 16. * Math. 7. 21. rom. 13. rom. 13. 21.

27 ¶ 5 But I say vnto you which heare, Love your enemies: doe well to them which hate you.

28 Blessie them that curse you, and pray for them which hurt you.

29 * And vnto him that smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 * And as ye would that men should doe to you, so doe yee to them likewise.

32 * For if ye love them which love you, what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.

34 * And if ye lend to them of whom ye hope to receive, what thanke shall ye haue? for euen the sinners lend to sinners, to receive the like.

35 Wherefore loue yee your enemies, and doe good, and lend, looking for nothing againe, & your reward shall be great, and yee shall be the children of * the most High: for hee is kind vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ 6 Iudge not, and yee shall not be iudged: condemne not, and yee shall not be condemned: forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: * a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure yee mete, with the same shall men mete to you againe.

39 ¶ And he spake a parable vnto them, * Can the blind lead the blind? shall they not both fall into the ditch?

40 * The Disciple is not about his Master: but whoeuer will be a perfect disciple, shall be as his Master.

41 ¶ 7 And why seekest thou a mote in thy brothers eye, and considerest not the beam that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seekest not the beam that is in thine owne eye? Hypocrite, cast out the beam out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ 8 For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is knowne by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why caly ye me Lord, Lord, and do not the things that I speake.

47 ¶ Whosoever commeth to mee, and heareth my wordes, and doeth the same, I will shew vnto whom he is like:

48 He is like a man which buildeth an house, and digged deepe, and laid the foundation on a rock: and when the waters arose, the floud beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that buildeth an house vpon the earth without foundation, against which the floud did beate, and it fell by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 2 The Centurions faith. 11 The wisdomes man called from death. 19 Iohannas his disciples (he. 33 His peculiar kind of fasting. 37 The sinners woman and her brethren.

When * hee had ended all his sayings in the audience of the people, he entred into Capernaum.

And a certaine Centurions seruant was sick and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should doe this for him:

5 For he loueth, said they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofo:

7 Wherefore I thought not my selfe worthy to come vnto thee: but I say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authority and haue vnder me souldiers, and I say vnto you, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent turned backe to the house, they found the seruant that was sicke, whole.

11 ¶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came nere to the gate of the citie, behold there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her hee had compassion on her, and said vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he said, Young man, I say vnto thee, Arise.

15 And he that was dead sat vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God saying, A great Prophet is risen among vs, and God hath visited his people.

17 Add this vnto our him, which was fourth thoo-

10 Affliction doth at length discipline them: godli- cernce from the world, and liued.

* Math. 8. 5. 1 Christ admonisheth the Iewes, by telling before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

3 Christ admonisheth openly his power ouer death, a Nain is the name of a town in Galilee, which was the first of his, which Iesus was the son of Galilee.

througho it all Iudea, and throughout all the regions round about.

18 And the Disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certen men of his disciples, and sent them to Iesus saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptiste hath sent vs vnto thee saying, Art thou hee that should come, or shall wee wait for another?

21 And at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blinde men he gaue sight freely.

22 And Iesus answered, and said vnto them, Goe your wayes and shew Iohn, what things ye haue seen and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospell.

23 And blessed is he, that shall not be offended in me.

24 And I when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless he is the least in the Kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes^g iustified God, being baptized with the baptisme of Iohn.

30 But the Pharisees, and the exponents of the Law despised the counsell of God against themselves, and were not baptized of him.

31 And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like to little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiste came neither eating bread, nor drinking wine, and ye say, He hath the diuell.

34 The Sonne of man is come, and eateth, and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is iustified of all her children.

36 And one of the Pharisees desired him that he would eat with him: and he went into the Pharisees house, and sat downe at table.

37 And behold, a woman in the city, which was a sinner, when she knew that Iesus sat at table in the Pharisees house, she brought a boxe of ointment.

38 And shee stood at his feete, behinde him, weeping, and began to wash his feet with teares and did wipe them with the haire of her head,

and kissed his feete, and annointed them with the ointment.

39 Now when the Pharise which bad him, saw this, he spake within himselfe saying, If this man were a Prophet, hee would surely haue knowen who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and saide vnto him Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest mee no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oile thou didst not anoint: but she hath annointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for shee loued much, To whom a little is forgiven, he doth loue a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: goe in peace.

to be taken, for shee came, but as a figure for Christ hath not as of the Pharisees, as shee had the sinnes of her life past a confession, but shee had the sinnes of her life past a confession, but shee had the sinnes of her life past a confession.

CHAP. VIII.

1 Woman that worshipped Christ at Ierusalem
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And it came to passe afterward, that hee himselfe went through euery city & town preaching and publishing the kingdome of God, and the twelve were with him.

2 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seuen diuels,

3 And Iohanna the wife of Chuza Herods steward, and Susanna, and many other which ministered vnto him of their substance.

4 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moisteine.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

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John sendeth from the parson
his newe teaching
disciples, or Christ
himselfe to be
conferred.

John had his
disciples came to
himselfe.

That which the
Prophets shewed
long before, Iohn
shewed at hand:
and Christ him-
selfe doeth present
at daily vnto vs,
in the Gospell, but
for the most part in
vain, for that many
seeke nothing
else, but foolish
raies and vaine
glory.

Mathe 3. 1.

It is said that he was
in a good, faithfull,
and mercifull
a true seruant
of God.

Mathe 11. 6.

What way follow
eth God follow
eth in offering vs
the Gospell, the
most part of men
proue offences
vnto themselves:
ye know with stand-
ing some Church
is gathered together.

Proud men de-
spise themselves
of the benefits
of the presence
of Christ, euen then
when hee is at
home with them,
such is hee, which
the humble
and deafe do enjoy.

Mar. 5. 42.
Iohn 2. 11.

issue of blood stanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said, and I say that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me: for I perceive it that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touch'd him, and how she was healed immediately.

48 And he sayd vnto her, Daughter, bee of good comfort: thy faith hath saued thee: go in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead, discease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when hee went into the house, hee suffered no man to goe in with him, save Peter, and James and Iohn, and the father and mother of the Maide.

52 And all wept and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepech.

53 And they laugh't him to scorne, knowing that she was dead.

54 So hestruck them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX

The Apostle: are sent to preach. 1. and 19 The common people of iudea. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To his life. 35 Whereof hee heard. 37 The possessed of a spirit 38 Strike among the Apostles for the Primacy. 49 One casting out devils in Christs name. 53 The Samaritanes would not receive Christs. 55 Reuenge forbidden. 57. 59. 61 Of those that would follow Christs, but on diuers conditions.

Man * 1 called hee his twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And hee sent them forth to preach the kingdom of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coats a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many fouer will not receive you, when ye goe out of that city, * shake off the very dust from your feet for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ 2 Now Herod the Tetrarch heard of all that was done by him: and hee doubted be-

cause that it was said of him, that Iohn was risen againe for the dead: 1

8 And Iohn said, that Elias had appeared: and I of some, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheld: I who then is this of whom I heare such things? and he desired to see him.

10 ¶ 3 And when the Apostles returned, they told him what great things they had done. * Then hee tooke them to him, and went aside into a c solitary place, neere to the City called Bethsaida.

11 But when the people knew it, they followed: and hee receiued them, and spake vnto them of the kingdom of God, and healed them that had need to be healed.

12 * And when the day began to waere away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he sayd vnto them, Giue ye them to eat. And they sayd, We haue no more but five loaves and two fishes, except we should goe and buy meate for all these people.

14 For they were about five thousand men; Then hee sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked vp to heauen, & blessed them, and brake, and gaue to the disciples, to sit before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ 4 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man,

22 5 Saying, * The Sonne of man must suffer many things, and be repproued of the Elders, and of the hie Priests and Scribes, and bee slaine, and the third day rise againe.

23 ¶ 4 And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me.

24 * For whoeuer will save his life, shall lose it: and whoeuer shall lose his life for my sake, the same shall saue it.

25 * For what aduantage geth it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 * For whoeuer shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a surety, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

Mr. 6. 0. They shall lacke nothing that follow Christ, as not in the wilderness. Matt. 14. 13. Mr. 6. 31.

The word figgish a deser: uice, this was not in the towne Bethsaida, but part of the fields belonging to the towne.

Math. 14. 15. Mr. 6. 35. Iob. 6. 9. This is unperfeely spoken, and therefore we must understand something: as this, we cannot giue them to eat, whilse we goe and buy, &c.

He gaue God thanks for the fishes and fishes, and withall praied him to feed this so great a multitude with 5 smalle quantity, and to be lioued, that this whole wonder might be to the glory of a God.

Math. 16. 13. Mr. 8. 27. 4 Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but to be so much the more desirous to know it, & be more constant to confesse it.

Ame from this people. 5 Christ himselfe attained to the heavenly glory by the crosse and inuincible patience. Math. 17. 22. 1 Mr. 8. 31.

Chap. 14. 7. Mr. 10. 38. and 16. 24 Mr. 8. 34.

2 Euen as one day followeth another, so doth one crosse follow another, and the crosse is the square Metonymie, taken for the miseries of this life: for so be hang'd, was the forest and cruell punishment that was amongst the Iewes.

Chap. 17. 37. Mr. 10. 50. & 16. 25 Ioh. 12. 35. Math. 16. 26. Mr. 8. 16. 1 Chap. 22. 9. Math. 10. 22. 2 Mr. 2. 12. Math. 16. 28. Mark 9. 1.

The word figgish to beat and strike, and is transferred to the mourning and lamentations, that are as burials, as which times men vnto such kinde of behaviour. The cypres was a sad tree, and he much recurrent, and vale out of the bed, that all the world might see that was onely bestowed to life, but also vnto of all sickness.

Math. 10. 1. Mr. 3. 13. and 6. 9. The twelue Apostles are sent forth at the only commandement of Christ, and furnished with the power of the holy Ghost: both the more of the Iewes might pretend ignorance, and aliother they might be better prepared to their generall ambassie. Math. 10. 7. Mark 6. 8. A When you depart out of any city, depart from thence: where you first took that in few words, the Law forbiddeth them to change their lodgings: for this publishing of the Gospell, is but a shew of a passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come. Chap. 10. 11. Math. 10. 7. Mark 6. 11. Mr. 11. 1. Mr. 6. 11. 2 So soone as the world heareth of the Gospell, it is diuided into diuers opinions, and the tyrants especially are afraid.

you shal. haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee which should answer, and say, Trouble mee not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue thee to thee.

8 I say vnto you, Though hee would not rise and giue him, because he is his friend, yet doubtlesse because of his importunity, hee would rise and giue him as many as he needed.

9 And I say vnto you, aske and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 For euerie one that askeeth, receiueth: and he that seeketh, indeth: & to him that knocketh, it shall be opened.

11 If a fowle shall aske bread of any of you that is a father, will he giue him a stone? or if hee aske a fish, will hee for a fish giue him a serpent?

12 Or if hee aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ Then hee cast out a deuill which was dumbe, and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, * He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But hee knew their thoughts, and said vnto them, * Euerie kingdom diu. ced against it selfe, shall be desolate, and an house diu. ced against an house, shall fall.

18 So shall Satan also be diu. ced against himselfe how shall his kingdom stand, because ye say that I cast out deuils * through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doo your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdom of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that hee possesseth, are in peace.

22 But when a stronger then hee, cometh vpon him, and ouercometh him: hee taketh from him all his armour wherein hee trusted, and diuideth his pooyles.

23 He that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 ¶ When the vnclene spirit is gone out of man he walketh through drie places, seeking rest: and when hee findeth none hee saith, I will returne vnto mine house whence I came out.

25 And when hee cometh, hee findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: * so the last state of that man is worse then the first.

27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayde vnto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But hee sayde, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and they shall not haue it giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man bee to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisdom of Solomon, and beleeued, a greater then Solomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preach. ing of Ionas: and they behold a greater then Ionas is here.

33 ¶ No man when he hath lighted a candle, putteth it in a prauise place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall be light, then as when a candle doth light thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise brought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharise saw it, he marvelled that he had not first washed his eyes dinner.

39 And the Lord sayd to him, I in deede see Pharisees make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fools, did not hee that made that which is without, make that which is within also?

41 Therefore, giue almes * of those things which you haue, and behold, all things shall be cleane to you.

42 ¶ But hee wote to you, Pharisees for ye tithe the mynt and the rewe, and * all manner herbes, and pulse ouer iudgement and the loue of God: theſe ought ye to haue done, and not to haue let the other vnto.

43 ¶ The woe be to you, Pharisees: for ye loue the vppermost seat in the Synagogues, and greetings in the marketes.

44 The woe be to you, Scribes and Pharisees hypocrites: * for ye are as graues which appere not, and the men that walke ouer them, perue not.

45 ¶ Then answered one of the Iewes, and sayd vnto him, Master, thus sayng thou puttest vs to rebuke also.

46 And hee sayd, Woe be to you also, ye lawyers: * for ye lade men with burthens grievous

for their word. Iudgements, contained in the vttermost parts of all other words, the lawe of God, ouertake the first. * Chap. 23. matth. 23. 6. mar. 23. 38. 39. 12 Hypocricif and ambitious are com. only ioynded p. possieses deceiue men, with an outward shew. * Mat. 23. 17. 18. as very feare against other men, but thinke all things la. * Mat. 23. 4. Mat. 23. 10.

Word for word, innocencie: but that innocencie which is giuen of heauen, shall not be lost: it is very commendable before God, for hee seeth the heart.

Mat. 7. 9. and 11. 1. mar. 11. 24. ioh. 14. 13. and 16. 23. ioh. 1. 5. Mat. 7. 9. Mat. 9. 32. and 12. 2.

An example of horrible blindness, and such as cannot be healed, when at vpon an euill conscience, and pre- tended malice, the power of God is blasphemed.

Mat. 9. 34. and 32. 2. mar. 3. 12. 4. The true way to know the true Christ, from the falsest is, that the true Christ hath no need of agreement with Satan: And it remaineth that after we know him, we acknowledge him.

Mat. 12. 32. Mat. 3. 14. 15. Mat. 3. 14. 15. Mat. 3. 14. 15. Mat. 3. 14. 15.

By the name and power of the Father, the Father, the Son, and the Holy Ghost, the power of God: Ioh. 14. 10. 11. Ioh. 14. 10. 11.

The words of the flesh properly are a pro and vnto a room before an house, and for translation is in for noble mans houses.

Against differences, and such as will to have a name which seeke meane to reconcile Christ and Satan together.

Mat. 11. 43. Mat. 11. 43. Mat. 11. 43. Mat. 11. 43.

He that doeth not continue, is in worse case, then hee that neuer began.

Mat. 6. 4. Mat. 6. 4. Mat. 6. 4. Mat. 6. 4.

Christ seeketh vs praise in himselfe, but in our saluation.

Mat. 12. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. King. 11. 2. 2. Cor. 9. 10. 1. Ioh. 3. 10. 2. Cor. 11. 10. 2. Cor. 11. 10. 2. Cor. 11. 10.

3. Our minds are therefore instructed with the knowledge of God, we should ye light vnto our eyes, and therefore we ought. It should be our duty to pray for that light.

4. The issue of God com. tells not an outward cleanness, and deuiled sites or ceremonies, but in the spiritual high- ground of the heart and charitie.

5. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f.

6. The issue of our consciences, is his holinesse, and the holinesse of our consciences, is his holinesse.

7. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f. Mat. 23. 25. f.

8. The issue of our consciences, is his holinesse, and the holinesse of our consciences, is his holinesse.

9. The issue of our consciences, is his holinesse, and the holinesse of our consciences, is his holinesse.

10. The issue of our consciences, is his holinesse, and the holinesse of our consciences, is his holinesse.

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18. The issue of our consciences, is his holinesse, and the holinesse of our consciences, is his holinesse.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his Master these things, Then was the Goodman of the house angry, and said to his seruant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the Master said to the seruant, Goe out into the high wayes, and hedges, and compeell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were Liddon shall taste of my Supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters - yea, and his owne life also, he cannot be my discipule.

27 * And whosoever beareth not his crosse, and commeth after me, cannot be my discipule.

28 For which of you minding to build a tower, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make war against another King, sitteth not downe first, and taketh counsell, whether hee be able with ten thousand to meete him that commeth against him with twenty thousand.

32 Or else while he is yet a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot bee my discipule.

34 * Salt is good: but if salt haue lost his sauer, wherewith shall it be salted?

35 It is neither meete for the Land, nor yet for the dung-hill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the great, 11 And of the prodigall sonne.

Then I resorted vnto him all the Publicanes and sinners to heare him.

2 Therefore the Scribes and Pharises murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you hauing an hundredth sheepe, if hee loose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my Sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for ene sinner that converteth more then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing ten groats, if she loose one greate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when shee hath found it, shee calleth her friends and neighbours, saying, Reioyce with mee: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ He said moreover, A certaine man had two iouanes.

12 And the yonger of them said to his Father, Father, giue mee the portion of the goods that falleth to me. So hee diuided vnto them substance.

13 So not many dayes after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout all that land, & he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he lent him to his farme, to feede Swine.

16 And he would faine haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe and said, How many hired seruants at my Fathers house haue bread enough, and I die for hunger?

18 I will rise and goe to my Father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So hee arose and came to his Father, & when he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the Father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete.

23 And bring the fatted calfe, and kill him, and let vs eate, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost but he is found, and they began to be merry.

25 Now the elder brother was in the fields, and when hee came and drew neere to the house, he heard melode, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And hee said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then Fee was angry, and would not goe in: therefore came his Father out, and intreated him.

29 But he answered & said to his Father, I see these many yeeres haue I done thee seruce, neither brake I at any time thy commandment, and yet thou neuer gaufst me a kid, that I might make merry with my friends.

Wide abroad quarters.

Each thofol-factions, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the vpper hand and preeminence.

Matth. 10. 37. d. If the master stand betweene God & us, as I thofol. salub: and therefore the words are not so on simply but by comparison.

Chap. 29. matth. 10. 24. matth. 8. 34.

The true followers of Christ must at once build and fight, and therefore be ready, and prepared to suffer all kind of persecutions.

At home, and castles, but all costs before he begins to work.

Matth. 9. 13. matth. 9. 16.

The disciples of Christ must be wise, both for themselves and for other, otherwise they become the goulden of a

10. d. v. n. e. 1. We must not despise of them, which haue gone out of the way, but according to the example of Christ, we must take great paine about them.

Some Publicanes and sinners came to Christ from all quarters. Matth. 18. 12.

Men by their voluntary falling from Gods blessing, forfeit themselves of the benefites which they receiued of himselfe, then leaue heading into inhumane calamities, but God of his singular goodnesse, effecting himselfe freely to them, when hee called to repentance through the goodness of their misery, wherewith they were taxed, doth not onely gently receive them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.

The beginning of repentance is the acknowledgement of the mercy of God, which directeth to hope well.

A. einst God, because he is sayd to be in beauen.

To true repentance there is a feeling of our sin, ioyed with sorrow and shame, from whence springeth a confession after which followeth forgiveness.

Such as truly feare God: desire to haue all men to be their fellows.

g Although wee
knoweth that what-
soever we haue, we
haue it of God, yet
are we despised of
God, as proude and
arrogant, if we
put euer so little
trult in our owne
workes before
God.

e *Farrest from the
Place is a lower
place.*

** Chap. 14. 11.
matth. 23. 12.**

** Matth. 19. 13.
matth. 20. 13.*

*f The children
were tender and
young, in that they
were brought, which
appeares more eu-
idently in that, that
they were in tents,
which is to be inter-
red against them
that are enemies to
the baptizing of
children.*

*4 To iudge or
think of Christ af-
ter the reason of
our flesh, is the
cause of infinite
corruptions.*

*5 The children are
of the carnall
nature, as comprehen-
ded in the free con-
sent of our
conscience, which
the children, whom
the disciples are
to baptize.*

*6 Childlike inno-
cence is an orna-
ment of Christi-
ans.*

** Matth. 19. 16.
matth. 20. 17.**

** Exod. 20. 17.*

*7 The enrichment
of riches carrieth
many away from
the right way.*

*8 To be both rich
and godly, is a sin-
gular gift of God.*

** Matth. 19. 27.
matth. 10. 28.*

*9 They become
the richest of all,
which refuse not
to be poore for
Christis sake.*

** Matth. 20. 17.
matth. 10. 22.*

*10 As sure and
certaine as per-
secution is, so sure
is the glory which
we shall receiue
thereof.*

*11 Iherosolyme see
how ignorant the
Disciples were.*

the one a Pharisee, and the other a Publican.

11 3 The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

12 I fall twise in the weeke: I giue tith of all that ener I possesse.

13 But the Publican standing e a farre off would not lift vp so much as his eyes to heauen but inote his brest, saying, O God, bee mercifull vnto mee a sinner.

14 I tell you, this man departed to his house, justified rather then the other: * for eury man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ 4 They brought vnto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 5 But Iesus called them vnto him, & said, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verily I say vnto you, Whoeuer receiue not the kingdome of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to do, to inherite eternal life?

19 And Iesus said vnto him, Why callest thou mee good? none is good, fauour euen God.

20 Thou knowest the commandments. * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy Father and thy Mother.

21 7 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee said vnto him, yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow mee.

23 But when he heard those things, he was very heauy: for he was maruolous rich.

24 8 And when Iesus saw him very sorrowfull, he said, With what difficulty shall they that haue riches, enter into the Kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things that are vnpossible with men, are possible with God.

28 ¶ 8 Then Peter said, Lo, we haue left all, and haue followed thee.

29 9 And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ 10 Then Iesus took vnto him the twelue, and said vnto them, Behold, we goe vp to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitte on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither perceived they the things which were spoken.

35 ¶ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sat by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid haue mercy on me.

39 12 And they which went before, rebuked him that he should hold his peace, but hee cryed much more, O Son of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath sau'd thee.

43 Then immediatly he received his sight, and followed him, praying God: and all the people, when they saw this, gave praise to God.

CHAP. XIX.

1 Zacchus the Publican. 13 Ten pieces of money deliuered in seruise to occupie withall. 29 Iesus was in Hierusalem. 41 He foretold the destruction of Iherosolyme with scars. 43 He rebuketh the seruants of the Temple.

NOW 1 when Iesus entered and passed through Iericho.

2 Behold, there was a man named Zacchus which was the 2 chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.

4 Wherefore he ranne before, and climbed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zacchus come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily and receiued him ioyfully.

7 2 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinner man.

8 3 And Zacchus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him fourefold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the e sonne of Abraham.

10 * For the sonne of man is come to seeke, and to saue that which was lost.

11 4 And while they heard these things, he continued & spake a parable, because he was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, * A certaine noble man went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

13 And he left his seruaunts and his seruaunts, and hee went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

14 And hee left his seruaunts and his seruaunts, and hee went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

15 And hee left his seruaunts and his seruaunts, and hee went vnto a far country, to receiue for himselfe a kingdome, and so to come againe.

* Matth. 10. 39.
matth. 10. 46.
11 Christ himselfe
by a visible miracle,
that he is the
light of the world.

12 The more slop
and less that Satan
layeth in our way
euen by them
which professe
Christis Name, so
much the more
ought we to get
forward.

1 Christ presenteth
them with his
grace, especially
which seemed to
be furthest from it.
A Thout seer and
head of the Public-
cans which were
shere together: for
the Publicans
were sinners in
company, as we
gather lymour
places of Cicero his
orations.

2 The world for-
sakeeth the grace
of God, and yet is
willing that it
should be bestowed
vpon other.

3 The example of
true repentance, is
knowe by the
effect.

6 Faithfully accu-
sing any man, and
then agree with
him, is the way
to the grace of
the customers
perform for commu-
nity they haue this
trade among them
when they rob and
spoil the common-
weale, they haue
nothing in their
owne, but the
profit of the com-
mon weale and con-
sider that colour they
say the absence,
injustice that is if
newe yron and
goe about to re-
dress their voble-
ty.

7 Behold of God
one
that walketh in the
steps of Abraham, for
he is our father: he
that is our father
for all the world
is our
cousin.

8 Wee must patiently
waite for the
iudgement of
God, which shall be
regeited in his
time. Matth. 25. 14.

5 There are three sorts of men in the Church: the one fall from Christ whom they see not: the other, which according to their vocation, follow the gifts which they have received of God, to his glory with great paines and diligence: the third licitly, and doo no good. As for the first, the Lord when hee iustly punisheth them in his time: the other hee will bless, according to the paines which they have taken: and as for the third and idle persons, hee will punish them as the first.

6 This was a piece of money which the Greci vs. 12. and was in value about a hundred pence, which is about ten crownes.

7 Againe them which spend their licitly in debauchery, and other vices, doo them selfe to the bankers and changers.

* Chap. 8. 8.
 Mark. 1. 12.
 and 3. 29.
 Mark. 4. 25.

f The disciples flaggered and layed as the master. Thus Christ goes on boldly though they were before his eyes.

* Mark. 21. 1.
 Mark. 11. 1.
 Mark. 11. 2.
 Mark. 11. 3.
 Mark. 11. 4.
 Mark. 11. 5.
 Mark. 11. 6.
 Mark. 11. 7.
 Mark. 11. 8.
 Mark. 11. 9.
 Mark. 11. 10.
 Mark. 11. 11.
 Mark. 11. 12.
 Mark. 11. 13.
 Mark. 11. 14.

13 And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that hee commaunded the seruants to be called to him, to whom he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, 4thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy pieces hath increased fise pieces.

19 And to the same he said, Be thou also ruler ouer fise cities.

20 So the other came, and said, Lord, Behold, thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laydest not down, and reapest that thou diddest not sow.

22 Then hee layd vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I layd not downe, and reaping that I did not sow.

23 Wherefore then gaudest thou my money into the e banke, that at my coming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall bee giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, f he went forth before, ascending vp to Hierusalem.

29 * 7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein shall see as ye come, yee shall finde a colt tied, whereon neuer man fate: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owne thereof said vnto them, Why loose yee the colt?

34 And they said, The Lord hath need of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come neere to the going downe to the mount of Oliues, the whole multitude of the disciples began to reioyce, and

to praise God with a loud voyce, for all the great works that they had seene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places

39 8 Then some of the Pharises of the company laid vnto him, Maltr, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if they should hold their peace, the stones would cry.

41 ¶ * 9 And when he was come neere, he beheld the city, and wept for it,

42 8 Saying, O if thou haddest euen known i at the least in this 8 thy day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not m that season of thy visitation.

45 ¶ * 10 Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

47 And hee taught dayly in the Temple. And the high Priests, and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

Lord of the Prophets, now especially in this my last coming to thee, down hadst thou regard to thyselfe. 8 The first and common time is called the day of the stone cast. I tell you, they will reioyce when they see Iesus brought into Hierusalem by a visible signe, that it is his office ordained him of his Father to purge the Temple. * Mark. 11. 17. I. I. 56. 7. * Ierem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptist was sent to the Priests: to bid by the parable of the vineyard and the landmen. 21 To goe vnto the Samaritans. 27 Iet commence the Saduet denying the resurrection. 41 How Christ is the Sonne of Dauid.

And * 1 it came to passe, that on one of those daies, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I al' will ask you one thing: tell me therefore,

4 The bapti me of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, he wil say, Why then beleuest ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they bee perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whether it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ * 2 Then began he to speake to the people this parable, A certaine man planted a vineyard,

8 Whether they ought to be the chief preachers and fathers of the kingdom of God, hee will iudge: other extraordinary will hee iudge of them.

* Chap. 11. 6. mat. 24. 1. mat. 24. 2.
 * Christ is not finally delighted with the destruction, no not of the wicked.

8 Christ braketeth off the branch which flourisheth perily, but he was moued with compassion for the destruction of the cite that was like to euill: and was willing to praye: as hee praye for the teachers, and for them which are in the house, as hee saith, I will build my house, and the gates shall be opened, and I will dwell therein.

8 At Ierusalem, thou, O Hierusalem, to whom thou sayest, I will build my house, and the gates shall be opened, and I will dwell therein.

8 After the flying of Iohn many Prophets, and of Iohn Baptist, were the stones cast.

* Mat. 21. 23.
 Mark. 11. 27.
 The Pharises being overcome with the truth of Christes doctrine, moue a question about his outward calling, and are overcome by the witness of his owne conscience.

* Mat. 21. 33.
 Mar. 12. 1. I. I. 5.
 1. I. I. 5.
 2. 1.
 3. It is no new thing to haue theu the chiefest enemies of Christ and his seruants, which are come constant in the very Sanctuary of Gods holy place: but as length they shall not escape unpunished.

and let it forth vnto husbandmen, and went into a strange cuntry for a great time.

10 And at the time conuenient hee sent a seru-ant to the husbandmen, that they should giue him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Again hee sent yer another seru-ant: and they did beat him, and foule entreated him, and sent him away empty.

12 Moreover hee sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: It may be that they will doe reuencence when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And hee beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whosoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that hee had spoken this parable against them.

20 * 3 And they watched him and sent forth b'p's, which should faime themselves iust men, to take him in his talke, and to deliuer him vnto the power and a^uthoritie of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest and teachest right, neither dost thou accept of mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceived their c^rafiness, and said vnto them, Why tempt ye me?

24 Shew mee a penie: Whose image and super-cription hath it? They answered, and said, Cefars.

25 Then he said vnto them, * Giue then vnto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprove his saying before the people, but they maruelled at his answer, and held their peace.

27 * 4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seed to his brother.

29 Now there were seven brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and hee died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also,

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marry wiues, and are married,

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when hee said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * 5 Then said hee vnto them, How say they that Christ is Dauides sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid calleth him Lord, How is he then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * 6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seats in the assemblies, and the chiefe roumes at feasts:

47 Which denoure widowes * houses, and in shew make long prayers: These shall receiue greater damnation.

* Chap. 14 vs. 23. 6. mar. 12. 38. 6 Wee must auoid the example of ambitious and covous pastors. k This is spoken by the figure Messiasmic, houses, for the goods and families.

CHAP. XXI.

1 The widowes liberality: and how riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The figures going before the last iudgement.

And * 1 as hee beheld, hee saw the rich men which cast their gifts into the treasure,

2 And hee saw also a certaine poore widow, which cast in thither two mites:

3 And hee said, Of a truth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but the of her penurie hath cast in all the liuing that she had.

5 * 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not bee left vpon a stone, that shall not be eethrowne downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 * And hee said, Take heed that yee bee not decieued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore,

They are called here in this place, the children of this world, which live in the world: and not they that wholly are given to the world, as before, Chap. 16 k which are contrary to the children of light. l That is, more partaker of the resurrection: for as yet say I surely that they shall live in dead, which have not everlasting blisse, so doe they rise in dead, which rise to life, though if this word resurrection, bee taken generally, bee taken generally, it belongs also to the wicked, which shall rise in condemnation, which is not properly life, but death.

* Exod. 36. i That is, before him: a notable saying. The goats doe not die though they die here on earth.

* Matth. 22. 29. mar. 12. 35. 3 Christ is the sonne of Dauid according to the flesh, that is, in hisse his Lord (because he is the exulting Sonne of God) according to the spirit.

* Pfal. 110. 1.

* Marke 12. 41. 1 The poore may exceed in bounty and liberality euen the riches, according to Gods iudgement.

* Chap. 19. 43. mar. 24. 1. mar. 13. 1. 2 The destruction of the Temple is foretold, that that true (spiritual) building may be built vp, whose head and builders must and ought to bee circumpect.

a These were things that were hangd upon walls and pillars.

* Ephes. 5. 6. a thef. 3. 3. b Iying my Name.

* Pfal. 118. 22. i/s 28. 16. eccl. 4. 11. rom. 9. 33. 1. pet. 2. 8

* Matth. 12. 16. mar. 12. 13. 3 The Iust refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some hold on his talke, and thereby force some false accusation against him.

d To put him to death.

e Thou art not moved by favour of any man, and by person hee may be named toward circumfences, which if a man haue respect unto, he will iudge a like of them that are indeed alike.

f Crasimus is a creature diligent and restless, so do euill gistes in matters.

* Rom. 13. 7. * Matth. 23. 23. mar. 11. 8.

4 The refection of the flesh is announced against the Sadduces.

* Luc. 23. 5.

1 The true Temple of God is built vp euen in the midst of incredible tumults, and most sharpe miseries through to vincible patience, for that the euerlasting Church cannot be but most happy.

^a Math. 24. 7. ^b marke 13. 8.

^c Thou shalt be the one of the twelve and a thillous, they shall be missef-fered before God and man, a all of the teachers and eruel dealing of your enemies, in also of your confes- sion: A noble say- ing, that the afflic- tions of the body and by men per- taine to the miues at the trib. ^d Cap. 11. 6. ^e math. 19. ^f marke 13. 11. ^g Math. 10. 32. ^h though you are conuicted about ad- uis: with many miseries yet not withstanding le- uelant and con- rous, and leaue out the things man's i. ⁱ Dan. 9. 27. ^j math. 24. 15. ^k marke 13. 14. ^l The small de- struction of the whole cite is foretold. ^m By words, that things are meant, which God intend when he is dis- plicid. ⁿ Word for word, mouth, for the Hebrews call the edge of a sword, the mouth, because the edge bish. ^o The 13. 10. etc. ^p 22. 7. mar. 24. 39. ^q mar. 13. 34. ^r If his disciples are exposed, appo- inted for the saluati- on of the Gentiles and punishment of the Iewes: And a he passeth from the de- struction of Hieru- salem to the tri- butation of the later time. ^s After diuers tempests, the Lord will at length plainly appeare to deliue his Church. ^t Rom. 8. 29. ^u We must be lo- ber and watchfull both day & night for the Lords com- ing, that we be not taken at vn- wares. ^v Rom. 13. 3.

9 And when ye heare of warres & feditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, & kingdome against kingdome,

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearful things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And thus shall turne to you, for ^a a testimony.

14 * Lay it vp therefore in you hearts, that ye caft not before hand what ye shall answer.

15 For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen and friends, and some of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 * Yet there shall not one hair of your heads perish.

19 By your patience ^d possess your soules.

20 * And when yee see Hierusalem besieged with fouldiers, then understand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein.

22 For these be the daies of vengeance, to fulfil all things that are written.

23 But woe be to them that be with child, and to them that giue sucke in those daies: for there shall be great distresse in this land, and ^e wrath our this people.

24 And they shall fall on the ^f edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden vnder foot of the Gentiles vntill the time of the Gentiles be fulfilled.

25 * Then there shall be signes in the Sunne, and in the Moone, and in the Stars, and vpon the earth, trouble among the nations with perplexitie: the Sea and the waters shall roare,

26 * And mens hearts shall faile them for feare and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things beginne to come to passe, then looke vp, and lift vp your heads: for your redemption draweth nere.

29 * And he spake to them a parable, Behold, the fig tree, and all trees,

30 when they now shooth forth, yee seeing them, know of your owne selues that summer is then nere,

31 So likewise yee, when yee see these things come to passe, know yee that the Kingdome of God is nere.

32 Verely, I say vnto you, This age shall not passe, till all these things be done:

33 Heuen and earth shall passe away, but my words shall not passe away.

34 * Take heede to your selues, lest at any time your hearts be oppressed with surfeiting, & drun-

kenneffe, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come ^h on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually that yee may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

37 * Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas killeth Christ. 7 The Apostles prepare the Passouer. 24 They bringe wood shall be christ. 31 Satan ariseth thine. 33 Christ sheweth they were anabiding. 43 He prayeth in the mount. 44 He sweateth blood. 50 Malchus earne of a sword. 57. 58. 60. Peter denieth Christ thre or 4 Christ is mocked and strooken. 66 He confesseth himselfe to be the Sonne of God.

^b On all men wher- soeuer they be.

^c You may so ap- pear that you will see the come- mance, and course of the Inaugurati- on passe.

^d Math. 26. 7. ^e marke 14. 1. ^f Christ is taken vpon the day of the Passouer, rather by the prou- idence of his Fa- ther, then by the will of men. ^g Math. 26. 14. ^h marke 14. 10. ⁱ God by his wonderfull prou- idence caufeth him to be the inuiter of carnation, who was the author of our de- struction. ^j They had had the charge of keep- ing the temple which were none of the Priest and Bishops, as ap- peareth by the 52. verse of this Chapter. ^k Without iustice committin to the people which used to follow him: and therefore in deed he reached their time from the Lawe he would have in the garden. ^l Math. 26. 17. ^m marke 14. 13. ⁿ Christ teacheth his disciples by a miracle miracu- lar, that although he be going to be crucified, yet oti- ting is hid from him: and therefore that hee goeth without to death. ^o C. B. of euerie ap- poynted, the Lawe. ^p The lamb which was the figure of the Passouer. And this spoken by the fig- ure of iustitie, which is very true in all the manner of the Sacraments.

NOW * the 1 feast of vnleavened bread drewe nere, which is called the Passouer.

2 And the hie Priests & Scribes fought how they might kill him: for they cared the people.

3 * Then entered Satan into Iudas who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests, and 2 captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunity to betray him vnto them, when the people were away.

7 * Then came the day of vnleavened bread, when the Passouer ^a must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe and prepare vs the ^b Passouer that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when yee be entered into the cite, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entrech in,

11 And saie vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passouer with my disciples?

12 Then he shall thee a great high chamber trimmed: there make it ready.

13 So they went and found as he had said vnto them, and made ready the Passouer.

14 * And when the ^c hour was come, hee fate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eat this Passouer with you, before I ^d suffer.

16 For I say vnto you, Henceforth I will not eat of it any more, vntill it bee fulfilled in the Kingdome of God.

17 And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the Kingdome of God be come.

^a Mat. 26 to mar. 14. 17. ^b Christ having ended the Passouer according to the order of the Lawe, forsooth them that this shall be his last banquet with them, after the manner and necessity of this life. ^c The meaning is, that hee had not time the iudgement to be kept. ^d I am pur to eat.

* *Matth. 26. 26*
marke 14. 21.
 3 *Cor. 11. 24.*
 5 Christ establisheth his new Covenant, and his communicating with us new figures.

There is a double
of the Communion
for first the wine is
in for that which
is contained in the
cup, as the cup
for the wine which
is within the cup.
Then the wine is
called the Communion
or Testament,
wherein is set
but the figure of
the Testament of
the new Covenant
of Christ, whereby
the Testament was
made: neither is
it a vain signe,
though he be not
all one with the
thing that it re-
presenteth
is this word that
sheweth the excell-
ency of the Testa-
ment, and anse-
wer to the place of
Jeremy, Chap. 31.
 31. where the new Testament is promised.

* *Mat. 26. 21.*
marke 14. 18.
 6 *psal. 41. 9.*
 6 Christ sweareth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

This is the practi-
se, so we the he-
brewes speake,
 2. Kings 14. 19.
It was the lawd of
Israh in his murther
 17
 7 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instrument.

Mat. 26. 25.
marke 10. 42.
 8 The Passours are not called to rule, but to serue.

8 I have great-ty-
ties, for so was
the custome to
honour Priests
with some great
rites.

19 * 5 And he tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you.

21 * 6 Yet behold, the hand of him that betrayeth me, is with me at the Table.

22 7 And truly the Sonne of man goeth as it is appointed: but wo be to that man by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 * 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called kingly.

26 But yee shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that serueth.

28 9 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 * That ye may eat and drinke at my table, in my Kingdome, and sit on seates, and iudge the twelve tribes of Israel.

31 * 10 And the Lord said, Simon, Simon, behold, * Satan hath desired you, 1. to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou shalt thrise deny that thou knowest me.

35 * And he said vnto them, * When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 13 Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, that yet the same which is written, must be performed in me, * Euen with the wicked was he numbered: for double the those things, which are written of me haue, an end.

38 And they said, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 * 14 And he came out, and went (as he was

went) to the mount of Oliues: and his disciples also followed him.

40 * 15 And when he came to the place, hee said to them, Pray lett ye enter into tentation.

41 14 And hee was drawne aside from them about a stones cast, & knecled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from mee: neuerthelesse, not my will but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an agony, hee prayed more earnestly: & his sweat was like drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to his disciples, & found them sleeping for heauines.

46 And he said vnto them, Why sleepe ye? rise and pray, lett ye enter into tentation.

47 * 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with word?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: & he touched his eare, & healed him.

52 18 Then Iesus said vnto the hie Priests, and captains of the Temple, and the Elders which were come to him, Bee ye come out as vnto a thiefe with swords and staves?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkeness.

54 * 19 Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed a farre off.

55 * 20 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also fate downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And after the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou saiest. And immediatly while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and locked vpon Peter: and Peter remembered the word of the Lord, how he had said to him, * Before the cocke crew, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 * 20 * And the men that held Iesus, mocked him, and strooke him.

* *Mat. 26. 41.*
marke 13. 33.
 13 Christ hath made death acceptable vnto vs, by overcoming in our name, all the horrors of death, which had joynted with them, the curse of God.

14 Prayers are a sure succour to a gentle soule: the most precious assistance of our enemies.

15 This agony sheweth that Christ strooke much, and was in great distress: for Christ should not only with the staves of death, as other men vs do, for many martyrs only shew that Christ was more constant than Christ, but with the fearfull iudgement of his angry Father, which is the fiercest thing in the world, and the master was, for that hee tooke the burden of all our finnes vpon himselfe.

16 This do's not only shew that Christ was true man, but also that hee was also which the godly haue to consider of, wherein the secrets of all mankind are contained in the Sonne of God, his deluding himselfe to the state of a servant: such shewes as no man can suffirely desire.

17 Men are vnto flyuggish, euen in their great dangers, will Christ stirre them vp.

* *Mat. 26. 47.*
marke 14. 43.
 18
 16 Christ is willingly betrayed & taken, that by his obedience he might deliuer vs, which were guilty by the betraying of Gods glory 17 That scale which carrieth vs out of the bands of our conuocation, pleasthought Christ.

18 Euen the very feare of the which tooke Christ, pro- uoceth partly the

partakers of the afflictions of Christ, shall also be partakers of his Kingdome. * *Matth. 19. 8.* 10 Wee must alwayes thinke vpon the way that Satan leueth vs. * *1 Peter. 5. 8.* 1 To resist you and so scatter you, and also to catch you out. 11 It is through the prayers of Christ that the cleane doo neuer venter fall away from the faith: and that for this cause, that they should stirre vp one another. * *Matth. 26. 24. marke 14. 30. ioh. 13. 28.* 12 Christ sheweth that laith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. * *Matth. 10. 40* All this is by way of an allegorie, as he said, O my friends and fellow seruants, you haue lined hitherto as it were in peace: but now there is a nastie storme raised as hand to be sought, and therefore you must lay all other things aside, and thinke vpon washing your steeles in armour. And what that armour is, he sheweth by his owne example, for as he prayed afterward in the garden, and returned Peter for striking with the sword, * *1 Jo. 5. 12.* * *Mat. 26. 36. mar. 14. 31. ioh. 18. 11.*

euill conscience, and partly also that all these things were done by Gods providence. *The power that was giuen to darknesse to oppress the light for a season.* * *Mat. 26. 58.* 19 Wee haue to behold in God a example both of the fragilitye of mans nature, and of the singular goodnesse of God towards his elect. * *Mat. 26. 58. 60. mar. 14. 66. ioh. 18. 25.* * *Mat. 26. 34. ioh. 13. 38.* 20 Christ bare the shame that was due out sinners, * *Mat. 26. 67. mar. 14. 65.*

64 And when they had blindfolded him, they smote him on the face, & asked him, saying, Prophesie who it is that smote thee,

65 And many other things blasphemously spake they against him.

66 * 21 And asfoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he saide vnto them, If I tell you, yee will not beleue it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they al, Art thou then the Sonne of God? And he said vnto them, ye say that I am.

71 Then said they, What need we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accus'd before Pilate. 7 He is sent to Herod. 11 He is mock'd. 24 Pilate yeeldeth him up to the Iewes request. 27 The women beate him. 31 He is crucified. 39 One of the thieves reuileth him. 43 The other is Ianed by Iesus, 45 He dieth. 53 He is buried.

1 Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, wee haue found this man a perturbing the nations, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 * Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when hee knew that hee was of b Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, hee was exceedingly glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood fourth, and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 * And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ 4 Then Pilate called together the high Priests, and the 4 rulers, and the people,

14. * And said vnto them, Ye haue brought this man vnto me, as one that perturbed the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him, and loe, nodding worth of death is done of him.

16 * I will therefore chafte him, and let him loose.

17 (For of necessitie hee must haue let one looe vnto them at the feast)

18 Then all the multitude cryed at once, saying, Away with him; & deliuer vnto vs Barrabas:

19 Which for a certaine insurrection made in the cite, and for murder, was cast into prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 * And he said vnto them the third time, But what euill hath hee done? I finde no caule of death in him: I will therefore chafte him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the high Priests prevailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ * 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 * 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Ie us turned backe vnto them, & saide, Daughters of Hierusalem, weep not for mee, but weepe for your selues, and for your children.

29 For beholde, the dayes will come, when men shall say, Blessed are the barren, and the wombe that is neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to fay to the mountaynes, * Fall on vs, and to the hills, Couer vs.

31 * For if they doe the e things to a e greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be flaine.

33 * 9 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 * 10 Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his garment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if hee bee that Christ, the l chosen of God.

36 The soldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 11 And a superscription was also written ouer him in Greeke letters, and in Latine, & in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ 12 And one of the euill doers, which were hanged, rayled on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearst thou not God, seeing thou art in the same condemnation?

5 The wisdome of the flesh of two culs, chuleth the flesh, but God curleth such couetous. 6 Christ is quit the third time. Be cause he was condemned once, that it might appeare how that our sins were condemned to him.

* Math. 27. 32. Marke 15. 21.

7 An example of the outrageousnes and disorder of soldiers.

8 The triumph of the wicked hat a most horrible end. * 1. 2. 19. 160. 1. 28. 1 cent. 6. 16.

* 1. 1. 17. 4. 17. 4. 17. 4. 17.

9 Christ became accused for vs by yponic Crosse, suffering the punishment which we deserue that we be ends.

10 Christ in praying for his enemies sheweth that he is both the iustice and the Pitee.

11 Pilate vturwars in making a peacher of the kingdom of Christ.

12 Therefore shew we must see that they synecouche which Mattheus saith of them mock'd Christ.

13 The one of them at the length ouercome with the great patience of God, saile forth into that constant way of a Christian.

14 Christ in the midle of the humbling of himselfe by the Crosse, sheweth indeed that he hath both power of life, to saue the beleueers, and of death to reuege the rebellous.

* Math. 27. 1. Marke 15. 1. Ioh. 18. 29. 21 Christ wrongfully condemned of blasphemie before the high Priests iudgement, that he might bee quit before God from the blasphemie which we detested.

1 Christ who is now ready to suffer for the sedition, in which we raised in this world, is full of all pronounced guiltes, that it might appeare that he is sufficient for his owne sins (which were ours), but for ours.

2 Corrupting the people and leading them into error. * Math. 23. 2. 17. Marke 12. 11. * Math. 27. 11. Marke 15. 2. Ioh. 18. 33.

3 Christ is a laughing stocke to princes, but to thee great smart. 4 This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the date of 22 years, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles Legats preached, and diuers things were done at Hierusalem, almost seven yeeres after. 5 Christ is dead by this Herod was sent into banishment to Lion, about the second yeeres of Caius Cesar.

6 Accompanied with his nobles and soldiers, which followed him from Galile.

7 The hatred of god in the wicked together. 4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. 4 Those from the Iewes called the Scribes. * Math. 27. 2. 3. Marke 15. 14. Ioh. 18. 34.

41 Wee are indeede righteously here: for wee receiue things worthy of that we haue done: but this man hath done nothing ^h amiffe.

42 And hee said vnto Iesus, Lord, remember mee, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradife.

44 ¶ 13 And it was about the sixth houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 ¶ 14 And the Sunne was darkened, and the vale of the Temple rent through the middes.

46 And Iesus cryed with a loud voice, & said, * Father, into thine hands I commend my spirit. And when hee thus had saide, hee gaue vp the Ghost.

47 ¶ 15 Now when the Centurion saw what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned.

49 ¶ 16 And all his acquaintance stood a far off, and the women that followed him from Galilee, beholding these things.

50 ¶ 17 And beholde, there was a man named Ioseph, which was a counsellour, a good man, and a iust.

51 He did not consent to the counsell and deed of them, which was of Arimathea, a citee of the Iewes: who also himselfe waited for the kingdom of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath ^k drew on.

55 ¶ 18 And the women also that followed after which came with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and ointments, and rested the Sabbath day according to the commandment.

57 ¶ 19 And as now beginning, for the lights of the former day drew toward the going downe, and that was the first of preparation for the feast, which was to be kept the day following.

18 Christ being set vp by the denill and all his instruments, and being in death mouth, fettered with enemies in his forehead, minding straight wayes to triumph ouer those terrible enemies, without any great encounter.

CHAP. XXIII.

1. The women come to the sepulchre. 2. They report that which they heard of the Angels, who the Apostles. 3. Christ doeth accompany two going to Emmaus. 27 He expounds the Scriptures vnto them. 39 He offereth himselfe to be Apostles as he becometh. 49 He pronounceth the holy Ghost. 51 He is carried vp into heauen.

Now the ¹³ first day of the weeke ¹ early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, beholde two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seeke ye him that liueth among the dead?

6 He is not here, but is risen: remember ⁸ how he spake vnto you, when he was yet in Galile.

7 Saying, that the sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words, 9 ¶ 2 And returned from the sepulchre, and told all these things vnto the cleuen, and to all the remnant.

10 Now it was Mary Magdalene, & Ioanna, & Mary the mother of Iames, & other women with them which told these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleued they them.

12 ¶ 3 Then arose Peter, and ran vnto the sepulchre, and ⁴ looked in, & saw the linnen clothes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ 4 And beholde two of them went that same day to a towne which was from Hierusalem about thre score furlong, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And hee said vnto them, What manner of communications are these that yee haue one to another, as ye walke, and are said?

18 And ⁴ the one (named Cleopas) answered, and said vnto him, Art thou only a stranger in Hierusalem, and hast not kuowen the things which are come to passe therein in these dayes?

19 And hee said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and in word before God, and all the people.

20 ¶ And how the chief Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But wee trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs afflicted, which came early vnto the sepulchre

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was alieue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then hee said vnto them, O fooles and slow of heart to beleuee all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things and to enter into his glory?

27 And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures, the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though hee would haue gone further.

29 But they constrained him, saying, Abide with vs. for it is towards night, and the daye is farre spent. So he went in to tary with them.

30 And it came to passe as hee sate at table with them, he tooke the bread, and blessed, and brake

3 The cowardly and dulle beyond of the disciples is vpraised by the stout courage of women, lo wrought by Gods great mercies: thence that the kingdom of God consisteth in an extraordinary power.

3 Christ with the incredulities of his disciples, to the full: hee toucheth of his retraction, lest they should seeme to haue beleueed that too lightly, which they preached afterward to all the world.

3 As it were holding downe his breath, and showing himselfe, to bekeed dignify him.

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brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was ^c no more seene of them.

32 And they layd before themselves, Did not our hearts burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the cleu^r gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things were done in the way, & how he was known of them in breaking of bread.

36 ¶ ^c And as they spake these things Ie^sus himselfe stood in the midst of them, and sayd vnto them, Peace be vnto you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherefore do ye doubt arise in your hearts?

39 Behold mine hands, and my feet: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his hands and feet.

41 And while they yet beleued not for ioy, and wondered, hee said vnto them, Haue ye here any meate?

42 And they gaue him a peice of a broyled fish, and of a hony combe,

43 And he took it, and did eate before them.

44 7 And hee faide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that al must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance & remission of sinnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the promise of my Father vpon you: but tary yee in the cite of Ierusalem, vntill ye be endued with power from on high.

50 Afterward he led them out into Bethania, and lift vp his hands and blessed them.

51 And it came to passe, that as hee blessed them, he departed from them, and was carryed vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,

53 And were continually in the Temple praising and lauding God, Amen.

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is commended vnto the Apostles: the same whereof is repenance and remission of sin.

6 The Apostles who are the preachers of the Gospel beginning at Ierusalem.

John 15. 26.

16. 7.

7 Christ shall be holy Ghost from heauen downe from Ierusalem vpon you.

8 Christ ascended into heauen, and departing bodily, from his disciples I left their hearts with the holy Ghost.

Mark 16. 19.

Acts 1. 9.

Suddenly Iohn arose, and therefore we may not imagine that he was seene in such a body as could be seene, but Iohn was present that he was seene in spirit.

7 Where hee had heard, as he had seen people of the same age as he was at the beginning of their weal, and say a prayer.

¶ Mer. 16. 14.

16. 20. 19.

6 The Lord himselfe telleth the weathers by certaine and necessary signes, that he was sensible and therein the lame body which hee took vpon him.

8 Diuers and diuersly thought, who had full of his own head, when any strange thing seeth out, whereof there is no great likelihood.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 This I was before God before all wordes, and which was with the Father, 14 and made vs 6. 7 For what and how was sent from God: 16 he preaching of Christs office, 19. 20. These ord that hee gave vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.



In the beginning was ^c that Word, and that Word was ^c with God, and that ^c Word was God.

2 This same was in the beginning with God.

3 ^c All things were made by it, and ^c without it ^c was made nothing that was made.

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

5 ^c And that light which in the darkness, and the darknesse ^c comprehended it not.

6 ¶ ^c There was a man sent from God, whose name was Iohn.

7 This same came for a witness, to beare witness of that light, that all men ^c through him might beleue.

8 Hee was not ^c that light, but was sent to beare witness of that light.

9 This was that true light, which I ghteth every man that cometh into the world.

10 He was in the world, and the world was ^c made by him: and the world knew him not,

11 He came ^c vnto his owne, and his owne received him not.

12 ¶ But as many as received him, to them hee gaue ^c prerogative to be the sonnes of God, even to them that beleue in his Name.

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

The light of man is not the light of God, but yet so that there is cleannes enough to make them without exculm.

¶ They could not see the light, to receive any light of it, as they did not so much as acknowledge him.

John 1. 14.

14. 2.

4 There is another sense full manifestation of the Son of God, to the consideration whereof men are in good time stirred vp, even by Iohns voyce, who

1 This I was before God before all wordes, and which was with the Father, 14 and made vs 6. 7 For what and how was sent from God: 16 he preaching of Christs office, 19. 20. These ord that hee gave vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

¶ ^c The Sonne of God is our, and the selfe same eternitie or eternallnesse, and of one and the selfe same essence or nature with the Father.

¶ From the beginning was the light, as Iohn 1. 16, 1. 2. as though hee sayd that the world began not to haue his being, when God began to make all that was made: for the word was with the Father at things that were made before to be made, and therefore for the world before the beginning of all things. 6 Had his being ^c this word, that pointeth vnto vs, as a peculiar and choise thing among all others, and particularly a difference betweene this Word, which is the (only) of God, and the Lawe of God, which otherwise al are called the word of God. 4 This word (Word) cometh out the distinction of persons to vs. 2 This word (Word) was the first in order in this scripture, as it is that which the leaue lead (Substanti) and this word (God) is the latter in order, as the (which) the leaue lead (to) Application. ¶ Cal. 1. 16. 2 The Sonne of God declared that same his exalting himselfe, but by the creating of all things, and also by the preferring of them, and especially by the excellent gifts of creation and vnderstanding, wherewith hee had beautified man about all of his creatures. ¶ Paul expounded his word, Coloss. 1. 15. and 16. corinth. 2. 7. ¶ As the father did worke, so did the Sonne worke with him, for the father was first to worke with him. ¶ All those things which were made, nothing was made without him. 2 That is, by him, and it spoken after the manner of the Hieronymus, meaning thereby that by his force and working power, all things were made, life in him, and not life with him, when all things are made by him, for he would haue said, life in him, and not life with him. 1 That speech of the son and vnderstanding, which Iohn led in our vnderstanding of him, is the author of so great a benefit.

¶ As it was the herald of Christ. ¶ Through Iohn. ¶ The light which hee brought, to Iohn Christ, who only enlighten our awariness. ¶ As the Sonne of God, these men did not acknowledge him by his workes, although they were endued with vnderstanding (which) hee had given to them all: hee exhibited himselfe vnto his people to be seene of them with their corporal eyes: yet neither so did they acknowledge him nor receive him. ¶ Hee only and properly at death to be called the light, for he himselfe and for his light, and not. ¶ The person of the Word, was made manifest, even at that time when the world was made. ¶ Hee is that the Word of God, which is againe, when he came the flesh. 6 The Sonne being that out of the most of his people, and acknowledged that of a fewe, do regenerate them by his owne vertue and power, and receiue them into that honour which is common to all the children of God, that is, to be the Sonnes of God. ¶ Hee was by himselfe in our hearts, propitius to take them into his habitation. ¶ Of that grace and corrupt nature of men, which is brought into the Scripture, as it is enuincible to the Spirit.

14. 7 And

thereof, and his sonnes and his cattell?

13 Iesus answered, and said vnto her, Whosoer drinketh of this water, shall thirst againe.

14 But whosoer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing vp into euellasting life.

15 The woman said vnto him, Sir, giue mee of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus sayd vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue mee, the houre cometh when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which yee know not: we worship that which yee know: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the father requireth euen such to worship him.

24 God is a spirit, and they that worship him, must worship him in spirit and truth.

25 The woman said vnto him, I know well that messias shall come, which is called christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and manueiled that hee talked with a woman: yet no man sayd vnto him, Why askest thou? why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not hee that christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 ¶ But hee said vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples betwene themselves, Hath any man brought him meate?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 ¶ Say not ye, there are yet foure moneths, and then cometh harvest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 ¶ And hee that reapeth, receiuech reward, and gathereth fruit vnto life eternal, that both he that soweth and hee that reapeth might reioyce together.

37 For herein is the saying true, that one sower

eth and another reapeth.

38 I sent you to reape that, whereon yee beleeued no labour: other men laboured, and yee are entred into their labours.

39 ¶ Now many of the Samaritanes of that citie beleued in him, for the saying of the woman which testified, He hath tolde mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beleought him, that hee would tary with them: and he abode there two dayes.

41 And many more beleued because of his owne word.

42 And they sayd vnto the woman, Now we beleue, not because of thy saying: for wee haue heard him our selues, & know that this is indeede that christ the sauour of the world.

43 ¶ So two dayes after he departed thence, and went into galilee.

44 For Iesus himselfe had testified, that a prophet hath none honour in his owne country.

45 Then when hee was come into galilee, the galileans receiued him, which had seene all the things that hee did at hierusalem at the feast: for they went also to the feast.

46 ¶ And Iesus came againe into cana a towne of galilee, where hee had made of water wine. And there was a certaine ruler, whose sonne was sicke at capernaum.

47 When he heard that Iesus was come out of iudea into galilee, hee went vnto him, and beleought him that he would go downe, and heale his sonne: for he was euen ready to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, yee will not beleue.

49 The ruler said vnto him, Sir, Go downe before my sonne die.

50 Iesus sayd vnto him, Go thy way, thy sonne lieth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne lieth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seventh houre the fater left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne lieth. And he beleued, and all his household.

54 This second miracle did Iesus againe, after hee was come out of iudea into galilee.

CHAP. V.

A vncleing as the people, in beueld of christ on the sabbath. 10 The Iewes that sayd Iesus had made, 17 he cometh with the anobvius of his water. 19. 30 Hee prooueth his diuine power by many reasons, 45 and with Moyses simon.

AFTER that there was a feast of the Iewes, and Iesus went to Ierusalem.

2 And there is at Hierusalem by the place of the sheepe, a poole, called in Hebrew bethesda, hauing five porches.

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole: and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had beene

7 The Samaritanes doe most inuoluntarilye that which the Iewes most stubbly reieced.

8 The despisers of christ despise themselves of his benefits: yet christ prepareth a place for him selfe.

9 Into the towne and villages of Galilee for a woman as made aboue in his country of Nazareth, because shee despised him, and neuer as the other many things hee testified of his benefits: as was found out through their murmur, in his first coming.

10 Although christ be absent in body, yet hee worketh mightily in the beleeuers by his word.

11 Some of the disciples were not present for the healing: but as was a king: as a rebore: yet the first name onely except hee was asking or as least the people called him asking.

All the religion of superstitious people standeth for the most part vpon two pillars, but very weak, that is to say, vpon the examples of the teachers preteed and a foolish opinion of outward things against which errors we haue to feare the widd and nature of God, of the name of Iesus mounte in Canaan, where upon is built the temple by Alexander of Macedonia the victor of the world, and many other famous things in Iam, sic Præf. Ieremye looke in 2 Dou. ca. 6. 7 a King 17. v. 7 b vpon the Spiritus is to be taken here, as is set against the common opinion, which is called carnall, Heb. 7. 16. as the common opinion is considered in Ies. 4. and Iob. 32. ca. 19 of Tremble me as we see it against the, but as we see it in respect of the outward ceremony of the Law which doth ouer shadow that which Christ performed inward. 2. Cor. 3. 27. b By the word Spiritus hee meaneth the name of the Godhead, and not the third person in the Trinity. 4 We may haue care of our bodies, but yet so that we preferre willingly and freely the occasion which is offered vnto enlarge the kingdoms of God, before all necessities of this life whatsoever. 5 When the spiritual course is ripe, we must no longer be for the children of this world would condeemnes. 6 Mat. 9. 37. Mat. 10. 3 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betwene them both, and the ministers of them both, 1 Thoms. 2. 16.

beene diseased eight and thirty yerres.

6 When Iesus saw him lie, and knew that hee now long time had bene diseased, he sayd vnto him, wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayd to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole hee said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done the things on the Sabbath day.

17 ¶ But Iesus answered them, My Father worketh hitherto, and I worke:

18 * Therefore the Iewes sought the more to kill him: not only because hee had broken the Sabbath: but sayd also that God was his Father and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Verily, verily I say vnto you, The Sonne can do nothing of himselfe, save that hee seeth the Father doe: for whatsoever things he doeth, the same things doeth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whateoener he himselfe doeth, and hee will shew him greater workes then these that ye should marvell.

21 ¶ For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father giudgeth no man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: kee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 ¶ Verily, verily I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euertlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 ¶ Verily, verily I say vnto you, the houre

shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it shall liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe.

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 ¶ Marcell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 ¶ And they shall come forth * that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 ¶ I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father, who hath sent me.

31 If I should beare witness of myselfe, my witness were not true.

32 ¶ There is another that beareth witness of me, and I know that the witness, which hee beareth of me is true.

33 * ¶ Yee lent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the record of man: neither these things I say, that ye might be faued.

35 He was a burning and a shining candle: and yee would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish the same workes that I do, beare witness of me, that the Father sent me.

37 And the * Father himselfe, which hath sent me, beareth witness of me. Ye haue not heard his voyce at any time: neither haue yee seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But yewill not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue * honour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

* Chap. 12. 43. ¶ This diuall doeth not put away that which hee saith, but to reuellet it, as if Christ sayd, the Iewes shall haue no serer an accuser then Moses. * Gen. 3. 15, and 22. 18, and 49. 10, deu. 18. 15.

CHAP. VI.

5 ¶ That Iohn and I are sent with fire to set on fire, and two witness. 15 Christ giuech answers from the people. 17 ¶ The disciples were coming, 19 come vnto us in this walking on the water. 22 ¶ Hee reioyced of the true, 27 ¶ euertlasting life of life. 41. 51 ¶ The true substance, 60 and many of the disciples, 66 depart from Iohn, 69 ¶ The Apostles confesse him to be the Sonne of God.

i Thus it, bigg and soueraine power to rule and gouerne all things, insomuch that he hath power of life and death. *l* ¶ This is, he shall not onely iudge the world as he is God, but also as he is man: but becauise of his incarnation of the Father, to be iudge of the world. *7* All that appeared before the iudgement seat of Christ at length to be iudged. *8* Faith and infidelitie shall indiged by their fruits. *i* Of their grante. *¶* Math. 23. 41. *m* To that reformation which hath life euertlasting following it: againe which is the resurrection of condemnation: that is, which condemnation followeth. *9* The Father is the author and approper of all things which Christ doeth. *n* Lookes verse 33. *o* ¶ My Father directeth me, who doeth so in me. *¶* Chap. 8. 14. *p* Faithful, that is, worthy to be relied, 16. *¶* Chap. 8. 14. *¶* Math. 3. 17. *¶* Chap. 1. 7. *¶* Christ is declared to be the only Saviour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But ¶ yewill not beleeuing being added to false prophesie, and delect to seeme religious, sech ¶ none of all these things. *¶* A little while ¶ Math. 3. 17. and 17. 5. *¶* Deu. 4. 2. *¶* Act. 17. 22. *¶* Come to us, God.

1 True religion is not more cruelly assaulted by any means then by the presence of religion it selfe. *¶* Ioh. 17. 21. *2* The worke of God was once the beech of the Sabbath, but the workes of Christ are the workes of the Father, both because they are out of God, and also because the Father doeth all workes both in the Sonne. *¶* Chap. 7. 19. *3* This is his only and true nature etc, which they gather by that, that he sayd, (And I worke) (appoyning this word) worke to himselfe, which is proper to God, and therefore maketh himselfe equall to God. *4* Not onely without sin, but without sin, but also without his mighty working & power, a this must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead, as Iohn he saith that his Father moueth and quicketh him in all things, but yet not without standing, when he sayd he worke with his Father he toucheth his Godhead. *¶* In like sort, 10. 1. and together. *¶* ¶ For that the Father doeth some things, and then 16. ¶ Some worketh all the time and doeth like, but because the might and power of the Father and the Sonne do worke equally and ioyntly together. *¶* The Father maketh no man partaker of euertlasting life, but in Christ, in whom only also he is euertly worshipped. *¶* ¶ These words are not so to be taken, as though they simply denied: but God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne without mind, the Father doeth not gouerne the world, but only in the person of his Sonne, being made manifest in the Res. ¶ Iohn he saith hee is sent with fire to set on fire, and two witness: that is, his doctrine is not his owne. *¶* Chap. 7. 2. that the blind man and his parentes thanked vs. *¶* Chap. 9. 2. ¶ The Father is not worshipped: but by his Sonnes word apprehended by faith, which is the only way that leadeth to eternall life. *¶* ¶ Wee are all dead in sinne and cannot be quickened by any other meane, then by the word of Christ apprehended by faith.

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, draw him, and I will raise him vp at the last day.

45 It is written in the ^om Prophets, And they shall be all ^o taught of God. Euery man therefore that hath heard, & hath learned of the Father, cometh vnto me:

46 * Not that any man hath seene the Father, ^o saue he which is of God, he hath seene ^o Father.

47 Verely, verely I say vnto you, Hee that beleeueth in me, hath euerlasting life.

48 ^o I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 ^o This is that bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 ^o I am that ^o living bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 ^o Then the Iewes stroue among themselves, saying, How can this man giue vs ^o flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Son of man, and drinke his blood, yee haue ^o no life in you.

54 Who ^o euer * eatech my flesh, and drinkech my blood, hath eternal life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, & my blood is drinke indeede.

56 Hee that eatech my flesh, & drinkech my blood, dwelleth in me, and I in him.

57 As ^o that liuing Father hath sent me, so liue I by the ^o Father, and he that eatech me, euen hee shall liue by me.

58 This is that bread which came down from heauen, not as your fathers haue eaten Manna, and are dead. Hee that eatech of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Cappernaum.

60 ^o Many therefore of his Disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doech this offend you?

62 ^o What then if yee should see that Sonne of man ascend vp * where he was before?

63 ^o It is the ^o spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knew from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 ^o From that time, many of his disciples went backe and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, of whom shall we goe? thou hast the wordes of eternal life:

69 And wee beleen: and know that thou art that Christ that Sonne of the liuing God.

70 ^o Iesus answered them, Haue not I * chosen you twelue, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

15 Such is the malice of men, that they take occasion for the same destruction, out of the very doctine of Gloriation, w^hch is to be a few, which beleeue through the singular gift of God. 16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse than all other.

CHAP .VII.

^a Christ, after his coming was gone vnto the feast of Tabernacles, so goeth thither priuily. 22 The peoples iudiciall opinions of him. 24 He teacheth in the Temple. 32 The Priests come and take him. 40 Strife among the multitude about him. 47 and betweene the Pharisees and the officers: that were sent to take him, 50 and Nicodemus.

After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou doest these things, then thy selfe to ^o world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I tellise of it, that the workes thereof are euill.

8 Go ye vp vnto this feast. I will not goe vp yet vnto this feast: * for my time is not yet fulfilled.

9 ¶ These things hee said vnto them, and abode still in Galilee.

10 ¶ But as soone as his brethren were gone vp, then went hee also vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceueth the people.

13 Howbeit no man spake ^o openly of him for feare of the Iewes.

14 ¶ Now when d halfe the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned!

they negle^d him. Some also that know him, condemned him because hee knew this, and said in secret. ^o Or, boldly and freely for the chief of the Iewes taught him so much, as to say his name and name. Christ I knoweth with the good conscience against the wickedness of the world: in the meane season the most part of men take occasion of offence even by that name, whereby they ought to haue bene stirred vp to embrace Christ. d About the fourth d. of the feast.

* 76. 54. 13. 103. 33. 33. m In the booke of the Prophet for the old Testament was made by them mo the three last parts of the Law, the Prophet, and the 107 writ. To wit, they shall be children of the Church, for the Prophet Ely is expounded thus, chap. 54. 13. that is, 107, and meditate. After 13. 45 and therefore the knowledge of the gift and work of God, and faith is not a part of man. * Math. 11. 17. o If some oney hee seeth the Father then is he only that can teach and instruct us truly. To the vse of Sacraments, it is to ascend from them to the thing it selfe, that is, to Christ: by partaking of whom only we get euerlasting life. * Exod. 16. 15. p Hee paine out himselfe when hee spake these wordes. 11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread & flesh, yea meate and drinke are to the vse of this transitory life. q Which giueth life to the world. r That is, say, whoeuer is partaker of Christ indeed, whoeuer feede. 12 He cannot vnto difference betweene fleshly eating, which is done by the helpe of the teethe, and spiritual eating which consisteth in faith and therefore it commendeth that which it vnderstandeth not: yet notwithstanding thereof must be preached and taught. s If I christ be present, life is present, but when christ is absent, then is death present. * 1. Cor. 11. 27. t In that the Christ is meate, he receiveth that power which quickeneth and giueth life to those that are dead in sinne: and hee addeth this word (Trine) to make a difference betweene him and other fathers. u Christ is man, yet that though hee be man, yet his flesh can giue life out of his owne nature, but because that flesh of his which by the Father is made to stay, doth not stand out of the Father, that power which he hath to giue life. 13 The reason of man cannot comprehend the vnting of Christ and his members: therefore let us worship and reuerence that which is better then it selfe. * Chap. 3. 13. 14 The flesh of Christ doth therefore quicken, because that it is, that is man, I God which my selfe is onely comprehended by faith, which is the gift of God, properly onely to the elect. x Spirit, that is, that power which cometh from the Godhead, which the flesh of Christ, which other wife were nothing but flesh, but is now life in it selfe, and so giue life to vs.

16 Let us, 13. 34. a The feast was called, because of the bootes and tents which they pitched of diverse kinds of bunches, and late vnder them (seuen dayes together, as which is on the feast lasted. 17 The grace of God cometh not by inheritance, but it is gift that cometh otherwise, whereby it cometh to passe, that sometimes the children of God suffer more affliction by their owne kindefolkes, then by strangers b His kindefolkes: for I saw the Hebrewes to speake. c We must not follow the foolish desires of our friends. * Chap. 8. 20. d An example of horrible confusion in the very bosome of the Church. The Passours oppress the people with terror and feare: the people see Christ, when hee appeareth not: when hee offeth himselfe, they are very lewde thinke well of him, and said in secret. ^o Or, boldly and freely for the chief of the Iewes taught him so much, as to say his name and name. Christ I knoweth with the good conscience against the wickedness of the world: in the meane season the most part of men take occasion of offence even by that name, whereby they ought to haue bene stirred vp to embrace Christ. d About the fourth d. of the feast. 15 s Iesus

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to J left: so Iesus was left alone, and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, and saw no man, but the woman, he said vnto her, Woman where are those thine accusers? hath no man condemned thee?

11 She said, No man Lord, And Iesus said, Neither do I condemne thee: goe and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, * I am that light of the world: hee that followeth me, shall not walke in darknes, but shall haue that light of life.

13 5 The Pharisees therefore said vnto him, thou bearest record of thy selfe: thy record is not true.

14 * Iesus answered, & said vnto the, b Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 d I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 6 Then said they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowne me, ye should haue knowne that Father of mine also.

20 The words spake Iesus in the e temple, as he taught in the Temple, & no man laid hands on him: 7 for his hour was not yet come.

21 8 Then said Iesus againe vnto them: I go my way, and ye shall seeke me, and shall die in your finnes, Whither I go, can ye not come.

22 Then said the Iewes, will he kill himselfe, because he saith, Whither I go, can ye not come?

23 And he said vnto them, Yee are not from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your finnes: for except ye beleue that I am he, ye shall die in your finnes.

25 9 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen I the same thing that I said vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 11 They vnderstood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe,

3 Christ would not take vpon him the title Magistrate: offi- cially hee con- sidered him- selfe to bring sin- ners to faith and repentance.

4 The world which is blinde in it selfe cannot come to haue any light out in Christ onely.

5 Chap. 5. 8. & 9. 5. Christ is with out all exception the best witness of the truth, or he was: by his fa- ther for that purpose, and was by him approved to the world by in- finite miracles.

6 Those were the witnesses of his life, not by his owne opinion, or might; and for a man to commend himselfe a very discommendable.

7 Chap. 5. 31. b That which he denied afore, Chap. 5. 31. must be taken by a manner of gram- mar, for in that place hee promised himselfe to come out to the honour of his hearers, which acknowledgede no- thing in Christ but his humilitie, and therefore he was content they should seeke light by his owne witness, vntill it were otherwise con- firmed: But this place hee stands be- fore the maintenance of his Godhead, and praisheth his Father who is his witness, and agrees with bin.

8 I do now only teach you, I con- demne no man: but what I said to you, I might law- fully doeth, for I was not here but my Father is with me.

9 Sent 17. 6. and 29. 14. mat. 18. 16 1. Cor. 13. 4. bebr. 10. 28. d The Godhead is plainly distinguish- ed from the man- bod, etc. there were not two witnesses: for the party are said to be appointed for the gathering of the offering.

6 No man can know God but in Christ onely, e This was some place appointed for the gathering of the offering. 7 Wee live and dye at the pleasure of God, and not of men: therefore this one thing remaineth, that we goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heavenly things, no man can be a discipule of Christ, vntill hee the spirit of God frame him: in this meane (eaten and with standing, the world full of necessity perish, because it refresheth the life that is offered vnto vs. 9 Hee shall at length know who Christ is, which will diligently heere what hee saith. f That is, I am Christ, and the Sonne, for so I told you: and hee beginning that I was. 10 God is the reuenger of Christs doctine despised. 11 Euen the contempt of Christs meeknes for his glory: which thing his enemies shall feel at length to their great shame.

but as the Father hath taught mee, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I do alwaies those things that please him.

30 ¶ As he spake these things, many beleened in him.

31 12 Then said Iesus to the Iewes which beleued in him, If ye continue in my word, ye are verily my discipules,

32 And shall know the truth, and the truth shall make you free.

33 13 They answered him, We be Abrahams seed, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 13 I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, Wee are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talk? because ye cannot heare my word.

44 * Ye are of your father the deuil, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, ye beleue me not.

46 14 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 * He that is of God heareth Gods words: ye therefore heare them not, because ye are not of God.

48 15 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me. So And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

50 16 Verily, verily I say vnto you, If a man keep my word, he shall neuer see death.

throughly execute the office that his Father enioyned him. * The enemies of Christ make their brancie for a while, but the Father will appear at his tyme to reuenge the reproch that is done vnto him in the person of his Sonne. ¶ That is, thou wilt reuenge both your despising of me, and of him. 16 The onely doctrine of the Gospel apprehended by faith, is a free remedie against death. ¶ That is, he that will seeke it: for euen in the midst of death, the faithfull see life.

12 The true disci- ples of Christ con- sistent in his do- ctine, that profi- ting more & more in the knowledge of the truth, they may be deliueed from the most grieuous burden of sinne, into the true libertie of rightconscience and life.

f From the slavery of sinne.

g Some of the multi- tude, not they that beleeued: for this is meant that cometh vnto him, but of such that are a- gentes in him.

h Some and begot- ten of Abraham, * Rom. 6. 20.

i per. 2. 19.

13 Our wicked manners declare, that we are plainly borne of a deuilish nature: but we are changed, and made of the birth- hold of God, ac- cording to the com- mand which hee made with Abra- ham by Christ on- ly apprehended and laid hold on by faith: which faith is known by a godly and borne life.

14 Or, I haue me, as though hee said, you doe not more vnder- stand what I say, then if I speake in a strange and vn- known language to you.

15 Iohn. 3. 8.

16 From the begin- ning of the world for as in some man- ner made the deuil- is his nature.

17 This is contem- ded not, but that, or remeind not.

18 This is, in faith- fulnes, & worship- pfulness, that is, hee kept his creation.

19 Euen of his owne braue or disposi- tion.

p The author sheweth.

14 Christ did

15 Iohn. 6. 15 The

1 *Voide and of none of it.*

word of God was giuen, and the Scripture cannot be broken,

36 Saye ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleue me not.

38 But if I doe, then though yee beleue not me, yet beleuee the workes, that ye may knowe and beleuee that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place where Iohn in fl baptizd, and there abode,

41 and many resorted vnto him and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleueed in him there.

CHAP. XI.

A Christ, to shew that he is 25 the life and the resurrection, 14 cometh to Lazarus be he dead, 17, 34. and curnd. 43 and raiseth him vp. 47 As the Priests were consulting to gether, 49. Caiaphas prophesies that one must die for the people. 56 57. They came out to see his birth out, and to take him.

And ¹ a certaine man was sicke named Lazarus of Bethania, the ² towne of Marie, and her sister Martha.

2 (And it was that ³ Marie which annointed the Lord with ointment, and wiped his feet with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest is sicke.

4 When Iesus heard it, he said, This sicknesse is not vnto death, but for the glory of God that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 2 And after he had heard that he was sicke yet abode hee two daies still in the same place where he was,

7 Then after that, said he to his Disciples, Let vs goe into Iudea againe.

8 ¶ The disciples said vnto him, Master, the Iewes lately fought to ⁹ slone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not ¹⁰ twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee said, vnto them, Our friend Lazarus ¹² slepeeth: but I goe to wake him vp.

12 Then said the Disciples, Lord, if hee sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleuee: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow Disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure daies already.

18 (Now Bethania was neere vnto Hierusalem, about fiftene furlongs off.)

19 ¶ And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother. 20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Mary fate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead. 22 But now I know also, that whatsoever thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that hee shall rise againe * in the resurrection at the Last day.

25 Iesus said vnto her, I am the resurrection and the life: * he that beleueth in mee, though he were dead yet shall hee liue.

26 And whosoever liueth, and beleueth in me shall neuer die: beleueth thou this?

27 Shee said vnto him, yea, Lord, I beleuee that thou art that Christ that sonne of God, which should come into the world.

28 ¶ And when she had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the town, but was in the place where Martha met him.

31 The Iewes then which were with her in the house and comforted her, when they saw Marie, that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weep there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee groned in the spirit, & was troubled in himselfe.

34 And said, Where haue ye laid him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them said, * Could not hee which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord hee stinketh already: for he hath bene dead foure daies.

40 Iesus said vnto her, said I not vnto thee, that if thou diddest beleuee, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwaies, but because of the people that stand by, I said it, that they may beleuee, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loud voice, Lazarus, come forth.

44 Then hee that was dead came forth bound hand and foot with bands, & his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to

1 *Christ seek danger not of mistrust, nor for feare of death, nor that he would bee idle, but to gather a Church in another place.*

2 *Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men, which is also an image of the resurrection to come.*

3 *Where his sisters dwelt.*

4 *Chap. 23. 30.*

5 *Math. 6. 7.*

6 *That is to say, seest for the purpose to kill him.*

7 *In that, that God getteth sometimes longer in helping of vs, hee doth it both for his glory, and for our salvation, as hee fallng out of the matter in the end, plainely prooueth.*

8 *This onely is the sure and right way to life, to follow God boldly without feare, who calleth vs and shineth before vs in the darknesse of this world.*

9 *Chap. 7. 30 and 8. 59. and 10. 33.*

10 *All things are stily wrought and brought to passe in their case. 11 The Iewes used a milder kind of speech and called death a sleepe, wherupon another law useth the place of buriall where the dead are laid, weening for the resurrection, in a dead sleeping place.*

11 *God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.*

12 *Thou shalt recover life againe.*

13 *Chap. 5. 29. Luke 14. 14.*

14 *Chap. 6. 36.*

15 *Christ took vp do him together with our flesh: all afflictions of man (since onely excepted) & among them especially mercy and compassion.*

16 *These are tokens that he was greatly wounded, his eyes beinge were without sinne: and these afflictions are proper to mans nature.*

17 *Chap. 9. 6.*

Mary, and had seene the things, which Iesus did, beleeued in him.

46 ¶ But some of them went their way to the Pharisees, and told them what things, Iesus had done.

47 Then gathered the hie Priests and the Pharisees a council, and said, What shall wee doe? For this man doth many miracles.

48 I fwe let him thus alone, all men will beleeue in him, and the Romans will come and take away both our place and the nation.

49 ¶ Then one of them named Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye percio: nothing at all,

50 ¶ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe: but being hie Priest that same yeere, he prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Pasfouer was at hand, and many went out of the countrey vp to Hierusalem before the Pasfouer, to purifie themselves.

56 Then fought they for Iesus, & spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had giuen a commandemēt, that if any man knew where he were, he should shew it, that they might take him.

¶ Sometimes to taroeth the tongue, euen of the wicked, that euen in cursing, they blesse. ¶ For they were not gathered together in one countrey, as the Iewes were, but so be gathered from all quarters, from Ioh. 8. 12. ¶ Iesus was his true place to the rage of the wicked, waeo it is expedient to doe, but yet in iustice, that wee warne not from Gods vocation.

CHAP. XII.

1 As Christ sat supper with Lazarus, 3 Mary anointed his feet, 5 Iudas Iscariot saileth with her, 7 Christ becometh her, to the Priest he would put Lazarus to death, 11 As Christ cometh to Hierusalem, 13 The people meet him, 20 The Greekes desire to see him, 41 The chief priests that beleeue in him, but for feare doe not confesse him, 43 hee exhorteth to faith.

Then ¶ Iesus, sixe daies before the Pasfouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marica pound of ointment of Spikenard very costly, and annointed Iesus feet, and wiped his feet with her haire, and the house was filled with the fauour of the ointment.

4 Then said one of his Disciples, euen Iudas Iscariot Simons borne, who should betray him:

5 ¶ Why was not this ointment sold for three hundred pence, and giuen to the poore?

6 Now hee said this, not that hee cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 ¶ Then said Iesus, Let her alone: against the day of my burning shee keper it.

8 For the poore ye haue alwaies with you,

but me ye shall not haue alwaies.

9 ¶ Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem.

13 Tooke branches of palme trees, and went forth to meet him, and cryed, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and fate thereon, as it is written,

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, they remembered they that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also because they heard that hee had done this miracle.

19 ¶ And the Pharisees said among themselves, Perceiue ye how ye praeuale nothing? Behold the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, wee would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ¶ Verily, verily I say vnto you, Except the wheat come fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ¶ Hee that loseh his life shall lose it, and he that hateth his life in this world shall keepe it vnto life eternall.

26 ¶ If any man serue mee, let him follow me: for where I am, there shall also my seruant be: and if any man serue mee, him will my Father honour.

27 ¶ Now is my soule troubled: and what shall I say? Father, fave mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ¶ Iesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

releas'd: yet notwithstanding hee preferreth the will and glory of his Father before all things, whom hee obeyed the Father alwaies euen from heauen. c. 70. wit. of death, that is now at hand. d. So then the Father glorifyeth Christ his glory. 7. Christ releaseth to the deafe, the manner of his death, the overcoming of the diuell and the world, and in conclusion his triumph.

3 When the light of the Gospell sheweth itselfe, some are found to be cautious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from and very few doe so readily receive him as they ought: Notwithstanding, Christ by conquest his pirittall kingdome in the midst of his enemies. ¶ Mat. 11. 8. Marke 11. 3. Luke 19. 35. ¶ Zach. 9. 9. ¶ Euen they which goe about to oppress Christ, are made instruments of his glory. ¶ After the same manner the Greekes were first called by the name of the countrey of Greece, where they dwelt: but afterwards all that were not of the Iewes religion, but worshipped false gods, and were also called Heathen, were called by this name.

¶ The death of Christ is as lowe a sowing, which seemeth to be dying to the world, but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members.

¶ A wheat come which when it is changed by vertue of the ground, and becometh a great of fruitfull blade.

¶ Mat. 10. 39. and 16. 25. Marke 8. 35. Luke 9. 24. and 17. 33.

¶ Chap. 17. 34. ¶ Whiles Christ went about to suffer all the punishment which is due to our finnes, and whilest hee disparted not yett these things, and power to faue as this satisfaction might be thoroughly wrought, now when hee is driken with the great feate of the crosse of God, he crieth out and praileth, and desireth to be

6 The last point of hard and yea like Sabbaronnesie icisms, to procure against God, and yett casteth not to make a pretence both of godliness and of the profit of the common wealth.

¶ That Iesus called this countrey Sardinia, and the word that Iohn vseth in Synedrion: That is, Iate a way from vs by Iure: for as that is, though the hie Priests auctoritie was greater by Iure, yett and deat. ¶ yett here was some kind of government, not being among the Iewes.

¶ The tagging and mad company of the flalic Church, perswade themselves that they cannot be in safety unless hee be taken away, who onely vp holdeth the Church: And folke will iudge the wisdom of the Iewes in their iudicatures, which is gouerned by the spirit of giuinness or madnesse.

¶ Chap. 11. 14. ¶ Christ doth sometime to taroeth the tongue, euen of the wicked, that euen in cursing, they blesse.

¶ For they were not gathered together in one countrey, as the Iewes were, but so be gathered from all quarters, from Ioh. 8. 12. ¶ Iesus was his true place to the rage of the wicked, waeo it is expedient to doe, but yet in iustice, that wee warne not from Gods vocation.

¶ Chap. 12. 7. ¶ Mat. 14. 3.

¶ An horrible example in Iudas of a misdeblinded with consofancy, & yett pretending godliness.

¶ Chap. 13. 79. ¶ In this exordinate anointing which was for a signe, it so allowed of God that hee witedeth how hee will not be worshipped with outward pompe, or costly seruice, but with almes.

24 To him beckend therefore Simon Peter, that he should aske who it was of whom he spake.

25 Hee then as he leaned on Iesus breast, sayd vnto him, Lord who is it?

26 Iesus answered, He is it, to whom I shall giue a fop, when I haue dight it: and he wet a fop, and gaue it to Iudas Iscariot, Simons Sonne.

27 And after the fop, Satan entred into him, Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he pake it vnto him.

29 For some of them thought becaule Iudas had the bagge, that Iesus had layd vnto him, Buy those things that wee haue neede of against the feate, or that hee should giue some thing to the poore.

30 As soone then as hee had receiued the fop, he went immediately out, and it was night.

31 ¶ When hee was gone out, Iesus sayde, Now is the Sonne of man glorified, and Gods glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 Little children, yet a little while am I with you: yee shall seeke mee, but as I said vnto the: Iewes, Whither I goe, can yee not come: also to you I say I now,

34 A new commandment giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know, that ye are my disciples, if ye haue loue one to another.

26 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said vnto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denied me thrife.

CHAP. X IIII.

1 Hee comforteth his disciples, 2 ¶ declaring his diuinitie and the fruits of his deete. 16 promising the comforter, 17 from the holy Spirit. 26 howe office bee preachers. 27 Hee promiseth his peace.

LET not your heart be troubled: ye beleeeue in God, beleeeue also in me.

2 In my fathers house are many dwelling places: if it were not so, I would haue told you: I goe to be prepare a place for you.

3 And if I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, yee know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can wee then know the way?

6 Iesus said vnto him, I am the Way, and that Truth, and that life. No man commeth vnto the Father, but by me.

7 ¶ If yee had knownen me, yee should haue knownen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip sayd vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus sayd vnto him, I haue bene so long time with you, and hast thou not knownen mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeeue mee, that I am in the Father, and the Father is in me: at the least, beleeeue mee for the very workes sake.

12 Verely, verely, I say vnto you, he that beleeueth in me, the workes that I doe, he shall do also, and greater then these shall hee doe: for I goe vnto my Father.

13 ¶ And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I will do it.

15 ¶ If ye loue me, keepe my commandements.

16 And I will pray the Father, and hee shall giue you another Comforter, that hee may abide with you for euer.

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for hee dwelleth in you, and shall be in you.

18 I will not leaue you fatherlesse, but I will come to you.

19 Yet a little while, and the world shall see mee no more, but yee shall see me, because I liue, ye shall liue also.

20 At that day shall yee know that I am in my Father, and you in me, and I in you.

21 Hee that hath my commandements, & keepeth them, is he that loueth me: and hee that loueth me, shall be loued of my Father: and I will loue him, and will shew mine owne selfe to him.

22 ¶ Iudas sayd vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue mee, hee will keep my word, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 ¶ These things haue I spoken vnto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

This saying sheweth vnto vs both the nature, the will and office of Christ. It is plain by this place, that he knoweth God, & so sae God, is all one: Nam ubi veritas beuicid ius, & no man lawe God as any thing, that is to see vnderstanding without Christ: or were it not through Christ, no man could euer see, nor lawe God as any thing: for as Chrysostome saith, the Sonne is a very floure and a little setting forth of the Fathers nature vnto vs.

The maiestie of God sheweth it selfe most evidently, both in Christs doctrine and deede. The approuing of Christ is not included within his owne person, but it is spread through the body of his whole Church.

This is not only done through him, but I can also giue other men power to doe greater.

Chap. 16. 23. mat. 7. mar. 11. 24. Iames 1. 5. He loueth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of mercies, although he be absent in body, yet doth he comfort vs with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

The holy Ghost is called the spirit of truth, of the effluuie which be mercies because he imprinteth the truth into vs, wherein our hearts haue both truth in himselfe, & worldly men.

The Sonne is in the Father after such sort, that he is of one substance with the Father, but he is in his disciples

3 Wee haue to consider the glorifying of Christ in his ignomy. 4 This verse and the next following are a most paine and an vnusurpation of the diuinity of Christ. 5 The eternall glory shall flow by little and little from the head into the members. But in the meantime, we must take good heed that we passe ouer the race of this life in brotherly loue. 6 Chap. 7. 31. 7 Luce. 19. 18. mat. 23. 29. chry. 1. 15. 12. 8 An heauy example of rash iudicium and confidence. 9 Mat. 16. 33. mat. 14. 29. luke 22. 33.

1 Hee beleueth in God that beleueth in Christ and there is no other way to continue our mindes in great diffidence. 2 That is, if it were not as I tell you, so we, without there were place enough rest only for mee, but for you also in my Fathers house, I would not thus deceiue you with a vaine hope: thus I would haue told you so plainly.

3 The words are to be referred to the whole Church, and therefore the Angell said to the Disciples when they were at Ierusalem, I will send you going up into heauen: This Iesus shall come as you were at Ierusalem, & in a Chapter of the Scripture, the full comforter a little before hee goeth to the day of redemption, 3 Christ only is the way to true and everlasting life, for he it is in whom the Father hath revealed himselfe.

in a certaine respect as an ailder and helper of them. 4 I will shew my selfe to you and I knowe you, as if hee see me with his eyes: Luce. 24. 48. I will be with you in our bodily, but spirituall, yet so plain, as none can be more. 7 Wee must not aske why the Gospell is recited to some rather then to other, but we must rather take heed, that we embrace Christ who is offered vnto vs, and haue truly loued him, that is to say, that we give our selfes wholly to his obedience. 8 It is the office of the holy Ghost to imprint in the mindes of the elect in their times and seasons, that which Christ owne spake. 9 Chap. 15. 26.

9 Allruefullity cometh to vs by Christ alone.

10 So farre is it, that we should be fuyler for the deprecating of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the head. (This is spoken in that, that is a Meditation for the Father is greater then he in as much as he prayeth to whom request is made, is greater then he that maketh the request.)

27 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you, Let not your heart be troubled, nor feare.

28 Yee haue heard how I sayd vnto you, I goe away, and will come vnto you. If yee loued me, ye would verely reioyce, because I said, I goe vnto the Father: for the Father is I greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleue.

30 Hereafter will I not speake many things vnto you: for the Prince of this world cometh, and hath no ought in me.

31 But as that the world may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs go hence.

CHAP. XV.

1 By theparable of the vine, 2 and the branches, 3 & 6 let de clareth how the disciples must beare fruit, 12, 19. The com mendeth himselfe. 18. Hee exhorteth them to beare afflictions patiently, 20 by his owne example.

1 Am that true vine, and my Father is that husbandman.

2 Every branch that beareth not fruite in mee, hee taketh away: and every one that beareth fruite, hee purgeth it, that it may bring forth more fruite.

3 Now yee are cleane through the worde which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruite of itselfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my words abide in you, aske what ye wil, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in that my loue.

10 If ye shall keepe my commandments, yee shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 The things which I haue spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 This is my commandment, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man begeth his life for his friends.

14 Yee are my friends, if yee doe what I command you.

15 Henceforth call I you not seruants: for

the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Yee haue not choſen me, but I haue choſen you, and ordained you, that yee goe and bring forth fruite, and that your fruite remaine, that whatsoever ye shall aske of the Father in my Name, he may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, yee know that it hated me before you.

19 If yee were of the world the world would loue his owne: because ye are not of the world, therefore the world hated you.

20 Remember the word that I sayd vnto you, the seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 But all these things will they doe vnto you by my Names sake, because they haue not known him, that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both scene, and haue hated both me, and my Father.

25 But it is that the world might be fulfilled, that is written in their Law, they haue hated mee without a cause.

26 But when that Comforter shall come, whom I will send vnto you from the Father, the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witness also, because ye haue bene with me from the beginning.

judgements: at all as there are religions, and voyd of sinne: but springe come to this, and they cleane reſt come, they can haue no cloke for their wickednesse. Some say they read the word, Law, are meate the first booke of Moſes, but in this Law, the whole Scripture: for the place alledged is in the Psalms. Psalm 139. 8 Against the rage of the wicked, wee shall stand fully by the inward testimonie of the holy Ghost: for the holy Ghost speaketh no other wise, then he speaketh by the mouth of the Apostles. Chap. 4. 26. Ioh. 14. 19.

CHAP. XVI.

1 He referreth his disciples of persecution, 7 Hee ironizeth the Comforter and declareth his office, 22 Hee compareth the afflictions of his sonne with the ironizeth with child.

1 These things haue I sayd vnto you, that ye should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoever killth you, will thinke that he doeth Gods seruice.

3 And these things will they do vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the hour shall come ye might remember, that I told you them. And these things said I not vnto you from the beginning because I was with you, and none of you asketh me, Whither goest thou?

6 But because I haue sayde these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you, that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

5 Christ is the sonne, theuor and prelerue of the ministrice of the Gospell, euen to the worlds end, but the ministers haue aboue all things recorde of prayer and brotherly loue. This is the first, that our almightie cometh, from his one: I know and gracious goodly of the carliffing. Gydward is the of nothing that was done or defend. Acts 2. 19. 6 It ought not only not to feare but rather to feare the faithfull ministers of Christ when they shall be hated of the world as the Master was. Chap. 13. 16. Matt. 10. 24. Acts 4. 29. 7 The hatred that the world beareth against Christ proceedeth of the brookeliness of the minde, which not withstanding is voluntary blind so that the world can perceiue no excuse to couer their fault. Chap. 16. 4. Acts 13. 45. 8 I had not seen the Father unless he had sent the Comforter to beare witness before Gods

1 We are of nature die and live for nothing but the fruite: Therefore that we may live and be fruitful, we must first be grafted into Christ as it were into a vine by the Fathers hand: and then be daily shred with continual meditation of the word and the crosse: otherwise it shall increase as a man at all to haue bene grafted, unless he cleaue himselfe vnto the vine, and draw iuice out of it.

2 He abideth in Christ, which doeth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny such an one nothing. As who would say, herein shall my Father be glorified: and herein shall I be glorified: I saye by me forth much fruite.

3 The loue of the Father towards the Sonne and of the Sonne towards vs, and ours towards God and our neighbour, are ioyned together with an vnseparable kinde: and there is nothing more sweet and pleasant then it. Now this loue the world is selfe by the effects: a most perfect example whereof, Christ himselfe exhibith vnto vs. Chap. 13. 34. Ioh. 3. 11. and 4. 21. The doctrine of the Gospell (as it is vnto by Christs owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our salvation and is committed vnto the Apostle.

2 The absence of Christ according to the flesh is profitable to the Church, that we may wholly depend vpon his spirituall power.

o Hebraeish that his people may preach & agree and be in a single ser in one, that as in the Church as in the Church may be of one mi. a and one consent to rise.

¶ That is, ma'e them holy: and that is sayd to be holy, which is dedicated and made proper to Godnes.

¶ Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselves wholly to God, whereby he being first, did consecrate himselfe to the Father.

¶ The true and substantiall inheritance of Christ, is set against the outward purifying.

¶ Secondly he offereth to God the Father all his, that is how manyfover shall be one in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiving from him all holinesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him may with him enjoy everlasting glory.

¶ Hee communitateth with his by little and little the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same loue wherewith he loueth the Sonne.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee, Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the child of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselves.

14 I haue giuen them my word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth, thy word is truth.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the * true word.

20 I pray not for these alone, but for the al'o which shall beleue in me, through thy word.

21 That they all may be one, as thou O Father, art in me, and I in thee: men that they may be also one in vs, that the world may beleuee that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I haue known thee, and these haue known thee, that thou hast sent me.

26 ¶ And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

C H A P. X V I I I.

1 By Christ's power, whom Iudas betrayed, 6 the soldiers are cast downe to the ground. 23 Christ's words: I am, and from him to Caiaphas. 23. 23 His answer: so he off' that I muste him with a rod. 28 Him delivered to Pilate, 36 see Iudas his Kingdom.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his Disciples. * Math. 26. 46. Mar. 14. 33. Luke 22. 39.

3 * Iudas then, after he had receiued a band of men and officers of the high Priests, and of the Phari'sees, came thither with lanterns & torches, and weapons.

4 ¶ Then Iesus, knowing al things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with him.

6 As soone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 ¶ Iesus answered, I said vnto you, that I am hee: therefore if yee seeke me, let these goe their way.

9 This was that the word might be fulfilled which hee spake, * O them which thou gauest me, haue I lost none.

10 ¶ Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right care. Now the seruants name was Malchus.

11 Then sayde Ie vs vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 ¶ And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ ¶ Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple, which was known vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard mee what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest? so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 ¶ ¶ And Simon Peter stood and warned himselfe, and they layd vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

¶ Mat. 26. 47. Marke 14. 43. Luke 22. 47. A Christ, who was innocēt, was taken as a wicked person, that wee which are wicked, might be let goe as innocēt. ¶ Christ's prayer for his brethren was not for the aduersaries, when and how he would.

¶ Christ doth not neglect the office of a good pallour, no not in his great tell danger. ¶ Chap. 17. 12.

¶ We ought to confine the zeale we beare to God, within the bounds of euocation.

¶ Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quieted in the exulting high Priest himselfe.

¶ Luke 22. 6. ¶ Chap. 11. 50. ¶ A truly example of the fragility of man euill in the best, when they themselves are left to themselves. ¶ Math. 26. 58. Marke 14. 54. Luke 22. 54.

¶ Christ defendeth his cause but slenderly, not that he would withdraw himselfe from death, but to show that he was innocēt.

¶ Math. 16. 57. Luke 22. 59. ¶ Math. 14. 59. Luke 22. 61.

¶ After that men haue once fallen, they cannot onely not lift vp themselves by their owne strength, but also they shall not be able more to iustifie, vntill they be raised vp againe by a new vertue of God.

¶ Christ goeth of his own accord into a garden, which his betraye knowe, to be take, that by his obedience hee might take away the sin that entred into the world by one mans rebellion, and that in a garden.

26 One of the seruants of the high Priest, his cousin whose name Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eate the Pascheouer.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes layd vnto him, It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus might be fulfilled which he spake, signifying, what death he should die.

33 So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, an the hie Priests haue deliuered thee vnto me, What hast thou done?

36 I Iesus answered, My kingdom is not of this world: if my kingdom were of this world, my seruants would fiercely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Thou art a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth, heareth my voyce.

38 Pilate said vnto him, What is truth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 But you haue a custome that I should deliuer you one loofe at the Pascheouer: will ye then that I loofe vnto you the King of the Iewes?

40 Then c cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murderer.

¶ Then c cryed they all againe, saying, Not him but Barabbas: now this Barabbas was a murderer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes, 3 and defroned to let him loofe 4 but being overcome with the courage of the Iewes, 5 he deliuereth him to be crucified 6 Iesus committeth his Mother to the Disciple, 7 Iesus tasted vineger, he dieth: 8 and being dead, his side was pierced with a spear. 9 He is buried.

Then Pilate tooke Iesus, and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Iewes. And they smote him with their rods.

4 Then Pilate went fourth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

5 Then came Iesus fourth wearing a crowne of thornes, and a purple garment. And Pilate sayd vnto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cried, saying, Crucifie, crucifie him. Pilate sayd vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a Law and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loofe thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loofe him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cefars friend: for whosoever maketh himselfe a King, speaketh against Cefar.

13 ¶ When Pilate heard this word, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pavement, and in Hebrew, Gabbatha.

14 And it was the Preparation of the Pascheouer, and about the sixth houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him, Pilate sayd vnto them, Shall I crucifie your King? The hie Priest answered, We haue no King but Cefar.

16 Then deliuered he him vnto them, to be crucified. And they tooke Iesus, and led him away.

17 And he bare his owne croffe, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the croffe, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the cite: and it was written in Hebrew, Greeke, and Latine.

21 Then said the hie Priests of the Iewes to Pilate, Write not the King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame wouen from the top thorowout.

24 ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, They parted my garments among them, and on my coat did cast lots. So the Souldiers did these things in deede.

25 ¶ Then stood by the croffe of Iesus, his mother,

a They will haue him crucified, because by old custome of theirs, they should haue sate on a hanged tree as a custome of blasphemie: but they desire to haue him crucified after the maner of the Romanes.

3 Pilates confidence fighteth for Christ, but straight way it yieldeth, because it is not upholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

6 Gabbatha signifies an high place, an iudgements seate are.

5 Christ tasteth Satan, sin & death to the croffe.

7 Christ sitting vpon the throne of the croffe, is openly written euertlasting King of all people, with his owne hand, whose mouth condemned him for vsurping a kingdom.

8 Christ signifieth by the diuision of his garments among the bloody butchers (his coat except that had no seame) that he shall come to passe, that he will shortly diuide his benefite, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of the Church shall remaine whole.

9 He is buried.

** Mat. 27. 2. mar. 15. 1. Luke 13. 1. 10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much sinne wickedness, then in the prince of the people of God: a liuely image of wrath of Gods against sinne, and therein all of his great mercie, and last of all, of his most secure iudgement against the floure of sinne, and the commens of this grace when it is offered vnto them.*

a From Caiaphas boule. b Acts 10. 28. and 11. 3. c For iudgements were taken from them fourte years before the destruction of the Temple. d Math. 20. 19. e For Christ had streit words, but he should be crucified.

** Mat. 27. 11. mar. 15. 2. Luke 23. 3. 11 Christ auoucheth his spirittual kingdom, but reiecteth a worldly. 12 It was requisite that Christ should be pronounced innocent, but notwithstanding in that that hee tooke vpon him our person, was to be condemned as a most wicked man. d He speaketh this diuinely fully and confidently, and not by way of asking a question. * Mat. 27. 15. mar. 15. 6. Luke 23. 17. e Word for word made a great and soule voyce.*

* Math. 28. 18.

21 * Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when hee had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 ¶ Who soeuer sinnes yee remit, they are remitted vnto them: And who soeuer sinnes yee retein, they are retained.

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After said hee to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and said vnto him, Thou art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest, blessed are they that haue not seene, and haue beleened.

30 ¶ 9 And many other signes also did, Iesus in the presence of his disciples, which Iare not written in this booke.

31 But the e things that Christ that yee might beleue, that Iesus is that written that Sonne of God, and that in beleueing yee might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, & 7. whom they knowe by a miracle wher he caught of fishes. 2 Hee commeth to the charge of the sheepe to Peter, 18 and foretelleth him of the manner of his death.

After these things, Iesus shewed him selfe againe to his Disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his Disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entred into a ship straightway, & that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall find so. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship, (for they were not farre from land, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fish layd thereon, and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped fourth and drewe the net to land, full of great fishes, an hundred, fifty and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that hee was the Lord.

13 Iesus then came and toke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ 3 So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, louest thou me more then these? Hee sayd vnto him, Yea, Lord thou knowest that I loue thee. Hee sayd vnto him Feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee. Hee sayd vnto him, Feede my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was forrie because he said to him the third time, Louest thou me? and he sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Verely, verely I saye vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee and leade thee whither thou wouldest &c.

18 3 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee and leade thee whither thou wouldest &c.

19 And this spake hee signifying by what f death he should glorifie God. And when he had sayd this, he said to him, Follow me.

20 4 Then Peter turned about, and saw the disciple whom Iesus loued, following, which had also leaned on his breast, at supper, and had sayd, Lord; which is hee that betrayeth thee?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that hee tarry till I come, what is it to thee? follow thou mee.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus sayd not to him, Hee shall not die: but If I will that hee tarry till I come, what is it to thee?

24 5 This is that disciple, which testified of these things, and wrote these things, and wee know that his testimony is true.

25 * Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written. Amen.

4 The publishing of the forgiveness of sinnes of faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the vnbeleueers, is the summe of the preaching of the Gospel. 7 Christ dweth out of the vnbeleefe of Thomas, a certaine and forte testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes. * Chap. 21. 25. 9 To beleue in Christ the Sonne of God, and our onely Saviour, is the end of the doctrine of the Gospel, and especially of the historie of the resurrection.

1 In this, that Christ here is not saied to see, but also to catch with his disciples, he giueth a moult full assurance of his resurrection.

11 It was thus that Iesus was taken vp into heauen, and sitteth on the right hand of his father.

2 Peter by his triple confession is exalted into his former degree from whence hee fell by his triple denall: and there-withall is aduertised, that he is indeed a Pastour which sheeweth his loue to Christ in feeding his sheepe. 3 It was meere that he that had denied him thise should confesse him thise: the Peter might master doubt of the forgiveness of sinnes. 4 The more of his referring to the office of the Apostle. 5 The violent death of Peter is foretold. 6 They that take care for soules, especially in the East comey, and in those places where the people are of the gentiles, and need to be exhorted and instructed. 7 It is meere that kind of garing which is seen toward captiues, when they are bound with cardes and chains, as who would say, Now thou girdest thy selfe as thou wouldest haue done when thou wast yong, but the stone will be when thou shalt be olde, but another shall lead thee with chains and carry thee whither thou wouldest not. 8 Not that I ever suffered ought for the sake of God, againe I will for we made thee hee came with joy and gladnesse, and returned from the Council where he was whipped, because hee will cometh not from the flesh, but from the gift of the Spirit which is giuen vs from above, therefore kee from it, there shall be a certaine flowing and conflict or repugnance which also is in vs, in all our sufferances, as touching the flesh. 9 Therin, that Peter should die by a violent death. 10 Wee must take heed, that whiles wee call our eyes vpon other wee neglect not that which is signified vs. * Chap. xvij. 5. The historie of Christ is true and warily written: not for the curiositie of men, but for the instruction of the godly. * Chap. xx. 30.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LYKKE THE EVANGELIST,

CHAP. I.

1 Lykke ſcribeth hiſtory to be Goſpel. 9 Chriſt being taken into heauen, 10 the Apoſtles, 11 being ſeated by the Angels, 12 returns, 14 and giveth ſentence to prayer, 15 By Pettes motion, 18 into Iudas the traitours part, 26 Matthias is choſen.

1 A paſing over from the hiſtory of the Goſpel, that is, from the hiſtory of the ſayings and doings of Chriſt unto the Actes of the Apoſtles.

a The Actes of Teſtus are the narratives and doings which ſeeweth his Godhead, and is muſt perfect beſides and examples of his diſtinction.

b Chriſt did not ſtraight waies aſcend unto heauen after his reſurrection; becauſe he would throughly proue his reſurrection, and with his preſence confirme his Apoſtles in the doctrine, which they had heard.

c He ſaitheth choſe infallible tokens, which no other wiſe man need neceſſary; ſome in 1048 ſaitheth, that he ſaitheth, and was ſit of man, theſe are true ſignes and tokens that he truly reſe aſcend.

d Luke 24. 49. e They were offered here man ſiſter, but he gathered them together, that they might altogether be witness of his reſurrection.

f John 14. 25. g Matth. 3. 11. make he 11. Luke 3. 16. chap. 2. 2. and 11. 16. and 19. 4. d. either of the Father, or of me; ſo that either the Father or Chriſt

12 ſe beere againſt Ioh. 14. 26. he ſaitheth Ghoſt in againſt the water, as things answered the one to the other. 13 We muſt fight before we triumph and we ought not careleſly to ſearch after thoſe things which God hath not revealed. e To the old and ancient ſtate. f That is, the ſit occaſion that ſerue to doing of matters which the Lord hath appointed to bring things to paſſe in. g Ch. p. 2. Luke 24. 51. 4 After that Chriſt had promiſed the full revealer of the holy Ghoſt, which he would governe his Church, although he ſhould be aſcend in body, he ſooke up his body from vs into the heavenly Tabernacles, thence to continue with the laſter day of iudgement, as the Angels wiſtore. h That is, our ſoules h About ſome miles. i Eccleſiaſtical aſſemblies to be held in order, and to make judgement pray, were he ſit iudicial and kept in prayer by the Apoſtles. j They mean into the ſoules, which the Church had choſen by that time to be receivd for the whole ſocietie.

Haued made the former treatiſe, O Theophilus, of all that Ieſus began to doe and teach,

2 Untill the day that he was taken vp, after that hee through the holy Ghoſt had given commaundments unto the Apoſtles, whom hee had choſen:

3 To whom alſo he preſented himſelfe alive after that he had ſuffered, by many infallible tokens, being ſene of them by the ſpace of foure dayes, and ſpeaking of thoſe things which appertaine to the Kingdome of God.

4 And when he had gathered them together, hee commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, which ſaid he, ye have heard of me.

5 For Iohn in deede baptized with water, but ye ſhall be baptized with the holy Ghoſt within theſe few dayes.

6 When they therfore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore the Kingdome to Iſrael?

7 And he ſaid vnto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his owne power.

8 But ye ſhall receive power of the holy Ghoſt, when hee ſhall come on you, and ye ſhall bee witnesses vnto me both in Hieruſalem and in all Iudea, and in Samaria, and vnto the vttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, hee was taken vp: ſo that a cloude tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as hee went, behold, two men ſtood by them in white apparell.

11 Which alſo ſayd, Ye men of Galile, why ſtand ye gazing into heauen? Theſe Ieſus which is taken vp from you ſhall come againe, ſhall ſo come, as ye have ſene him goe into heauen.

12 ¶ Then returned they vnto Hieruſalem, from the mount that is called the mount of Oliues, which is neere to Hieruſalem, being from it a Sabbath dayes iourney.

13 And when they were come in, they went

vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the ſonne of Alphaeus, and Simon Zelotes, and Iudas Iames brother.

14 Theſe all continued with one accord in prayer and application with the women, and Marie the mother of Ieſus, and with his brethren.

15 ¶ And in thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſaid (now the number of names that were in one place, were about an hundred and twentie)

16 Ye men and brethren, this Scripture muſt needs haue beene fulfilled, which the holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obtained fellowſhip in this miniſtration.

18 He therfore hath purchaſed a field with the reward of iniquity: and when he had thrown downe himſelfe headlong, hee braiſt abroad in the middes, and all his bowels guſhed out.

19 And it is knowne vnto all the inhabitants of Hieruſalem, in ſomuch that that field is called in their owne language, Accidama, that is, The field of blood.

20 For it is written in the booke of Pſalmes * Let his habitation be voyd & let no man dwell therein: * alſo, let another take his charge.

21 Wherefore, of theſe men which haue accompanied with vs, all the time that the Lord Ieſus was conuerſant among vs,

22 Begunning from the baptiſme of Iohn vnto the day that hee was taken vp, ſome of vs muſt one of hee be made a witneſſe with vs of his reſurrection.

23 And they presented two, Ioleph called Barlabas, whoſe ſurname was Iuſtus, & Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may be admitted into theſe miniſtration and Apoſtleſhip, from which Iudas hath gone aſtray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and hee was by a common conſent counted with the eleven Apoſtles.

* Pſalme 54. 9.

* Iohn 12. 7.

* Luke 12. 12.

* Ioh. 14. 26.

* Ch. p. 2.

* Luke 24. 51.

* Ch. p. 2.

* Ioh. 14. 26.

* Ioh. 14. 26.

* Ioh. 14. 26.

* Ioh. 14. 26.

4 The Greek word ſignifieth an unchangeable conſent and ſtaying in the.

5 It is to be ſuppoſed, that the conſent of the Apoſtles for ſuch a ſervice as is moſt acceptable to God, which are made with agreement and ſtaying.

6 The diſciples preſent for the ſervice of the holy Ghoſt, and alſo to be diſcerned from the Apoſtles.

7 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

8 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

9 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

10 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

11 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

12 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

13 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

14 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

15 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

16 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

17 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

18 For it is ſaitheth, that hee was ſeene of them by the ſpace of foure dayes.

CHAPTER III.

The Apostles: 4 stood with the holy Ghost, 8 spake with divers tongues: 13 They are thought to be divine, 15 but Peter is supposed that 24. He saith that Christ is the Spirit: 37 And among the hearers a tongues, 38 he exhorts them to repentance.

And when the day of Pentecost was come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they lay.

And there appeared unto them cloven tongues like fire, and it sat upon each of them,

And they were all filled with the holy Ghost, and began to speak with other tongues, as of the Spirit gave them utterance.

And there were dwelling at Hierusalem Jews, men that feared God, of every nation under heaven.

Now when this was noised, the multitude came together, and were astonished, because that every man heard them speak his owne language.

And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speak of Galilee?

How then heare we every man our owne language, wherein we were borne?

Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

and of Phrygia and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome, and Jewes, and Proleties,

Creetes, & Arabians: we heard them speake in our owne tongues the wonderful workes of God.

They were all then amazed, and doubted, saying one to another, What may this be?

And other mocked, and said, They are full of new wine.

But Peter standing with the eleven, he lift vp his voice, and said unto them, Ye men of Iudea, and ye all that inhahite Hierusalem, be this knowne unto you, and hearken unto my words.

For these are not drunken, as ye suppose, since it is but the third houre of the day:

But this is that, which was spoken by the Prophet Joel,

And it shall be in the last dayes, saith God, I will poure out of my Spirit upon all flesh, and your sonnes, and your daughters shall pro-

phesie, and your young men shall see visions, and your old men shall dreame dreames.

And on my seruants, and on mine handmaides I will poure out of my Spirit in those dayes, and they shall prophesie.

And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

The Sunne shall be turned into darknesse, and the moone into blood, before that great and notable day of the Lord come.

And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

Ye men of Israel, heare these wordes, Iesus of Nazareth, a man approved of God among you with great workes, & wonders, and signes, which God did by him in the mids of you, as ye your selues also know:

Him, I say, being deliuered by the determinate counsell and foreknowledge of God, after you had taken, with wicked hands, you haue crucified and slaine.

Whom God hath raised vp, and loosed the fetters of death, because it was impossible that he should be holden of it.

For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

Therefore did mine heart reioyce, and my tongue was glad, and moreouer all of my flesh shall rest in hope.

Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

Thou hast shewed mee the wayes of life, and shalt make mee full of ioy with thy countenance.

Men and brethren, I may boldly speake vnto you of the Patriarche Dauid, that he is both dead and buried, and his sepulchre remaineth vnto this day.

Therefore, seeing hee was a Prophet, and knew that God had sworn with an othe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

This Iesus hath God raised vp, whereof we all are witnesses.

Since then that hee by the right hand of God hath been exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

For Dauid is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand,

Until I make thine enemies thy foote-stool.

Therefore let all the house of Israel knowe for a surety, that God hath made him both Lord and Christ, I say, whom ye haue crucified.

The chiefest gift of all the gifts of the holy Ghost, is to bring men to saluation by faith.

This word call it wisdom in all scriptures, an earnest praying and craving for helpe at Gods hands.

Christ being innocent, was by Gods prouidence crucified of wicked men.

Who by thos workes which God wrought by him, manifestly approved that he was come in the name of the true God.

Gods curiously knowledge grow before, which can neither be separated from determinate account, as the Epicurians say, neither yet be the cause of fault for Gods his ordering & changing.

The wicked spirits of Iudaea in the excellent end: and Gods doeth that will which is in secret.

Gods counsell doeth not excuse the Jewes, whose hands were wicked.

The fall in and to be theirs, by whose counsell and going forward is issue.

Christ as Dauid foretold; did not only rise againe, but also was in the graue void of all corruption.

The deat of Iesus both of body and minde: therefore in death appeared.

Tongues or indruments, which Iohn says, Christ is purchit (said) to have purchased the forgiveness of death when he being dead, hee overcame death: so Ioue for ever with his Father.

Thou hast opened mee a way to the true life.

Thou hast not suffered me to remaine in sin.

Peter witnesseth that Iesus Christ is the appointed and everlasting God, and theetimonie of Dauid.

Might a power of Gods.

The Apostles being gathered together on a most solemne feast day in one place, that it might evidently appear to all the world, that they had all one spirit, one Faith, one Faith, are by a double figure from men admitted, & isolated with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necesseary gift of tongues.

A word for words, as fulfilled that he, as we see, Luke 2.21. For the tribune, he, as fulfilled that he, as we see, Luke 2.21. For the tribune, he, as fulfilled that he, as we see, Luke 2.21.

Thou hast opened mee a way to the true life.

Thou hast not suffered me to remaine in sin.

Peter witnesseth that Iesus Christ is the appointed and everlasting God, and theetimonie of Dauid.

Might a power of Gods.

8 Repentance and remission of sinnes in Christ, are two principles of the Gospel, and therefore our doctour saith they are obtained by the promises apprehended by faith, and are ratified in us by baptism, wherewith is joynd the vertue of the holy Ghost.

A The words that vsed here, touch vs to understand that it was a free gift.

9 Hee truly ioyced to the Church which separateth himselfe from the world, ad.

10 A notable example of the vertue of the holy Ghost: but such are of age, are not baptized before they make confession of their faith.

11 The marks of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true innocency of all the faithful.

B Communicating of goods, and all other duties of charitie, as is shewed above. c The true vnderstanding, and therefore they divide their goods among themselves. So by breaking of bread, they were thus living together and the banquet which they use to use. And when they kept their love feast, they used to celebrate the Lords Supper, which was in this age, began to be corrupted, for Paul saith 1 Cor. 11. 20 So that the Lord thinketh it expedient hee would let the rage of straggling that the Church may be planted, and have some reuelation.

12 Charitie maketh all things common concerning the life, according as necessity requireth.

13 The faithful came together at the beginning with great fruit, not only to the hearing of the word, but also to meat

37 Now when they heard it, they were prickd in their hearts and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter said vnto them, Amend your liues, and bee baptized every one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receive the gift of the holy Ghost.

39 For the promise made vnto you, and to your children, and to all that are farre off, such as many as the Lord our God shall call.

40 And with many other words he besought and exhorted them, saying, Sauer yourselves from this froward generation.

41 Then they that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came vpon every soule: and many wonders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as euery one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singleness of heart,

47 Praying God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple

3 To the people gathered in: enter to see the miracle 4 hee pouereth the mystrie of our Iohn in through Christ, 5 accusing their ingratitude, 6 and requiring their repentance.

Now Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they laid daily at the gate of the Temple called Beautiful, to aske almes of them that entered into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an alme.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he gaue heed vnto them, trilling to receiue something of them.

6 Then said Peter, silver & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift him vp, and immediately his feete and ankle bones received strength.

8 And he leaped vp, stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sat for the times at the Beautiful gate of the

Temple: and they were amazed, and forsooked at that, which was come vnto him.

11 And as the creeple which was heiled, held Peter and Iohn, all the people ran amazed vnto this in the porch, which is called Solomons.

12 So when Peter saw it, he answered to the people, Ye men of Israel, why marraile you at this? or why looke ye so steadfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, & denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But ye denied the Holy one, and the Iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raised liue to the dead, whereof we are witnesses.

16 And his Name hath made this man found, whom ye see and know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole bodie in the presence of you all.

17 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore and turne, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 Whom the heauen must containe vntill the time that all things bee restored, which God hath spoken by the mouth of his holy Prophets since the world began.

22 For Moyses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, vnto your brethren, like vnto me: ye shall heare him in all things whatsoever he shall say vnto you,

23 For it shall bee that euery Per son which shall not heare that Prophet, shall bee destroyed out of the people.

24 Also all the Prophets of Samuel, and therefore as many as haue spoken, haue I knowe foretold of these daies.

25 4 Ye are children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shall all the kinreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus and him hee hath sent to bless you, in turning euery one of you from your iniquities,

ly perish. e There is here one many Prophets, vnto Iesus Christ in one mouth. f he went vnto the chiefest and agreement of the People. g He is taken vp into heauen. h Dem. 1. 5 chap. 7. 2. The promise of our redemption and for our present. b At what time the kingdom of our fathers shall first. 3 The leuitical lawe were the first brought into the kingdom of God. 4 For when the Prophets were first appointed. 5 Gen. 12. 3. Gal. 3. 8. 6 Given to the world or raised from the dead, and shew vs to knowe.

CHAP. IIII.

1 Peter and Iohn, 2 are taken and sought before the counte, 3 they are released, 4 they praye for the people, 5 they shew the people their possession, 6 they shew the people their possession.

And as they spake vnto the people, the Priests and the Captaine of the Temple,

enemies of the Church, then such as professe themselves to be the true builders of the moethers rage, the more constantly the faithful seruice of God in continue.

A The words had certaine passion for Iesus and Iacob the Temple, and all things that they did. They performed a custome such as he receiued. Besides the hee did some more in the way of the world, being a very iudicial and good young man, Iosaph. lib. 2. the 24. chapter of Iuda.

b Eusebius saith he was taken from Iuda he had healed him, who because he learned that Iacobus it was taken out of his sight, he should be taken againe.

c Micael was appointed to continue in the vnder, and therefore hee doe wicely about them, who standing amazed either at the miracles themselves, or at the inlunacies and means which it pleased God to use, take an occasion to establish a superstitious and superstitious by the which God hath provided for the knowledge of his true worship, that is, Christianitie.

d Chap. 5. 20. c Who shall live in himselfe, & giues life to other. e A brauiser of lawe, as he is called, who is dead, who is dead, he fears of Iesus. f It is best of all to receive Christ's forgiveness: who is neglected: but such as haue neglected: it grieueth mans wrath: hee, haue yete repentance for a meane. g As for the opinion of the Priests, we haue to let a gain, that the deteere & purpose of God, is lord by the Prophets & Christ, who that fill or at himselfe be crucified: heere vpon earth & Iesus should appeere from heauen: the iudges and iudges of all things: that all be crucified: hee shall be saued, and all vnbelievers nere.

1 Christ healing a man that was borne lame, and well knowne to all men, both in place and time: very famous, by the hands of his Apostles, doth partly confirme them which beleued, and partly to call the doctour to beleue.

2 Both with heart and 794

and the Sadduces came vpon them,
 2 Taking it grievouſly that they taught the people and preached in Ieſus Name the reſurre-
 ction from the dead.
 3 And they laid hands on them, & put them in
 hold vntill the next day: for it was now euentide.
 4 Howbeit many of them which heard the
 word, beleued, and the number of the men was
 about ſixe thouſand.
 5 ¶ And it came to paſſe on the morrow, that
 their rulers, and Elders, and Scribes, were gathe-
 red together at Hieruſalem.
 6 And Annas the chiefe Prieſt, and Caiaphas,
 and Iohn and Alexander, and as many as were of
 the kindred of the hie Prieſt.
 7 ¶ And when they had ſet them before them,
 they aſked, By what power, or in what Name
 haue ye done this?
 8 Then Peter full of the holy Ghoſt, ſaid vnto
 them, Ye rulers of the people, & Elders of Iſrael,
 9 ¶ For as much as we this day are examined
 of the good dede done to the impotent man, ſo
 wit, by what meanes he is made whole,
 10 ¶ Be it knowne vnto you all, and to all the
 people of Iſrael, that by the Name of Ieſus Chriſt
 of Nazareth, whom ye haue crucified, whom God
 raiſed againe from the dead, enen by him doth
 this man ſtand here before you, whole,
 11 * This is the ſtone cut aſide of you builders,
 which is become the head of the corner.
 12 Neither is there ſaluation in any other: for
 among men there is giuen none other Name
 vnder heauen, whereby we muſt be ſaued,
 13 ¶ Now when they ſaw the boldneſſe of Pe-
 ter and Iohn, and vnderſtood that they were vn-
 learned men and without knowledge, they mar-
 uelled and knew them, that they had bene with
 Ie ſus:
 14 And beholding alſo the man which was
 healed ſtanding with them, they had nothing to
 ſay againſt it,
 15 Then they commaunded them to goe aſide
 out of the Councill, and confered among them-
 ſelues,
 16 ¶ Saying, What ſhall we doe to theſe men?
 for ſurely a manifeſt ſigne is done by them, and it
 is openly knowne to all them that dwell in Hieru-
 ſalem: and we cannot deny it.
 17 But that it be noife no farther among the
 people, let vs threaten and charge them, that they
 ſpeake henceforth to no man in this Name,
 18 So they called them, and commaunded them
 that in no wiſe they ſhould ſpeake or teach in the
 Name of Ieſus.
 19 ¶ But Peter and Iohn answered vnto them,
 and ſaid, Whether it be right in the ſight of God,
 to obey you rather then God, iudge ye,
 20 For we cannot but ſpeake the things which
 we haue ſeene and heard,
 21 ¶ So they threatened them, and let them go,
 and ſound nothing how to puniſh them, becauſe

h While they thought to diminish the number, & to increaſe them, c They were they which made the Sacerdotes, who were a ſort of the tribe of Iuda, vntill they ſaw that Ieſus was a ſay agaiſt them. d Of whom the hie Prieſts were wont to be often and made, the execution of the ſer- uice of the temple was changed. e Agaiſt ſuch as bragge of a inſec- tion of perſons, without a ſucceſſion of ſeruice. f They were beat downe the true miniſters of the word Ieſus both at they are able. g By what authori- tie. h Volues which ſucceede true Pa- ſtors plead their owne caule, and not Gods: neither the Church. i He ſeinded a true Shepherd, that teacheth his ſheepe to ſing vpon Chriſt only, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hand. k Pſal. 118. 22. iſa. 38. 16. mat. 21. q. mar. 12. 10. luc. 20. 17. rom. 9. 33. 1. pet. 2. 7. f. of God. g There is no other power, or no other power & authority whatſoever: which kinde of per. be- longe ſeald among the Jewes, roſe up- on them, that when we are in danger, we ſhall ſeeke them at whole hands we ſhould for helpe. h Any where, and ſhould beſt for- tion on the largeneſſe of Chriſts Kingdom. i The ſeruaute of God doth yett much good that ſuch as lay hid vnder a viſard of zeale, doe at large bewraye themſelues to be indeede wicked men. l The word ſhould be here it ſaith, which being ſpoken manifeſtly had a manifeſtate, & cleare a pſeaution: but when we ſeake of ſcience and Studie, it ſignifieth one that is well learned: and in accompliſhment of honoure and ſtimation it importeth one of balaue, and an eſtimation. k Laid their heads together. m He that ſtuttereth himſelfe in igno- rance, cometh at length to do open wickedneſſe and that againſt his owne con- ſcience. n We muſt looſe men to whom we are ſubiect, that eſpecially and before all things we obey God. o So farre off are the wicked from doing whatſoever liſt, that contrarie wiſe God viſeth euen that to the ſetting forth of his glory, which hee giarh them keane to do.

of the people: for all men praized God for that
 which was done.
 22 For the man was about forty yeeres old, on
 whom this miracle of healing was ſhewed.
 23 ¶ Then aſſoone as they were let goe, they
 came to their fellows, and ſhewed all that the
 hie Prieſts and Elders had ſaid vnto them.
 24 ¶ And when they heard it, they liſt vp their
 voices to God with one accord, and ſaid, O Lord,
 thou art the God which haſt made the heauen, &
 the earth, and all things that are in them.
 25 Which by the mouth of thy ſeruant Daud
 haſt ſaid, * Why did the Gentiles rage, and the
 people imagine vaine things?
 26 The Kings of the earth aſſembled, and the
 rulers came together againſt the Lord, and a-
 gainſt his Chriſt.
 27 For doubtleſſe, againſt thine holy Sonne
 Ieſus, whom thou haſt appointed, both Herod
 and Pontius Pilate with the Gentiles & the peo-
 ple of Iſrael gathered themſelues together,
 28 To do whatſoever they thought, and thy
 counſell had determined before to be done.
 29 And now, O Lord, behold their threatenings,
 and grant vnto thy ſeruants with all boldneſſe to
 ſpeake thy word,
 30 So that thou ſtretch forth thine hand that
 healing, and ſignes, and wonders may be done by
 the Name of thine holy Sonne Ieſus.
 31 ¶ And when as they had prayed, the place
 was ſhaken where they were aſſembled together,
 and they were all filled with the holy Ghoſt, and
 they ſpake the word of God boldly.
 32 ¶ And the multitude of them that beleued,
 were of one heart, and of one ſoule: neither any
 of them ſaid, that any thing of that which he poſ-
 ſeſſed, was his owne, but they had all things
 * common.
 33 And with great power gaue the Apoſtles
 witneſſe of the reſurrection of the Lord Ieſus, and
 great grace was vpon them all.
 34 ¶ Neither was there any among them, that
 lacked: for as many as were poſſeſſors of lands or
 houſes, ſold them, and brought the price of the
 things that were ſold,
 35 And laid it downe at the Apoſtles feet, and
 it was diſtributed vnto euery man, according as
 he had neede.
 36 Alſo Iofes which was called of the Apo-
 ſtles, Barnabas (that is by interpretation, the ſon
 of conſolation) being a Leuit, and of the country
 of Cyprus,
 37 Where as he had land, ſold it, and brought
 the mony, and laid it downe at the Apoſtles feete.

*9 The Apoſtles communicate their troubles with the Congregation, & ſeemeth rather to be afraid of the threatenings of our enemies, rather yett ſoothly to conſume their rage and madneſſe againſt vs: but we haue to let againſt their force and malice, an earnest thinking vpon the power and good will of God (with which we doe ma- nifeſtly behold in Chriſt) and to ſee to the ayd and ſe- curour of our father. * Pſal. 3. 2. l Although the people of Iſrael was one people, yett the plural number is here vſed, beſo they were ſcattered vntill they were of which made a peo- ple, as ſer. 1. 2. great multitude of them as though many nations had gathered themſelues together, as Iudg. 5. 14. The wicked re- ceite Gods conſeſſe, though they think nothing of it: but they are not there- fore without ſtrafe. n Thou haſt ſaid, as minde of them alwaies authority and power. o God witneſſeth to his Church by a viſible ſigne, that it is he that will eſtabliſh it by thaking the powers both of heauen and earth. p An example of the true Church, whereſoever the conſent as well in doctrine as in cha- rity one towards another. And the Paſtors delin- que do claime both ſincerely and conſtantly. q They agreed both in counſell, will, and all purpoſes. * Eccl. 2. 24. r True charity helpeth the neceſſity of the poore with his owne loſſe: but ſo that all things be done well and orderly.*

C H A P. V.
 1 Ananias for his deceit in keeping back part of the price ſal-
 lity dawne ſaid, 2 and likewiſe Sapphira his wife. 3
 Tingab dwers the Apoſtles miracles. 4 The ſunne miracu-
 ſed. 5 ¶ The Apoſtles then were impreſſiond, 10 are deliuered
 by an Angel, 26 and being before the Synode of the Prieſts, 36
 through Gamaliel reuerenſly they are kept aluay, 40 and beare:
 41 They glorifie God.
 B **V**E a certain man named Ananias, with Sap-
 phira his wife, ſould part of the price, his wife
 alſo being of counſell, & brought a certaine part,
 and laid it downe at the Apoſtles feete.
 3 Then ſaid Peter, Ananias, why hath Satan
 would ſeeme to ſuine and be chiefe in the Church, a Crafty
 ſtocke of awp, b filled

CHAP. VI.

CHAP. VII.

The Apoſtles 3 appoint the office of Deacons 5 10 Steuen choſen min. 8 Of whom Steuen ſpake evil things. 12 Hee taken. 13 and accuſed as a ſtraight ſeruant of Moſes Law.

Steuen preaching his cauſe, ſheweth that God choſe the Fathers, 20 before Moſes was borne, 47 and before the Temple was built. 44 And if at all outward ceremonies were ordained according to the heavenly Pattern. 54 The Iewes purſuing their ſeile, 59 Iuſtly him.

1 When Satan hath afflicted the Church without and that he in all purpoſe and in vain he ſhall let it win him, with all diſſention and ſeſe betwixt themſelves: But the Apoſtles take occaſion thereby to ſet order in the Church.

a Of ſtep priors ſuch of Grecians become religious leuit.

b In the following of ſtrange according to their uſage.

c The office of preaching the word, and diſpenſing the goods of the Church are different one from another, and not rathly to be ioyned together, as the Apoſtles doe here intimate: And the Apoſtles doe not chuſe ſo much as y Deacons without the content of the Church.

d It is ſuch a matter, as we may ſee in the ſcriptures.

e In ſuch a manner, by the name of father, ſheer effect are allofhand, which are annexed to it, ſuch a care as hee poore.

f In choſing of Deacons (and much more of Miniſters) there muſt be examination both of their learning and many of life.

g Chap 21. 8.

h The ancient Church did laying on of hands, as it were conſecrate to the Lord, ſuch as were lawfully elected.

i This ceremony of laying on of hands, came from the Iewes, who ſeldome order both in publick ſacrifices, and alſo in private prayers and bleſſings as appeareth, Gen. 28. and the Church doth ſometimes this ceremony, 1. Thomaſ 5. 22. Actes 8. 17. but here it is mention made neither of crime, or ſinning.

k Of ſignifying, or ſignifying. l An happie end of temptation. m This is the figure of the ſignification, meaning by faith, the doctrine of the Goſpel, which engendereth faith.

n God excellently his Church firſt with euill words and ſlanders, then with inſultment, afterward with ſcourginges, and by theſe meanes prepareth it in ſuch ſort, that at length he cauſeth it to encounter with Satan and the world, euen to blood, head and death, and that with good ſucceſſe.

o Excellent and ſingular gifts. p Schooles and Vniuerſities were of old time adioyned to ſalſe paſtors, and were the instruments of Satan to blow abroad and defend ſalſe doctrines.

q Of the company and Callege at his houſe. r Falſe teachers, becauſe they will not be overcome, ſee from diſputations to manifeſt and open landing and falſe accuſations.

s The firſt bloudy perſecution of the Church of Chriſt beganne and ſprang from a Council of Priests by the ſuggering of the Vniuerſities Doctors. t An example of ſalſe accuſers, which gather falſe conſiſions of things that are well vnderd and ſpoken. u Hereby it appeareth that Steuen had an excellent and good conſcience, being a quiet and ſtill minde, a good conſcience and ſure perſuaſion that his cauſe was iuſt: for ſeeing he was to ſpeake before the people, he God beautified his conſcience, to the end that with the very beholding of him, the Iewes might be perſwaded and conuincd.

1 And in thoſe dayes, as the number of the diſciples grew, there aroſe a murmuring of the Grecians towards the Hebrewes, becauſe their widows were neglected in the daily miniſtring.

2 Then the twelve called the multitude of the diſciples together, and ſaid, It is not meete that we ſhould leaue the word of God, to ſerue the tables.

3 Wherefore brethren, looke you out among you ſeuē men of honeſt report, and full of the holy Ghoſt, and of wiſedome, which we may appoint to this buſiſſe.

4 And we will giue you our ſelues continually to prayer, and to the miniſtration of the word.

5 And they ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Profeſſy of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and layd their hands on them.

7 And the word of God increaſed, and the number of the diſciples was multiplied in Hieruſalem greatly, and a great company of the Priests were obedient to the faith.

8 ¶ Now Steuen full of faith & power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the Cyreniagogs, and of Libertines, and the Syenagogs, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſedome, and the Spirit by the which he ſpake.

11 Then they ſuborned men, which ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council.

13 And after ſome falſe witneſſes, which laid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holy Church, and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs.

15 And as all that ſate in the Council looked feſtly on him, they ſaw his face, as it had bene the face of an Angel.

Then ſaid the chiefe Prielt, Are theſe things ſo?

2 And he ſaid, Yemen, brethren, and fathers, hearken. That God of a glory appeared vnto our father Abraham, while hee was in Meſopotamia, before he dwelt in Charran.

3 And ſaid vnto him, Come out of thy country, and from thy kinred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foot: yet he promiſed that hee would giue it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child.

6 But God ſpake thus, that his ſeed ſhould be a ſojourner in a ſtrange land: and that they ſhould keepe it in bondage; and entreat it euill 400 four hundred yeeres.

7 But the nation to whom they ſhalbe in bondage, will I iudge, ſaith God: and after that, they ſhall come forth, and ſerue me in this place.

8 He gaue him alſo the covenant of circumciſion: and Iſo Abraham begate a ſonne, and circumciſed him the eight day: and Iſaac begate a ſonne, and Iacob the twelve Patriarkes.

9 And the Patriarkes moued with enuie, ſold Ioseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and gaue him ſauour and wiſedome in the ſight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole houſe.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no ſuſtenance.

12 But when Iacob heard that there was come in Egypt, he ſent our fathers firſt:

13 And at the ſecond time Ioseph was knowne of his brethren, and Iosephs kinred was made knowne vnto Pharaoh.

14 Then ſent Ioseph and cau'd his father to bee brought, and alſo his kinred, euen threſcore and fifteene ſoules.

15 So Iacob went downe into Egypt, and he died, and our fathers,

16 And were re-moued into Sychem, and were put in the ſepulchre, that Abraham had bought of the ſonnes of Emor, ſonne of Sychem.

17 But when the time of the promiſe drewe neere, which God had ſworne to Abraham, the people grew and multiplied in Egypt.

1 Steuen is admitted to pleaſe his cauſe, but to this end and purpoſe, that vnder a cloke and colour of law he might be condemned.

2 Steuen whiteneth vnto the Iewes, that hee ſhould knowe that hee ſpake the true Fathers, and the onely true God: and ſheweth moreover, that they are more ancient then the Temple, with all that thereto appointed by the Law, and therefore they ought to be ſerued.

3 In another foundation of true religion, that is to lay, the free conuention that God made with the Fathers.

4 ¶ Gen. 12. 4. a That moſtiſie God ſell of glory as in heſie.

b When hee ſaith afterward, vnto a ſonne of Chaldees, I ſhall euident that Meſopotamia called Chaldees which was neere vnto it, and bordering vpon it: a ſo writeſt Thimus, booke 6. chap. 27. c ¶ Ioseph was brought as ſe he ſee upon.

d The promiſe of the poſſeſſion was certaine, and Abraham, though he poſſeſſed emoydis a great while after his death, as it ſe in the ſtory of Iſaac.

e Gen. 15. 13. f There were reuolued four hundred yeeres, from the buying of Abraham vnto the death of Iſaac, which was at the birth of Iſaac: and ſure hundred and fifty yeeres which are ſpoken of by Paul. Galat. 3. 17. from the time that Abraham and his fathers departed together out of vnto the Chaldees.

g Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

h ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

i ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

k ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

l ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

m ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9. ¶ Gen. 17. 9.

18 Till another King arose, which knew not Ioseph.

19 The same I dealt subtilly with our kindred, and euil entreated our Fathers, and made them to cast out their young children, that they should not remain aliue.

20 * The same time was Moyses borne, and was acceptable to God, which was nourished vp in his Fathers houle three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him her owne sonne.

22 And Moyses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed himselfe vnto them as they strooue, and would haue felt them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one another?

27 But he that d.d his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moyses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wilderness of mount Sina, an 1 Angel of the Lord in a flame of fire in a bush.

31 And when Moyses saw it, he wondred at the sight: and as hee drewe neere to consider it, the voice of the Lord came vnto him, saying,

32 I am the God of thy Fathers, the God of Abraham, and the God Isaac, and the God of Iacob. Then Moyses trembled, & durst not behold it.

33 Then the Lord said vnto him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and now come, and I will find thee into Egypt.

35 This Moyses whom they forsooke, saying, Who made thee a Prince and a Iudge? the same God sent for a prince, & a deliuerer by the hand of the Angell which appeared to him in the bush.

36 Hee brought them out, doing wonders and miracles in the Land of Egypt, and in the red sea, and in the wilderness: forty yeeres.

37 4 This is that Moyses, which laid vnto the children of Israel, * A Prophet shall the Lord vnto you Gods raife vp vnto you, *men* of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation in the wilderness with the Angell, which spake to him in mount Sina, and with our Fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moyses that brought vs out of the land of Egypt.

41 And they made a calf in those daies, and offered sacrifice vnto the Idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, & gaue them vp to seue the wrath of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to mee flaine bealts and sacrifices by the space of fortie yeeres in the wilderness?

43 And ye tooke vp the Tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of wilderness in the wilderness, as he had appointed, speaking vnto Moyses, that he should make it according to the fashion that he had seene.

45 * Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the daies of Dauid:

46 * Who found fauour before God, and desired that he might finde a tabernacle for the God of Isaacob.

47 * 6 But Salomon built him an houle.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 * Heauen is my throne, & earth is my footstool: what house wilt ye build for me, saith the Lord? or what place is it that I should rethin?

50 Hath not my hand made all these things? 51 * Ye stiffe necked and x vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your Fathers did to doe you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayars and murderers,

53 * Which haue receiued the law by the ordinance of Angels, and haue not kept it.

54 * But when they heard these things, their hearts brast for anger and they gnashed at him with their teeth.

55 * But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loude voice, and ropped their eares, and ranne vpon him violently all at once,

58 And call him out of the citie, and stoned him: and the 8 witnesses laid down their clothes at a young mans feet, named Saul.

59 And they stoned Steuen, who called on nature, and stike seffen them: for otherwise all the lawe is circunmised as touching the flesh, and therefore there were two kindes of circunmision. Rom. 2. 28. * Exod 19. 16. galat. 19. 3. By the ministrie of Angels. 8 The more Satan is puffed, the more he brasteth out into an open rage. 9 The neerer that the Martyrs approach to death, the neerer they beholding Christ, doe rise vp even into heauen, 10 Ready soueraine him in the condition of the truth, and to receive him to him.

11 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. 12 Thus was done in a rare and terrible sort for that time the heauens could not so much be dech by law, as they could therefore please. For, saying, that it was law for them to put away mans death, and therefore it is reported. 13 Ioh. 11. 2. that Iohn was a Samaritan James the brother of Iesus, and for so doing, was arrested before A. Annius the Prefect of the countie, & was appointed by the Law, that the witness should call the first witness. Deut 19. 7. 7.

He deuised a subtil invention against our flocke, in that he commaunded all the males to be castrated.
* Exod. 7. 2. 5. k That child was borne through Gods mercies goodness and fauour, to be of a goodly and faire countenance.

* Exod. 2. 11.
* Exod. 2. 13.

* Exod. 3. 1. Now hee calleth the Sonne of God, an Angel, for so is the Angel of Gods countenance, and liberates from the wrath of him, saying to Moyses, I am thy God of thy Fathers, &c.

By the power.
* Exod. 7. 8. 9. 10. 11. 14. chapters.
* Exod. 16. 1. 4 He acknowledged Moyses for the Law giuer, but so that he proceed by his owne witness, that the Law had respect to a more perfect thing that is to say the propheticall of, sic which tended to Christ the head of all Prophets.
* Deut. 18. 15. chap 7. 21.
* Exod. 19. 2.

*Exod. 33. 1. The wrath of the punishment of the Egyptian idolaters for they worshipped after a strange and monstrous way, and made grossly images of Kine, liard. lib. 2. 9 Being assistance and vniu. his spirit began them up to Satou and walked in to wear flap flouer. P By the holles of heauen, he reber the Angels, but the moue and forme and other Barres, Deut. 17. 3. * Amos 5. 2. 1. 9. You will it upon your shoulders and carried it. 5 Moies indeed erected a tabernacle, but that was to call them backe to turne which he had done in the mountaine, & that is the course. * 1. Cor. 23. 40. b. b. 8. 5. * Ioh. 3. 14. I. Delivered from hands to hand. I By the figure Metonymie, for the countie which the Gentiles possess. God draws countie that they should seale the holy Ghost, the holy Ghost to our hearts when they mist misse land. * 1. Sam. 7. 2. 1. pl. 130. 5. 1. Chron. 17. 2 1. King 6. 1. 6 Salomon built a temple according to Gods commandment, but not with any such condition, that the worship of God should be inclosed therein. * Chap. 17. 4. * Ioh. 6. 1. * Ier. 9. 26. 1. Cor. 4. 5. 7 Steuen moored with the seale of God, at length he geeth his owne iudgement. The ore of circunmised hearts, which is drawn out. 8 In the finnes of*

God, and said, Lord Iesus receive my spirit.
 63 And he kneeled downe, and cried with a loud voice, Lord I pray noe this sinne to charge thee. And when he had thus spoken, he slepe.

The word which he spake before he slepeth, such a kind of sinning or sinne as usually cometh, and is easy for cure, neuer to bee remitted.

CHAP. VIII.

The 20th rule annotation for Steuen 3 Saul matach hauccke of the Church. 5 Philippa both Christ at Samaria. 9 Simon Magus 18 his conversion by Philip. 26 Philip cometh to the ethiopian Eunuch, 38 and baptiseth him

And Saul consented to his death. And at that time, there was a great perfection against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of India and of Samaria, except the Apolles.

2 Then certain men fearing God, carried Steuen among them, to be buried, and made great lamentation for him.

3 But Saul made hauccke of the Church, and entred into every house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 Then came Philip into the cite of Samaria, and preached Christ vnto them.

6 And the people gave heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palfies, and that halited, were healed.

8 And there was great ioy in that cite.

9 And there was before in the city a certain man called Simon which ved witchcraft and bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time he had bewitched them with sorceries.

12 But as soone as they beleued Philip, which preached the things that concerned the kingdom of God, and the name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleued also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 Now when the Apostles, which were at Ierusalem heard say that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come downe, they said for the that they might receive the holy Ghost.

16 For as yet he was fallen downe on none of them, but they were baptized only in the Name of the Lord Iesus.

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money.

And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money.

19 Saying, Giue mee also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowshipp in this: buisnesse: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thy heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness: and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which yee haue spoken come vpon me.

25 So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many towines of the Samaritans.

26 11 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza which is waste.

27 And he arose and went on: and behold, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chief Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his chariet, he read Elias the Prophet.

29 Then the Spirit said vnto Philip, Go neere and ioyne thy selfe to yonder chariet.

30 And Philip ranne thither, and heard him read the Prophet Esaias, and said, but vnderstandest thou what thou readest?

31 And he said, How can I except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: and I like a lambe dumme before his shearer: for opened he not his mouth.

33 In this humility his iudgement hath been exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, & said, I pray thee, of whom speakest the Prophet this of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, heere is water: what doth let me to be baptized?

37 And Philip said vnto him, If thou belieuest with all thine heart, thou maist, Then he answered, and said, I beleuee that that Iesus Christ is that Sonne of God.

38 Then hee commanded the chariet to stand still: and they went downe both into the water, both Philip and the Eunuch, & he baptized him:

39 And as soone as they were come vp out of the water, the Spirit of the Lord caught vp Philip, that the Eunuch saw him no more, so he went on his way reioicing.

toke vp him for any let, in bearing his Fathers wrath. How long this age shall last for Christ beinge after from the dead dishonore. Rom 6. 9. 13. Therefore, if it is euident that we are not then selfe ingrossed into Christ, tized, but beinge already ingrossed, are then conuicted. The summe of the confession which is vsed for Baptisme.

9 They are the disciples of Simon Magus, and not of Simon Peter, which eie her by of earthly things.

In this doctrine which I preache, if I am not upright, and without dissimulation.

We must hope well euen of the vile finnes, so long and so late toothing we may.

Hee cleareth the inward man of the heart, and fasteneth vpon the outward man, and maketh the inward man to be as the outward man.

Magician was wholly reuelled, the gall of bitterness: and hee said to be in the gall, as though he were wholly sworn.

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11 Faith and charity neuer forsake the true faith of God, euen to the last breath.

12 The godly manne for Steuen after his death, and buried him, showing therein an example of singular faith and charity: but no man praereth to him.

13 A saying of the diuines of euery which the godly wretches mentiont.

14 The disposition of scattering abroad of the faith, is the ioyning together of Churches.

15 Philip, who was before a Deacon in Hierusalem, is made a God extraordinarily an Euangelist.

16 Christ our cometh Satan loath, as hee loath, and catcheth him about as it were in a triumph, in the sight of them, whom he deceiue and bewitched.

17 The word which is written in this place was at the first taken in good part, and a borne of the People's language, who could not see it.

18 The Samaritans with his witchcraft, that he had and read aduises, they were miserably deluded to him.

19 The wicked and the very reprochable are conuicted of their sinne to alle of the good art of God, that they cast vp againe, foorthwith.

20 Peter not chiefe, but as an ambassador sent from the whole company of the Apostles and Iohn his companion, according to the authority which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene laid afore by Philip.

21 The excellent gifts, which are of God, are speciall, for them that were to be appointed rulers and gouernours.

22 Ambition and couetousness do at length plucke the hypocrites out of the Church.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the Cities, till he came to Cefarea.

C H A P. IX.

8 Saul going toward Damascus, 4 a stroke came to the ground of the Leda: 20 Ananias vsus 18 to Lay his hands: 21 The laying on of the hands 25 hee opened his eyes though he was. 33 Peter on the coming of the palefic, 36 saw by him Tabitha a c. n. and a o is referred to life.

ANd 1 Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (whether men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come neere to Damascus, a light shined round about him: a light from heauen.

4 And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: it is e said for thee to kicke against prickes.

6 He was both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am here Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the street which is called straight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, hee praieih.

12 (And hee saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might recieue his sight)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy saints at Hierusalem.

14 Moreover heere hee hath authority of the high Priests, to binde all that call on thy Name.

15 Then the Lord sayd vnto him, Goe thy way: for heis a choson vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israh.

16 For I will shew him how many things hee must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee to thee: Iesus that appeared vnto thee in the way as thou camest, that thou mightest recieue thy sight, and be filled with the Holy Ghost.

18 And immediately, there fell from his eyes as it had bene scales, and suddely hee recieued sight, and arose, and was baptized.

19 And recieued meat, and was strengthened,

So was Saul certaine dayes with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him were amazed, and said, Is not this hee, that made haucke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priest?

22 But Saul increased the more in strength, and continued the Tewes which dwelt at Damascus, continuing that that was Christ.

23 And after that many daies were fulfilled, the Tewes tooke counsell together to kill him.

24 But their laying await was knowne of Saul: now they watched the gates day and night that they might kill him.

25 Then the Disciples took him by night, and put him through the wal, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraid of him, and belceued not that hee was a Disciple.

27 But Barnabas tooke him, and brough him to the Apostles, and declared to them how he had scene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuerfant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the laints that dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palkie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him and turned to the Lord.

36 There was also at Ioppa a certaine woman, a Disciple, named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which shee did.

37 And it came to passe in those daies, that shee was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as I ydda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

Pael beginneth straightway to execute the office which was assigned him, neither consulting with Paul, nor with any other, but with his own authority alone, notwithstanding the testimonies of the Prophets.

By conferring places of the scriptures together, as concerning the apostles, when they were come up any how, they were to gather all parts of their hearts, to make them agree with the word of scripture.

Paul was before a persecutor, but now persecutor hee laid before himselfe, but yet a persecutor. 2. Cor. 12.

We are not forbidden to avoid dangers and difficulties that the enemies of God lay before us, in that we were not from our vocation. In ancient times no man was rashly or lightly received into the number of us, and amongst the sheepe of Christ, much like to be a Pastor.

The constant lessons of God will leade you danger after danger: yet God watcheth for them.

It is Peter and Iesus, (as hee saith) that hee saw once at the Apostles table, Gal. 2. 18. 19. Luke 9. 10. 41. 8. The ministers of the word may change their place by the orders and counsell of the Congregation and Church.

The end of persecution is the building of the Church, in that we will patiently wait for the Lord.

It is a commandment of Iesus, which his disciples should observe and increase.

Peter's Apostleship is confirmed by healing the man that was sicke of the palkie. 2. Lidia was a city of Palestine, and Saron a champaigne country, and a place of good pasture (betweene Ioppa and the end of the mountains of Iudaea, and the banks of Cefarea) which extended itselfe in great length from a Bay. 31 Peter's church evidently by raising up a dead body through the Name of Christ, that hee preacheth the glad tidings of life.

1 Saul (who is also Paul) persecuting Christ is not cruelly, who did it, it were less before him, but into his hands, and is overcome: and with a singular example of the goodness of God, in stead of punishment which hee fully deserved, is not only received to favour, but is also chosen by the mouth of God appointed an Apostle, and is confirmed by the ministry of diuinitie of Ananias. Rom. 9. 30. Ca. 1. 13. a This is a token that Sauls former hardness is not gone, but hee is threatening to murder the disciples. b Any teade of life which a man taketh himselfe vnto the Jewes call away. c Chap. 22. 6. x. Cor. 15. 8. c This is a promise which is spoken of them that shall be their ownne flab-bourfulle but themselves. d Good will and would not goe one step forward, but would stand as if they had beene very bene. e They heard Pauls voice: for afterwards, it is said in scriptures, that they heard not his voice that pale: a. beneb. Chap. 22. 9. But whether about to see the places as one which seeme to be at a distance, after this sort, to wit, that they heard the sound of a voice, but no present voice. f This is a city of Cilicia neere vnto Antiochia, which was called Sardanus: Paul is said to have built in one day to beare my name in. g I will shew how plainly. h Into Iudas his bay.

39 Then Peter arose and came with them and when hee was come, they brought him into the upper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while shee was with them.

40 But Peter put them all fourth and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise, And she opened her eyes, and when he saw Peter, she vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliae.

42 And it was known throughout all Ioppa, and many beleued in the Lord.

43 And it came to passe, that hee carried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

3 *Cornelius, 4 at the Angels commendaunt, 5 sendeth for Peter : 11 Who also by a vision, 15. 20 is taught not to despise the Gentiles: 34 Hee preacheth the Gospell to Cornelius and his household: 45 Who hauing receiued the holy Ghost 47 are baptizd.*

¶ Furthermore there was a certaine man in Cesarea called Cornelius, a captaine of the baud called the Italian band.

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people and prayed God continually.

3 Hee saue in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, hee was afraid, and said, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the Sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed hee an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

11 And hee saw heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill and eat.

14 But Peter said, Not so, Lord: for I haue

auer eaten any thing that is polluted, or vn-cleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, I pollute thou not.

16 This was done thrise, and the vessell was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit sayde vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and gone with them, and doubt nothing: for, I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom yee seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called hee them in, and lodged them: and the next day, Peter went fourth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 ¶ And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peterooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed me that I should not call any man polluted, or vn-cleane.

29 Therefore came I vnto you without saying nay, when I was sent for: I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Four dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 ¶ Send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and sayd, Of a truth I perceive, that God is no accepter of persons.

1 Peter not showe hold them as vn-cleane.

1 Peter consecrate the best fruits of the Gentiles to God by the meane of two miracles, a So that he worshipped one God, and was vn-cleane, neither would hee be of the side of Iacob in Christ be cause he was a deuout man but as yet he knew not that he was come.
6 This is a great commendation to this man, that hee laboured to haue all his household and familiar friends and acquaintance to be religious and godly.
c What will thou do with me, Lord? For hee telleth him, I will no more.
d This is a borrowed kind of speech, which the Hebrews vsed very much, taken from Iudges, and applyed to prayers: for vsa. dox whole burnt sacrifices, that the smoke and savour of them goeth vp into Gods nostrils: so doe our prayers as sweet smelling sacrifices which the Lord taketh great pleasure in.
e That is, so much that they will not suffer God as it were to forget thee: for so doeth the Scripture vnto those that are diligent to pray with vs as we see doe with little children, when they frame their tongues to speak. f For though Peter was not asked as one that is tongue tyed, but talked with God, as it is written in his my story, yet his mouth was tyed otherwise then it was tyed to be, but thereby returned to the able hand. g So that it is meant to be Ioue square Dietie, b Heere is this word (All) which is generally, plainly said for an indefinite and vncertaine, that is to say, for some of all sort, but for all of every sort, & That is, such as were content for mans life. h What is meant by the creeping things, Luke Lxxiij. i Peter professeth daily in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

3 Religious adoration or worship agreeth only to God: but euill worship is giuen to the Ministers of the world, although not without danger.
m Hee meaneth not the selfe same house but he like, that is, about mee of the cloke of the other day, as it was then when hee spake to Peter.
n Cornelius faith shewed fourth it selfe by prayer and fasting.
o As faith cometh by hearing, so is nourished and groweth vp by the same.
p Distinction of nations is taken away by the coming of Christ: and it is evidently lighte by faith and righteousness, who is agreeable to him, or whom hee accepteth.
q That Gods iudgement is not after the outward appearance.
r Deut. 10. 17.
s 1. Corin. 19. 7.
t 1. Corin. 19. 7.
u 1. Corin. 19. 7.
v 1. Corin. 19. 7.
w 1. Corin. 19. 7.
x 1. Corin. 19. 7.

o By the feare of
 God, soe rebrewes
 to be thus the
 whole service of
 God: whereby wee
 perceive, that Cor-
 nelius was not void
 of faith, but was
 that yet were
 which lived before
 Christes tyme: and
 therefore) dealt
 freely) which
 could prophecie his
 workes and free will
 upon this place.
 p God gave the Jf-
 raelites in vnder-
 stand, that who soe-
 ever lineth godly, is
 a republie to Gods
 will, and in ser-
 vice to be for to
 beachee peace to
 men through Iesus
 Christ, in our Lord
 mo of one nation
 only, that is, of the
 Jewes, but of
 all

35 Buc in euery nation hee that o feareth him,
 and worketh righteousnes, is accepted with him.
 36 Ye know the word which God hath sent
 to the children of Israel, preaching peace by Ie-
 sus Christ, which is Lord of all :

37 *¶* Euen the worde which came through all
 Iudea, * beginning in Galile, after the Baptisme
 which Iohn preached :

38 *¶* To wit, how God anointed Iesus of Na-
 zareth with the holy Ghost, & with power : who
 went about doing good, & healing all that were
 oppressed of the deuil : for God was with him.

39 And wee are witnesses of all things which
 hee did both in the land of the Jewes, and in Hieru-
 salem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and cau-
 sed that he was shewed openly :

41 Not to all the people, but vnto the witness-
 es chosen before of God, *euem* to vs which did eat
 & drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the
 people, & to testify, that it is hee that is ordained
 of God a iudge of quicke and dead.

43 To him al to giue all the * Prophets wit-
 nesse, that through his Name all that beleuee in
 him, shall receiue remission of finnes.

44 *¶* While Peter yet spake these wordes, the
 holy Ghost fel on al them which heard the word.

45 So they of the circumcision, which beleeu-
 ed, were astonied, as many as came with Peter,
 because that on the Gentiles also was powred out
 the gift of the holy Ghost.

46 For they heard them speake with tongues,
 and manie God. Then answered Peter,

47 *¶* Can any man forbid water, that these
 should not be baptized, which haue receiued the
 holy Ghost as well as we ?

48 So he commanded them to be baptized in
 the Name of the Lord. Then prayed they him to
 tary certaine dayes.

6 Toward the which when I had fastened
 mine eyes, I considered, & saw foure footed bea-
 sts of the earth, and wild beafts, and creeping things,
 and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise,
 Peter : I lay and eate.

8 And I said, God forbid, Lord : for nothing
 polluted or vnclene hath at any time entred in-
 to my mouth.

9 But the voice answered me the second time
 from heauen, The things that God hath purified,
 pollute thou not.

10 And this was done three times, and al were
 taken vp againe into heauen.

11 Then behold, immediately there were three
 men already come vnto the house where I was,
 sent from Cefarea vnto me.

12 And the Spirit sayd vnto me, that I should
 go with them, without doubting: moreouer, these
 fixe brethren came with me, and wee entred into
 the mans house.

13 And he shewed vs, how he had seene an An-
 gel in his house, which stood & fa d to him, Send
 men to Ioppa, and call for Simon, whose surname
 is Peter.

14 Hee shall speake words vnto thee, whereby
 both thou and all thine house shall be saued.

15 And as I beganne to speake, the holy
 Ghost fell on them, *euem* as vpon vs at the be-
 ginning.

16 Then I remembered the word of the Lord,
 how he said, * Iohn baptized with water, but yee
 shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like
 gift, as hee did vnto vs, when wee beleued in the
 Lord Iesus Christ, who was I, that I could let
 God ?

18 *¶* When they heard these things, they held
 their peace, and glorified God, saying, Then hath
 God also to the Gentiles granted repentance vn-
 to life.

19 *¶* And they which were * scattered a-
 broad because of the affliction that arose about
 Steuen, went throughout til they came vnto Phe-
 nice, and Cyprus, and *2* Antiochia preaching the
 word to no man, but vnto the Jewes only.

20 *¶* Now some of them were men of Cyprus
 and of Cyrene, which when they were come into
 Antiochia, spake vnto the Grecians, and preach-
 ed the Lord Iesus.

21 And the hand of the Lord was with them,
 so that a great number beleued and turned vnto
 the Lord.

22 *¶* Then tidings of those things came vnto
 the eares of the Church, which was in Hierusa-
 lem, & they sent forth Barnabas, that hee should
 goe vnto Antiochia.

23 Who when he was come and had seene the
 grace of God, was glad, and exhorted all, that
 with purpose of heart they would continue in the
 Lord.

24 For he was a good man, and full of the ho-
 ly Ghost, and faith, & much people ioyned them-
 selues vnto the Lord.

25 *¶* Then departed Barnabas to Tarsus to
 seeke Saul :

26 And when he had found him, he brought
 him vnto Antiochia and it came to passe that a
 whole yere they were conuersant with the Church,
 and taught much people, in so much that the dis-
 ciples were first called Christians in Antiochia.

* Chap 3. 4.

* Chap. 5. and 19. 4. mat. 3. 11. marke 1. 8. Luke 1. 16. Iohn 1. 26.

2 Such as aske a question of the truth which they know not ought to be quietly heard and must also quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap. 8. 1. a 120 speaketh of Antiochia which was in Syria and Lycia vpon the

4 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles due not rashly condemne an extraordinary vocation, but yet they iudge by the effects.

6 There was no contention amongst the Apostles either of vsurping or of holding place and degrees.

CHAP. XI.

3 Peter being accus'd for going to the Gentiles, 5 defendeth him selfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and there Agabus foretelleth a famine to come.

3 Peter being without cause re-
 proched of the
 vnkisell and ig-
 norant dooth not
 obede that he
 ought not to be
 iudged of any, but
 openly giueth an
 account of his
 doing.

NOW the Apostles and the brethren that
 were in Iudea, heard, that the Gentiles had
 also receiued the word of God.

2 And when Peter was come vp to Hierusa-
 lem, they of the circumcision contended against
 him,

3 Saying, Thou wentest in to men vncircum-
 cised, and hast eaten with them.

4 Then Peter began, and expounded the thing
 in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a
 trance I saw visions. A certaine vessel com-
 ming downe as it had bene a great sheete, & it
 came from heauen by the foure corners, and I
 came to me,

7 Godd shd fo
wrap vp his
Church with the
crown, in his
fountain and
plaznes which he
fendeth vpon the
earth, that not-
withstanding he
prouideth for it
concomitantly.
8 All Congrega-
tions make
one body.

27 7 In those dayes also came Prophets from
Hierusalem vnto Antiochia.
28 And there flood vp one of them named A-
gabus, & signified by the spirit, that there should
be great famine throughout all the world, which
also came to passe vnder Claudius Caesar.
29 8 Then the disciples euery man according to
his abilitie, purposed to send succour vnto the
brethren which dwelt in Iudea,
30 Which thing they also did, and sent it to
the Elders by the hands of Barnabas and Saul.

9 That is that they the Deacons which succour the poore: for it becometh to beate
all these things, and euery of it distinctly, and therefore it is said, that they sent these
things to the Elders, that is to say, governors of the Church.

CHAP. XII.

2 Herod killeth James with the sword, and imprisoneth Peter
8 wherby the Angel deliuereth. 20 Herod being offended with
them of Tyrus, 21 sacrificed: 22 And taking the honour due
to God, he is beaten with wormes, and Ioseph,

1 God giueth his
Church a little tri-
bulation, a little time,
a little while, and
then he will come
to take vnto himself
his Church, and
Ioseph will be
with him, and
there will be
a resurrection of
the dead, and
Ioseph will be
with him, and
there will be
a resurrection of
the dead.

Now 1 about that time, 2 Herode the King
stretched forth his hands to vexce certaine of
the Church,
2 And he killed James the brother of Iohn
with the sword.
3 And when hee saw that it pleased the
Iewes he proceeded further, to take Peter also
(then were the dayes of vntleauened bread)
4 And when he had caught him, he put him
in prison, and deliuered him to foure quarterions
of souldiers to be kept, intending after the Pass-
ouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest
prayer was made of y Church vnto God for him.

6 And when Herod would haue brought him
vnto the people, the same night slept Peter
betweene two souldiers, bound with two chains,
and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came
vpon them, and a light shined in the c house, and
hee moued Peter on the side, and rayed him vp
saying, Arise quickly. And his chaines fell off
from his hands.

8 And the Angel sayd vnto him, Gird thy
selfe, and binde on thy sandales. And so hee did.
Then he said vnto him, Cast thy garment about
thee and follow me.

9 So Peter came out and followed him, and
knew not that it was true, which was done by the
Angel, but thought he had seene a vision.

10 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeth vnto the citie, which opened vnto them
by its owne accord, and they went out, and passed
through one street, and by it the Angel de-
parted from him.

11 And when Peter was come to himselfe,
he said, Now I knowe for a truth, that the Lord,
hath sent his Angel, and hath deliuered me out
of the hand of Herod, and from all the waiting for
of the people of the Iewes.

12 And as hee considered the thing, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together and prayed.

13 And when Peter knocked at the entrie
doore, a maide came forth to hearken, named
Rhode.

14 But when she knew Peters voice she opened
the entrie doore, for gladnesse, but ranne in, and
told how Peter stood before the entrie.

15 But they sayd vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then
said they, It is his Angel.

16 But Peter continued knocking, and when
they had opened it, and saw him, they were aston-
ished.

17 7 And he beckned vnto them with the hand
to hold their peace, and told them how the Lord
had brought him out of the prison. And he sayd,
Go tell these things vnto James and to the bre-
thren: and hee departed and went into another
place.

18 ¶ Now as soon as it was day, there was
no small trouble among the souldiers, what was
become of Peter.

19 And when Herod had sought for him, and
found him not, he examined the keepers, & com-
manded them to be led to be punished. And he
went downe from Iudaea to Cesarea, and there a-
bode.

20 ¶ Then Herode was angry with them Ty-
rus and Sidon, but they came all with one accord
vnto him, and perswaded Blastus the kings Cham-
berlaine, and they desired peace, because their
countray was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed
himselfe in royall apparel, and sat on the iudge-
ment seate, and made an oration vnto them.

22 10 And the people gaue a shout, saying,
The voyce of God, and not of man.

23 11 But immediately the Angel of the Lord
smote him because hee gaue not glory vnto
God, so that he was eaten of wormes, and gaue
vp the ghost.

24 12 And the word of God grew and multi-
plied.

25 So Barnabas and Saul returned from Hie-
rusalem, when they had fulfilled their office, and
tooke with them Iohn, whose surname was
Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas bee sepa-
rated vnto him. 6 At Paphos, 8 Elymas the sorcerer, 11
is broken blind: 14 From whence hee came to Antiochia,
17 they preached the Gospel, 49 the Iewes vehemently with-
standing them

There e were also in the Church that was at
Antiochia, certaine Prophets and teachers, as
Barnabas, and Simeon called N'ger, and Lucius of
Cyrene, & Manahem (which had bene brought
vp with Herod the Tetrach) and Saul.

2 Now, as they b' ministered to the Lord, and
fasted, the holy Ghost sayd, Separate mee Barna-
bas and Saul, for the worke whereunto I haue
called them.

3 2 Then fasted they and prayed, & laid their
hands on them, and let them goe.

4 3 And they after they were sent forth of the
holy Ghost, came downe vnto Seleucia, and
from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached
the word of God in the Synagogues of the
Iewes: and they had also Iohn to minister.

6 So when they had gone throughout the
yle vnto Paphos, they found a certaine sorcerer,

1 commeth which is equal to the Church: when it cometh that to be, which was not,
but they were first to the matter is false or to a quality or to the matter:
and yet of this, because when they begin to be, it is not, but have some name
as Gods might power is also deliuered: they who take the word, and things were
made. 2 Fasts, and toteme prayers were used before the laying on of hands,
3 Paul and his companions doe at the first bring Cyprus to the iudicium and
obedienc of Christ, 4 Seleucia was a city of Cilicia so called, Seleucia one of A-
lexanders iustices.

7 We may some-
times giue place
to the rage of the
wicked, but yet
to, that our dilige-
nce which
ought to be vsed
in Gods businesse
be not a white
fliekened.

8 Euill counsell
falleth out in the
end to the hurt of
the deliucers of it.

9 A notable
and famous ex-
ample of the end
of the enemies of
the Church.

10 The flattery
of the people,
maketh looles
laide.

11 Gods rebulth
the proud.

12 Ioseph re-
cordeth that this king
did not respect
his fatheres
enemies, and there-
fore as his death he
complained
cried out of their
venie.

13 Tyrants build
vp the Church, by
plucking it downe.

14 They that heare
the word of God.

15 Paul with Bar-
nabas is against
the second time
appointed Apostle
of the Gentiles
not of man
neither by man,
but by an extraordi-
nary commande-
ment of the holy
Ghost.

16 The same was
the first, which pag-
an to be Baptized
death.

17 While they
were fasting
their o'ce, that is,
an Christlike ex-
p'iment, while
they were pre-
aching.

18 The Lord is said
to call, whereof
this word (calling)
is the same, which
was not, but
was made.

19 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

20 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

21 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

22 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

23 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

24 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

25 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

26 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

27 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

28 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

29 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

30 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
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31 Seleucia was
a city of Cilicia
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one of A-
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32 Seleucia was
a city of Cilicia
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one of A-
lexanders iustices.

33 Seleucia was
a city of Cilicia
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one of A-
lexanders iustices.

34 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

35 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

36 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

37 Seleucia was
a city of Cilicia
so called, Seleucia
one of A-
lexanders iustices.

7 He which was with the Deputie Sergius Paulus a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 ¶ But Elynas the forceer, (for so is his name by interpretation) with hooded them and sought to turne away the Deputie from the faith,

9 Then Saul (which also is called Paul) being full of the holy Ghost, & his eyes on h^m,
10 5 And sayd, O Iull of all subtiltie and all mischief, the childe of the deull, and enemy of all righteousnesse, wilt thou not ceale to peruert the straight wayes of the Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the same for a season. And immediately there fell on him a myst & darkenes, & he was aboue, seeking some to lead him by the hand.

12 Then the Deputie when hee saw what was done, beleued, and was asfirmed at the doctrine of the Lord.

13 ¶ Now when Paul and they that were with him were departed by shippe from Paphus, they came to Parga a citie of Pamphylia: then Iohn departed from them, and turned to Hierusalem.

14 But when they departed from Parga, they came to Antiochia a citie of Pifidia & went into the Synagogue on the Sabbath day, & late down.

15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue went vnto them saying, Yemen & brethren, if ye haue any word of exhortation for the people, say on.

16 ¶ Then Paul stood vp and beckened with the hand, and said, Men of Israel, and yee that feare Gods, hearken.

17 The God of this people of Israel chose our fathers: and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereo;

18 And about the time * of fortie yeeres, suffered he their maners in the wilderness.

19 And he destroyed iust nations in the land of Canaan, & diuided the land to them by lot.

20 Then afterward he gaue vnto them * Iudges about 40 foure hundred and fiftie yeeres, vnto the tyme of Samuel the Piophet.

21 So after that they desired a * King, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Benjamin by the space of 40 foure yeeres.

22 And after he had taken him away, he raised vp * David to be their King, of whom hee witnessed, saying, I haue found David the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 ¶ Of this mans seede hath God * according to his promise, raised vp to Israel, 7 Saviour Iesus:

24 ¶ When * Iohn had first preached * before

his coming, the bapti^me of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but behold, here cometh one after mee, whose shoote or heere I am not worthy to looke at.

26 ¶ Ye men and brethren, children of the generation of Abraham, and wholcouer among you feareth God, to you is the word of this salvation sent.

27 ¶ For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the wordes of the Piophets, which are read vs in the Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, theyooke him downe from the tree, and put him in a sepulchre.

30 ¶ But God * raised him vp from the dead,

31 And hee was seene many dayes of the which came vp with him from Galile to Hierusalem, which al his witnesses vnto the people.

32 And we decl^re vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee * raised vp Iesus * as Iuen as it is written in the second Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no man is able to returne to corruption; hee hath layde thus, * I will gaue you the holy things of Dauid, ¶ which are faithfull.

35 ¶ Wherefore hee sayeth al so in another place, * That will not suffer thinge holy one to lee corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee * slept, and was laid with his Fathers, and saw corruption.

37 But he whom God raised vp, sawe no corruption.

38 ¶ Be it knowne vnto you therefore, men and brethren, that though this man is preached vnto you to be giueth of finnes.

39 And from all things from which ye could not be iustified by the Law of Moyses, by iust eny one that beleueeth, is iustified.

40 ¶ Beware therefore least that come vpon you, whⁱch is spoken of in the Prophets,

41 ¶ Beholde ye deiflers, and wonder, and van away: for I worke worke in your dayes, I worke which ye shall not beleue, if a man would declare it vnto you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and * Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God,

44 And

4 The deuill maketh the conquest of Christ more glorious, in that hee receiveth him selfe against him.
5 The forceer which was taken of Paul by a corporall punishment (although extraordinarily) he wein an example to lasciuall magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gosp^l.

6 He that hath such a heart, so he shall increase his love and his speeche, as he shall increase his power. For as he shall increase his power, so shall he increase his grace.

6 An example one and the same: the like can be compared both of singular conscience, and also of great weakness.

7 The pattern of a forceer is in him. And as he is in the Synagogue, so he is in the Synagogue, so he is in the Synagogue, so he is in the Synagogue.

8 God bestoweth many pecuniarities upon his chosen people, but this especially, that he promitteth them the everlasting redemption. **I** And as hee will be honoured, **E**xod. 12. 14. **Q**uoniam et cum manna fieri: **b**reaking in peccatis of mannes of his people. **E**xod. 16. 4. **I**tem, 14. 1.

* Met 2. 11, **Q**uoniam et cum manna fieri: **b**reaking in peccatis of mannes of his people. **E**xod. 16. 4. **I**tem, 14. 1.

* Met 2. 11, **Q**uoniam et cum manna fieri: **b**reaking in peccatis of mannes of his people. **E**xod. 16. 4. **I**tem, 14. 1.

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* Met 2. 11, **Q**uoniam et cum manna fieri: **b**reaking in peccatis of mannes of his people. **E**xod. 16. 4. **I**tem, 14. 1.

44 And the next Sabbath day came almost the whole cite together to heare the word of God.

45 ¹⁸ But when the Iewes saw the people, they were full of offense, and spake against those things, which were spoken of Paul, contrarying them and rayling on them.

46 ¹⁹ Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue beene spoken vnto you: but seeing yee put it from you, and iudge your selues unworthy of euerlasting life, loe we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternall life, beleued.

49 Thus the word of the Lord was published throughout the whole country.

50 ²⁰ But the Iewes stirred certaine ^a deuour and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 ²¹ But they * hooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

53 ²² Such is the craft and subtiltie of the enemies of the Gospel, that they abate the simplicitee of some which are not altogether euill men, to execute their cruelty. * *Such as vsuraced Moses his Law.* 21 The wickednesse of the world cannot let God to gather his Church together, and to suffer, and cherish, when it is gathered together. * *Matth. 10. 14, Marke 6. 11, Luke 9. chap. 18. 6.*

CHAP. XIII.

1 Paul and Barnabas 5. are persecuted from Iconium: 6. At Lystra Paul is healed a cripple: 13. They are about to doe sacrifice vnto them, 15. but they forbid it: 19. Paul by the perswasion of certaine Iewes, is stoned: 23. From thence passing throum diuers Churches, 26. they retorne to Antiochia.

AND it came to passe in ^a Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleued.

2 And the ^b vnbelueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when their was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about.

7 And there preached the Gospel.

8 ¶ 3 Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 He looked vp, and saw Paul sitting, and he was worshipped for Idoles: and that chiefe taking occasion by myracle wrought by them.

10 Said with a loude voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: & Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought bals with garlands vnto the ^c gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 ¶ And saying, O men, why doe yee the ^e things? We are euen men subiect to the ^e like passions that yee be, and preach vnto you, that ye should turne from these ^f vaine things vnto the liuing God * which made heauen and earth, and the sea, and all things that in them are:

16 ¶ Who in times past ^g suffered all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witness, in that he did good and gaue vs rain from heauen, & fruitful seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 ¶ Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drew him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 ¶ And after they had preached the glad tidings of the Gospel to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 ¶ Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 ¶ And whē they had ordained them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleued.

24 ¶ Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had reached the word in Perga, they came downe to ^h Attalia.

26 And thence sailed to ⁱ Antiochia, * from whence they had bin commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the Disciples.

29 ¶ Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia, do rendered account of their iourney to the Congregation or Church, ^h *Attalia was a sea city of Pamphylia, next to Lycia.* ⁱ *Antiochia of Syria.* * *Chap. 13. 3.*

CHAP. XV.

1 Certaine men come to bring in circuncision at Antiochia: 6. About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

18 The cause of offence is here Gaius's inordinate and vnreasonable death, and so the cleare as such as beleue, life. 19 The Gospel is published to the Gentiles by the expresse commandement of God. 20 By this you seeing you doe as it were pronounce sentence against your selfe, and see your felicitie. * *19. 6.*

21 There is neither all were not appointed to eternall life, or eis all should haue beleued: but because it was not his will, some certain were ordained, and therefore God did not onely foreknow, but also fore-ordaine that many should worthe the effects of faith should be the cause of his ordaining, or appointment, but his ordaining the cause of some which are not altogether euill men, to execute their cruelty. * *Such as vsuraced Moses his Law.* 21 The wickednesse of the world cannot let God to gather his Church together, and to suffer, and cherish, when it is gathered together. * *Matth. 10. 14, Marke 6. 11, Luke 9. chap. 18. 6.*

22 Certaine men come to bring in circuncision at Antiochia: 6. About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

1 We ought to be no lesse constant in preaching of the Gospel, then the persecutions of the wicked is obnoxious in persecuting of it.

2 Iconium was a cite of Lycaonia, 6. Which they used as the doctrine.

3 We ought not to leaue our places and giue place to threatening, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

4 It is an olde subtiltie of the deuil, either to cause the faithful servants of God to be banished at once, or to be worshipped for Idoles: and that chiefe taking occasion by myracle wrought by them.

5 About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

6 About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

7 About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

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9 About which matter the Apostles confide: 19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

d Of the hump where Paul and Barnabas were. 4 That is also called Idols, which pincel to creatures, be they men, or be they men, excellent that which is proper to the only one God, that is, Inuocation or calling vnto, *e Men as ye are, and partakers of the life of immortalitye of man as you, He called Idols, namings after the maner of Ido Idols.*

f Men as ye are, and partakers of the life of immortalitye of man as you, He called Idols, namings after the maner of Ido Idols.

g Men as ye are, and partakers of the life of immortalitye of man as you, He called Idols, namings after the maner of Ido Idols.

h Attalia was a sea city of Pamphylia, next to Lycia.

i Antiochia of Syria.

19. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

20. and what must be done, 22. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

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23. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

24. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

25. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

26. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

27. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

28. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

29. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

30. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

31. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

32. they declare by letters. 36. Paul and Barnabas, 39. are at straits wth them.

THEN came down certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moyses, ye cannot be saved.

2 And when there was great disention, & disputation by Paul & Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vnto Hierusalem vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were received of the Church and of the Apostles and Elders, and they declared what things God had done by them.

5 But *some* of the sect of the Pharisees, which did beleue, rose vp, saying that it was needfull to circumcise them, and to command them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter toke vp, and sayd vnto them, Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bere th^r witnesses, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference between vs, and them, after that ^e by faith he had purined their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they helde their peace, James answered, saying, Men and brethren, hearken vnto mee.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophet, as it is written,

16 After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God.

20 But that we fend vnto them, that they abstaine themselves from filthierie of idoles, and fornication, and that that is strangled, and from blood.

21 For Moyses of olde time hath in euery city them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to chiose men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chieftemen among the brethren.

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as wee haue heard, that certaine which went out from vs, haue troubled you with words, and combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandment.

25 It seemed therefore good to vs, when wee were come together with one accord, to chiose men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tel you s^{ome} same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things.

29 That ye, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication from which if ye keepe your selues, ye shall doe well, Fare ye well.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also, and Barnabas continued in Antiochia, teaching and preaching with many other of the word of the Lord.

36 But after certaine dayes Paul sayd vnto Barnabas, Let vs returne and visit our brethren in euery cite, where we haue preached the word of the Lord, and see how they doe.

8 In matters indifferent we may tolerate brethren of the weakenes of our brethren, as they may haue time to be instructed.

9 From sacrifices we were free, which were things in our times. 10 In lawfull vs, we should be free, which are appointed and chosen Iudges, appoint and determine any thing vpon any of your brethren neither doeth the common law require it, nor doeth the law require it, but rather it is against it, which is his gift, as Iudge by the word of God: as the like ordinations holden in publishing and railing of those things which late bene decreed and agreed vpon.

11 The Council of Hierusalem concluded, that they trouble not conscience which teach vs to keepe fastation in any other meane than in Christ onely, apprehended by faith, from whence cometh their grace, and whom we should be about of our visitation.

12 From euery occasion, I acknowledged of first, that of them which should be done, that they were not to be a party, will not approve the same, as in 29 The Church is not, for the Church planted and established, in these greates, but in the lesser.

13 That is allowed full Council, which the holy Ghost willeth. 14 First they had a warning of the holy Ghost, that was sent to be an occasion of work.

The Church is length troubled with disention within it selfe, and the troubleth of the proud in a boorish witt, of certaine euill men: the first of these was concerning the office of Christ, whether hee had beene by himselfe, or by the assistance of the holy Ghost, who was understood by faith, or we haue neede also to obserue the Law.

Epiphanius in opinion that the Council was a Ceremonie. Meetings of Congregacions were allowed to supplic herefor, whereas certain were sent by common consent in the name of all.

Conuention and assembly brought on their way by the Church, that is certain appointed by the Church.

The matter is first handled, both parties being heard in the assembly of the Apostles and Elders, and after is communicated with the people.

Chap. 20. and 1. 13.

God himselfe in calling of the Gentiles which are vncircumcised did teach that our salvation doth consist in faith.

Thou the worship appointed by the Law.

Word for word, of old time, thus, even from the first times we were commanded to preach the Gospel and straightway after this the holy Ghost came downe vpon vs.

He puts no difference between vs and them, as touching the benefit of the Gospel, as in Chap. 10. 43. cor. 1. 2.

Christ promoueth them blessed which are part of them: and here we are plainly taught that men are made such by faith.

Peter passing from the Ceremonies to the Law is selfe in general, the which that none could be saved, as if it were to be fought for by the Law, and not by grace only in Iesus Christ, because that no man could be circumcised by the Law, neither Patriarch, nor Apostle. Why tempt ye God, as though hee would not save by faith? Acts 13. 40. A true pattern of a lawful Council, where Gods truth only triumpheth. The Church distinguished from the world. 1. Congregacions of Christians do not easily degenerate, vntill they be diligently ferued, and the place where the Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

Not that men haue any authoritie of themselves, but so flowe the Church, which they yield in their ministry and labour. The was no prescrip^tion, but in respect of the place of that time, when the Gentiles and the Law might more peaceably together with less occasion of quarrell. Christian require certain things indifferent. It is requisite for all people to know earnestly, what to hold in matters of faith and religion, and not that the Church by ignorance knowing nothing should delude vpon the pleasure of a few. The Lawe Hebrews and the Lawe of the Gentiles, as in the first of the Epistles, which is the Lawe of the Gentiles, and the Church distinguished from the world. 1. Congregacions of Christians do not easily degenerate, vntill they be diligently ferued, and the place where the Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

15 A lamentable example of discord between excellent men and very great friends, yet no other prophane or their private affairs, neither yet their doings.

16 God vouchsafeth the faults of his servants to the profit and building of his Church, yet we haue to take heed even in the best matters, that we scape not the measure of Gods count. 17 By this maner it came to passe, that the doctrine of the Gospel was extended in many places.

37 13 And Barnabas counted to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 14 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, establishing the Churches.

seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that hee attended vnto the things, which Paul spake.

15 9 And when hee was baptized, and hee would, the besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and hee consented vs.

16 10 And it came to passe that as wee went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her masters much vantage with dining.

17 Shee followed Paul and vs, & cryed, saying, The men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 11 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas and drew them into the market place vnto the Magistrates.

20 12 And brought them to the gouernours, saying, These men which are Iewes trouble our cite,

21 13 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 14 The people also rose vptoegether against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the Gaoler to keep them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their fetters fast in the stocks.

25 15 Now at midnight Paul and Silas prayed and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by at the doores opened, and euery mans bands were loosed.

27 16 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed him selfe, supposing the prisoners had bin fled.

28 17 But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Syr, what must I doe to be saved?

31 And they sayd, Beleeue in the Lord Iesus Christ & thou shalt be saved, and thine house hold.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 18 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that hee with all his house hold beleued in God.

35 19 And when it was day, the gouernours sent the fergans, saying, Let those men goe.

9 An example of a godly housewife.

10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by understanding, but Paul openly reiecteth him, and casteth him out.

11 This is a proper note of Apolo, which was wont to giue answers to such as asked him.

12 Paul made to hate in this miracle, for he did all things as he was led by Gods spirit.

13 Conscience of lucre and gaine is an occasion of perfecting the truth. In the same season God spake Timotheus, called Paul and Silas as the stronge to beate.

14 Conscience needeth a declare of conscience and godliness.

15 It is an argument of the deuil, to verge the authority of access without any distinction.

16 An example of evil Magistrates to obey the furie and rage of the people.

17 Because he would be worse, one of them beset them fall in the stocks.

18 The prayers of the godly do shake both heauen and earth.

19 The mercifull Lord, so oft as hee listeth, draweth me to life, euen through the mouth of death, and whereas I thought they deserved great punishment, hee sheweth them great mercie.

20 In meane which are especially extraordinary, we ought to be forward, unless that God good before vs.

21 God with one selfe same hand woundeth and healeth, when in pleasure him.

22 Shame and confusion is in pleasure of the crown of wicked and vniuile Magistrates.

CHAP. XVI.

1 Paul having circumcised Timotheus, 22 leue to Philippi, 14 instructed Lyca in the faith. 16 The spirit of diuination, 18 is by him cast out: 20 as for that cause, 22 they are whipped, 24 and imprisoned. 26 Through an earthquake, 27 the prison doores are opened. 31, 32 The Gaoler receiveth the faith.

Then came hee to Derbe and to Lystra: and beholde, a certaine disciple was there, named Timotheus, a woman son, which was a Iewesse, and beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 2 Therefore Paul would that he should goe forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they all knew yhis father was a Grecian.

4 3 And as they went through the cities, they deliuered them the decree to keepe, ordered of the Apostles and Elders which were at Ierusalem.

5 And so were the Churches established in the faith, and increased in number dayly.

6 4 Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia and fought to go into Bithinia: but the spirit suffered them not.

8 Therefore they passed through Mysia, and came to Troas.

9 5 Where a vision appeared to Paul in the night. Then stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 6 And after hee had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

12 7 And from thence to Philippi, which is the chief cite in the parts of Macedonia, and whose inhabitants came fro Rome to dwell there: and we were in that cite abiding certaine dayes.

13 7 And on the Sabbath day we went out of the cite, besides a riuer where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 8 And a certaine woman named Lydia, a seller of purple, such as were like to perish. 9 The Saints did not esteem her help. 7 God begetheth his kingdom in Macedonia, by the conversion of a woman, and so sheweth, that there is no exception of person in the Gospel. 8 Where they were wont to assemble themselves, 8 The Lord only openeth the heare.

1 Paul himselfe death not receive Timothee into the ministry without sufficient testimonie, and allowance of the brethren.

2 Rom 1.6.21. phil. 1.19.

3 1 thess. 2.1.

4 Paul in his latter Epistle to Timothee, commends the godliness of Timothee, his mother and grandmothers.

5 Both for his godly life and honestie.

6 Timothee is circumcised, not simply for any necessity, but in respect of the time oraly to winne the Iewes.

7 Clarity is to be sought in things hidde, not that to regard be hid both of the weake, and the quicknesse of the Church.

8 These desires which he speak of in the former chapter.

9 God appointeth certaine and determinate times to open and see forth his truth, that both the election and the calling may proceed of grace.

10 Hee hee vnto us by his they were forbidden him only, but that they were forbidden, teaching vs to obey, and not to inquire.

11 They are the ministers of the Gospel, by whom hee enlighteneth the eyes of the foolish beleue necessary.

12 God begetheth his kingdom in Macedonia, by the conversion of a woman, and so sheweth, that there is no exception of person in the Gospel. 8 Where they were wont to assemble themselves, 8 The Lord only openeth the heare.

36 Then

The speaker of a lawfull assembly, not onely to accept againt the disorder, but a bewly of the people, but also againt all meeting and coming together which was not by order: for these were certain daies appointed to call the people together in.

matters, it may be determined in a lawfull assembly. 40 For we are en in teopardy to be accused of this daies sedition, for as much as there is no cause, whereby we may giue a reason of this conourse of people.

41 And when he had thus spoken, hee let the assembly be notified by order.

CHAP. XX.

1 Paul appointed daies appointed to call the people together in. 2 Paul appointed daies appointed to call the people together in.

Now after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, hee came into Grecia.

3 And hauing taried there three months, because the Iewes laid wait for him, as he was about to faile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopatarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tydicus, and Trophimus.

5 The next went before, and taried vs at Troas. 6 And we sailed forth from Philippi, after the daies of vnleavened bread, and came vnto them to Troas in five daies, where we abode seuen daies.

7 3 And the first day of the weeke, the disciples beinge come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 4 And there were many lights in an vpper chamber, where they were gathered together.

9 And there late in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee overcame with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laide himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 And when Paul was come vp againe, and had broken bread, & eaten hauing spoken a long while till the dawning of the day hee departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sailed vnto the citie Assos, that wee might receiue Paul there: for so hee had appointed, & would himselfe goe afoore.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mytelene.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to faile by Ephesus, because hee would not spend the time in Asia: for hee had to be, if he could possibly, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from Miletum, hee sent to the elders of the church of Ephesus, saying, I knowe that I shall see you againe, but I will not see you face to face, for I have a long way to goe, and I have many things to say to you.

Ephesus, and called the Elders of the Church.

18 ¶ Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modesty, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians, the repentance toward God, and faith toward our Lord Iesus Christ.

22 7 And now behold, I goe bound in the Spirit, vnto Hierusalem, & know not what things shall come vnto me there:

23 Saue that the holy Ghost witnesseth in euery cite, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my self, so that I may fulfill my course with ioy, and the ministratio which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerscers, to feed the Church of God which hee hath purchased with his owne blood.

29 9 For I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeares I ceased not to warne euery one, both night and day with teares.

32 10 And now brethren, I commend you to God, & to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

33 11 I haue counted no mans fliser, nor gold, nor apparell.

34 Yea, ye know, that these hands haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather than to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chieflly fory for the words which hee spake, that they should see his face no more. And they accompanied him vnto the shippe.

11 Pastors must be all things beware of couetousnesse. 12 The Gospell naturally affectious, but ruleth and bridelthe them in good order.

A lively image of a true Pastor. 1. It is a man that is able, neither assembled in any respect what euer, either for feare or lucre sake. 2. He is such, that hee goeth to his bonds by the commendement of God. 3. He calleth, & that motion of the holy Ghost, which is enforced vnto us in our journey to Hierusalem, the bond of the Spirit which hee followed with a blisfull heart. 4. If you do perse, yett there shall be no blame to me, looke to me. 5. The doctrine of the Apostles is most perfect and absolute. 6. To keepe it, to serue it, and gouerne it. 7. A notable sentence for Clergys aduised, which is in the person, how that by reason of the temptations of the world, the two naturals in his owne nature, that which is proper to one is spoken of the other, being taken in the desuatiue, and not in the presuatiue: which in old time the goodly fishers seemed a communicating or fellowship of properties, that is to say, a making common of that to two, which belongeth but to one.

1. This word that, sheweth the excellencie of his blood.

2. A prophesy of Pastors that should straightway degenerate into wolues againt such as they are.

3. A prophesy of Pastors that should straightway degenerate into wolues againt such as they are.

4. This is great mirerie, to want the presence of such a Shepherd, but greater to haue wolues enter.

5. The power of God, and his free promises reuelled in his word, are the props and vpholders of the ministry of the Gospell.

6. A children, and therefore of free loue and good will.

7. Cor. 4. 12. 1. hee. 2. which otherwise is able, but take away doct.

city of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yerideth accusation of his faith, 22 and the times heare him a while: 23 But Iohn as they cry out, 24 he commanded to be scourged and examined, 27 and iudicaueth that he is a citizen of Rome.

YEe men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this city at the feete of Gamaliel, and instructed according to the perfitt maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I perfected this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fel vnto the earth, & heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deed a light, and were afraid: but they heard not the voice of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and said vnto me, Brother Saul receive thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know his wil, and shouldst see that Iust one, and shouldst heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me,

19 Then I said, Lord, they know that I professed, and beate in euery Synagogue them that beleued in thee,

20 And when the blood of thy Martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then he said vnto mee, Depart: for I will send thee farewell vnto the Gentiles.

22 ¶ And they heard him vnto this word, but when they lift vp their voices, and said, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cried and cast off their clothes, and threw dust into the aye,

24 ¶ The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawful for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane,

27 Then the chiefe Captaine came, and said to him, Tell mee, art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then fraightway they departed from him, which should haue examined him: and the chiefe Captaine also was afraid, after he knew that hee was a Romane, and that he had bound him.

30 On the next day, becau e hee would haue known the certaintie wherefore he was accused of the Iewes, he loo'd him from his bonds, and commanded the high Priests and all their council to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

1 Paul pleideth his cause, 2 Ananias commandeth them to make him, 17 Dissention among his brethren, 21 God encourageth him, 24 The Iewes laying wait for Paul, 26 he declared unto the chiefe captaine, 27 Hee iudiceth him to be like the Governour.

AND Paul beheld earnestly the Council, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 ¶ Then the high Priest Ananias commanded them that stood by to smite him on the mouth.

3 ¶ Then said Paul to him, God will smite thee, thou whited wall: for thou fittest to judge me according to the Law, and transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods high Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the high Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

with a quiet and peaceable minde. a I answered plainly to the Gouernour, that Paul said vnto me, I the high Priest, but I only pronounce the punishment of God against him. b This is a verbum and I say by it, with his eye may be desired. For the truly say that he is a Jew, and yet he is a Jew of the Jews, a Jew of the Jews, and a Jew of the Jews. c For the Law commandeth, the Iudge to heare the parties that are accused, patiently, and to pronounce the sentence advisedly. d We must willingly and from the heart giue honour to magistrates, although they be tyrants. * Exod. 22. 28. e We may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be done with no hinderance of the troth.

• Chap. 14. 22. Phil. 3. 5.

6 The conceit of the wicked is weak although they confpire together to oppress the truch. 7 It is an old heere of the Sadducees to demie the substatice of Angels and soules, and there withall the resuscitation of the dead.

8 Math. 23. 23. d'Angels that want bodie.

8 The Lord when he pleateth him, findeth defenders of his cause, even amongst his enemies.

9 The Scribes office was a publicke office and the name of the Pharisees was the name of a sect.

9 God will not forsake his to the ende.

10 Such as are carried away with a foolish zeale thinke that they may lie, and murder and do whatsoever mischief they list.

11 They casting and banning themselves promised.

12 The same requiring the same to be done, lest that the Tribute should thinke that it was demanded of him as some promise was to give.

13 The wildome of the Spirit must be incited with simplicity.

Pharisees, yee cried in the Council, Men and brethren, I am a Pharese, the sonne of a Pharese: I am accused of the hope and resurrection of the dead.

7 And when hee had said this, there was a diffension betwene the Pharisees and Sadducees, to that the multitude were divided.

8 For the Sadducees say that there is no resurrection, neither of Angel, nor spirit: but the Pharesees confesse both.

9 Then there was a great cry: and the scribes of the Pharisees part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chiefe captaine, fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast refused of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracy.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selues with a solemne curse, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Council, signifie vnto the chiefe Captaine, that hee bring him forth vnto you to morow, as though you would know something more perfectly of him, and wee, or cuer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the Castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe Captaine, and said, Paul the Prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now they are ready and wait for thy promise.

22 The chiefe Captaine then let the yong man depart, after hee had charged him to vter it to no man, that hee had shewed him the things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cefaria, and horsemen

threecore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being led on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner.

26 Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garrison, and rescued him perceiving that he was a Romane.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceived that hee was accused of queitions of their Law, but had no crime worthy of death, or of bonds.

30 And, when it was shewed me, how that the Iewes laid wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Now when they came to Cefarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what prouince hee was: and when hee vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XLIII.

1 Tertullus accuseth Paul. 2 Hee is worshipped for his life: 3 hee preached the vnto the gouernour and his wife: 4 Felix hoped he would receive a bribe, 5 hee was going from his office: 6 hee is Paul in prison.

Now after five daies, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orstour which appeared before the gouernour against Paul.

2 And when he was called fourth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtisie a few words.

5 Certainly we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollure the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the chiefe Captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou maist (if thou wilt inquire) know all these things whereof we accuse him.

13 Lysias is fondly made by the Latin Pauls patron.

1 Hicrites when they cannot doe what they would doe by force and deceit at length they are about to conspire it by a shew of Law.

2 Felix ruled that prouince with great cruelty and cruelty, and yet Tertullus records that hee did many worthy things, as that hee tooke Eleazar the cause of certaine iudges and

3 Tertullus was a man that was deceiuingly worshipped the Egyptians to flight, which came from Trauice in Italy.

4 Hee wish a word which the Statutes detined to be a perfidious and belonour.

5 Ward for word, a place.

6 As you would say, a ring leader, or an influence.

7 So they called the Christians scoffing of the towne, where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilean.

13 There is no countell against the Lord and his serouants.

14 Grecke, of all those that haue bene the things to me.

of the towne, where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilean.

Confirmed Tertullian: his name
a Tertullian by the
dioceses that outside
beginning with
Historie maketh
an end with lies:
but Paul vng
heavely elo-
quency, and but a
simple beginning,
catcheth off from
himselfe the crime
of sedition, where-
with he was bur-
ded, with a sim-
ple denia.
2 Pauls chadry his
can a two yeres be-
fore Felix appeared
out of thyrovaine
Cap. 27, but he had
gouverned Tracho-
ate, & Bataues, &
Galatians, before
that Cladius made
him Gouverneur of
Iudea: to be in vi-
bu history of the
teme: marcell. 2,
4, 11.
3 He came out
forth before god
and proudly shod
evasions.
3 Paul goeth in
a case of religion,
from a state
concordant to a
state of quality,
not onely not de-
nying that religion
was to be obte-
ned, but against him,
but all proposing
it to be true, to be
hequely and rom
God, and to be the
oldest of all reli-
gions.
3 Here is the word,
Heretico, or heretic,
in his good part.
4 Paul in conclu-
sion telleth the
thing which was
done truely, which
Tertullus had be-
fore diuers waies
corrupted.
4 And while I was
in the aboute these
things,
4 Heretico appea-
reth that these of
Alex were Paul his
enemies, and that
he shewed vnto the
people what he
meant therein.
4 The Iudge sus-
pended his iudice
because the mat-
ter is doubt-
full.
5 Felix could not
judge whether he
had done wisely
in that way of his
religion or no, until he had
heard vnder standing
of that way which
Paul professed: and so
after matters touching
the reason, he shewes it good
to knowe it will be
to have Iustice, and there
fore he gave Paul some
what more liberty.
6 God
is a most faithful
keeper of his seruants,
and the force of the
truth is wonderfull,
even among men
which are otherwise
prophane. 7 This
Drusilla was a
very barol and
licentious woman,
and being the wife
of the Emergus, who
was crucified departed
from him, and
went to this Felix
the brother of one
Pallas, who was
some time Nero
his bondman.
7 In a naughty
minde that is
guldrye it selleth
although sometimes
these be come
of equitie, yet by
and by will be
extinguished: but
in the meane
season we
shewe neede of
patience, and that
continually.

9 And the Iewes likewise confirmed, saying that it was so.
 10 Then Paul, after that the gouernour had beckoned vnto him that hee should speake, answered, I doe the more gladly answer for my selfe, forasmuch as I know that thou hast bene 20 many yeres a Iudge vnto this nation,
 11 Seeing that thou mightest know, that there are but twelue daies since I came vp to worship in Hierusalem.
 12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the Cite.
 13 Neither can they proue the things whereof they now accuse me.
 14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,
 15 And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shalbe both of iust the and vniust.
 16 And here in I endeauour my selfe to haue alway a cleare conscience toward God, and toward men.
 17 A Now after many yeres, I came & brought almes to my nation, and offerings.
 18 At what time, certaine Iewes of Asia found me purified in the Temple, neither with multitude, nor with tumult.
 19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.
 20 Or let these themselves say, if they haue found any vniust thing in mee, while I stood in the Council,
 21 Except it be for this one voice, that I cried standing among them, of the resurrection of the dead am I accused of you this day.
 22 Now when Felix heard these things, he deferred them, and said, When I shall more perfectly know the things which concerne this way by the comming of Lysias the chiefe captaine, I will decide your matter.
 23 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.
 24 And after certaine daies, came Felix with his wife Drusilla, which was a Iewesse, and he called forth Paul, and heard him of the faith in Christ.
 25 And as hee disputed of righteousness and temperance, and of the iudgement to come, Felix trembled, and answered, Goe thy way for this time and when I haue conuenient time, I will call for thee.
 26 Hee hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the o tner, and communed with him.
 27 When two yeres were expired, Porcius

Festus came into Felix house: and Felix willing to p geet fauour of the Iewes, left Paul bound.
 CHAP. XXV.
 1 Festus succeeding Felix, commended Felix to Felix fourth. 11 Paul appeared vnto Cesar. 14 Festus appointed Pauls matter to King Agrippa, 23 aduocating his cause before him, 27 that he was wrongfull by cause.
 1 Felix was then come into the province, after three daies hee went vp from Cesarea vnto Hierusalem.
 2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they brought him,
 3 And desired fauour against him, that hee would send for him to Hierusalem: and they laid wait to kill him by the way.
 4 But Felix answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.
 5 Let them therefore said hee, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.
 6 Now when he had carried among them no more then ten daies, he went downe to Cesarea, and the next day late in the iudgement seate, and commanded Paul to be brought.
 7 And when he was come, the Iewes which were come from Hierusalem, stood about him, and laid many and grieuous complaints against Paul, whereof they could make no plaine prooffe,
 8 Forasmuch as he answered that he had neither offended any thing against the lawe of the Iewes, neither against the Temple, nor against Cesar.
 9 Yet Festus willing to get fauour of the Iewes, answered Paul and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?
 10 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest:
 11 For if I haue done wrong, or committed anything worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man to pleasure them, can deliuer me to them: I appeale vnto Cesar.
 12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.
 13 And after certaine daies, king Agrippa and Bernice came downe to Cesarea to salute Festus.
 14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, there is a certaine man left in prison by Felix,
 15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes enforced me, and desired to haue iudgement against him.
 16 To whom I answered, that it is not the manner of the Romans for fauour to deliuer any man to the death, before that hee which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.
 17 Therefore when they were come hither, without delay the day following I fate on the iudgement seate, and commanded the man to bee brought forth,
 18 Against whom when the accusers stood vp,

For whereas hee had let bound himselfe very wickedly in the province had it not bene for fauour of his brother Paul, he should haue didd for it so that we may gather hereby why he would haue pleased the Iewes.
 1 Satan Ministers are subtil and diligent in seeking occasions for God who watcheth for his hindrest all their counailes easily.
 2 We may repell an iniurie iustly but not with iniurie.
 3 God doth not onely throw away the council of the wicked, but also turneth it vpon their owne heads.
 4 Festus thinking no such thing, came before King bringing to light the wickednesse of the Iewes, and Proles innocence doth marvellously confirme the Church of God.
 5 The Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.
 6 The Romanes use not to deliuer any man to be punished before, &c.

they brought no crime of such things as I supposed:

19 ⁵ But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because hee appealed to be referred to the examinor on of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 ⁶ Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandment Paul was brought forth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, see this man, and out whom all the multitude of the Iewes haue called vpon me both at Hierusalem, & here, crying that he ought not to lue any longer.

25 Yet haue I found nothing worthy of death that he hath committed: neietherles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

⁷ Paul in the presence of Agrippa, 4 declares his life from his childhood, 16 and his calling, 23 with such efficacy of words, 28 that almost heer, & sheweth him to Christianitie: 35 But he end in captivity dayes, doing nothing in Pauls matter.

THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 ¹ I thinke my selfe happy, King Agrippa, because I shall answer thee day before thee, of all the things wherof I am accused of the Iewes:

3 Chiefly because thou hast knowledge of all customes and questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 ² As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which I knew mee heretofore, euen from my Elders (if they would testifie) that after the most fruitfull of our religion I lued a Pharise.

6 ³ And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly sending God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 ⁴ Why it could be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 ⁵ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authority of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogue, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus, with authority, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightness of the sunne, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee;

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 ⁶ To open their eyes, that they may turne from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 ⁷ Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 ⁸ But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe works worthy amendment of life.

21 For this cause the Iewes caught mee in the Temple, and went about to kill me.

22 ⁹ Neuertheless, I obtained helpe of God and continue vnto this day, witnessing both to small and to great, saying none other things then those which the Prophets and Moses did lay should come,

23 ¹⁰ To wit, that Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 ¹¹ And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe, much learning doth make thee mad.

25 But he sayd, I am not mad, O noble Festus; but I speake the words of truth and sobernesse.

26 For the King knoweth of these things before whom also I speake boldly: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 ¹² O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 ¹³ And when he had thus spoken, the King

Chap. 23.
I consented to, and allowed of their saying: for he was a Pharisee.
By this same punishment.
Chap. 24.

The end of the Gospel is to loue them which are brought to the knowledge of Christ; and are instructed in him being laid hold on by faith.
Paul alletheth God to be author of the vision; and Apostolicall and singular as a witness.
Chap. 22, 26, and 23.
Chap. 23.
Christ is the end of the Law and the Prophecy.
To every one.
This Christ should not be such a King as the Iewes esteemed of, but one appointed to learn our wayes, and the punishment of our finnes.
In the sight of them, who are raised from the dead.
Life, sea, earth, a most beneffull word, which is indelible: and should be engraued in our hearts, words almost in all languages, signifying vnto us, that Christ should be our life, our health, our redemption.
The Iewes did not see God in madnesse, yet so without hands, we must boldly touch the truth, & secretly and privately.
Paul as if he were forgetting himselfe, that hee stood a prisoner to defend his cause, forgetteth not the other of his Apostolicall.
I know also God is not onely a most true God, but also a most true King, both in our hearts, and in our lives.
Paul is solemnly quiet and yet not satisfied.

1 To haue a skillfull iudge, is a great and singular gift of God.
2 Paul indubitably historic of his life into two times: for the first he calleth his aduersities wittolnes: for the latter, the fathers and prophets.
3 What I was, and where, and how I lued.
4 That my parents were Pharisee.
5 The fill of the Pharisees was the morose of justice.
6 Paul is as if he were in the same: for it was better then all this.
7 There are three chiefe and principall witnesses of true doctrine, God, the true Father, and the content of the Church.
8 He prooueth the resurrection of the dead, first by the power of God: the power by resurrection of Christ, wherof hee is a sufficient witness.

rose vp, and the gouernour, and Barnice, and they that fate with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed to Cesar.

CHAP. XXVII.

1 Paul 9. forteteth the perill of the voyage. 11 bus seruicus beleeues. 12 They are toggra so and fro with the tempest. 21. 41. and suffer shipwracke: 34 Yes all safe and sound. 41. escape to land.

Now 1 when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And we entred into a ship of Adramy-tum, purposing to saile by the coasts of Asia, and lanchted forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence wee lanchted, and sayled hard by Cyprus, because the windes were contrary.

5 Then failed wee ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italy, and put vs therein.

7 And when we had sailed slowly many daies, and scarce were come against Grnidum, because the winde suffered vs not, we sayled hard by Candie, neere to 8 Salomone.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the city Laica.

9 2 So when much time was spent, and sailing was now iopardous, because also the Be Feast was now past, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 3 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence if by any meanes they might attaine to Phenice, thera to winter, which is an haue of Candie, and lyeth toward the South-west and by West, and North-west and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sayled by Candie.

14 But anon after there atofe by e it, a stormy winde called 4 Euroclydon.

15 And when the ship was caught, and could not resist the winde, wee let her goe, and were carried away.

16 And we ran vnder a little yle named Clau-da, and had much adoe to get the boar.

17 Which they rooke vp and vfed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtis, and they strake saile, and fo were carried.

18 4 The next day when wee were tossed with an exceeding tempest they lightened the ship.

19 And the third day wee cast out with our

owne hands the tackling of the ship.

20 And when neither sunne nor starrs in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 5 But after long abstinence, Paul stood forth in the mids of them, and sayd, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall be no losse of any mans liue among you, saue of the ship onely.

23 For there stood by me this night the Angell of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 6 Wherefore, Sirs, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Island.

27 7 And when the fourteenth night was come, as we were carried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey 1 approached vnto them,

28 And founded, & found it twenty fathomes: and when they had gone a little further, they founded againe, and found fiftene fathomes.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out o: the sterne, and wished that the day were come.

30 8 Now as the mariners were about to flee out of the ship, and had let downe the boar into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 9 Paul sayd vnto the Centurion and the souldiers, Except these abide in the ship, yee can not be safe.

32 Then the souldiers cut off the ropes of the boar, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not one haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God in the presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now wee were in the ship in all two hundred threefcore and sixtene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 11 And when it was day, they knew not the countrey, but they spied a certaine 2 creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the ship vnto the Sea, and loosed the rudder bands, and hoysed vp the maine saile to the wind, and drew to the shore.

41 And when they fell into a place where 3 two seas meette, they thrust in the ship: and the forepart stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

1 Paul with many other prisoners, & through the mist of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.

* 2 Cor. 11. 15. a Which is an high hill of Candie. 2 Gods providence raketh not away the causes which God vseth as means, but rather ordereth and disposeth their sight wic en thence when he openeth an extraordinary issue. 3 This is meant of the tent first, which they kept in the feast of expiation, as we reade, Lewis. 2. 7. which fell in the seventh month which we call October, and is not good for mangasors, or sailing.

4 Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their owne wisdomes, rather than Gods speaking by the mouth of his seruants.

5 To emble from whose shore our ship was driven by this tempest.

6 North east wind. 7 The ead promise that none prouide worse for themselves, then they which commit the themselves to be governed only by their owne wisdomes.

8 God spareth the wicked for a time, for his elect and chosen sake.

6 The promise is made effectual through faith. 7 We attaine and come to the promised and sure saluation through the midst of tempests and death itselfe.

8 For Pilome writeth that the Adriaticall sea stretcheth upon the East shore of Sicily. 9 That they drew neere to some countrey.

10 There is none so foule an acte, whereunto distrust and eull conscience doe not encrease men.

11 Although the performing of Gods promises doeth not simply depend vpon celestiall causes, yet they make themselves unworthy of Gods bounty: 12 Iulianus, which doe not embrace those means which God offereth them, either vpon rationall or diuine.

13 When the world trembleth, the faithfull alone be not quietly quiet, but confirme others by their example.

14 This is a promise which the Hebrews vs, whereof it means, that they shall safe, and not one of them perish. 15 Then the tempest is most of all to be feared and looked for when the pore or haue is neere.

16 A creeke is a sea within land, at the Adriaticall sea and the Persian sea. 17 So the seas called, because of the sea which is on both sides.

12 There is no
waine more vn-
lainefulle & vn-
haskfulle the
in vnde ceure.
13 God hindre e-
men among his
emies, them
whose helpece
vesth to preface
his.
14 The goodnesse
of God ouercom-
meth mans malice

42 ¹² Then the souldiers counsel was to kil the prisoners left any of them, when he had swomme out, should flee away.

43 ¹³ But the Centurion willing to save Paul stayed them from the counsell, and commanded that they that should swimme, should cast themselves first into the sea, and goe out to land:

44 ¹⁴ And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians courteis towards Paul and his companie. 3 A supper on Pauls band: 4 Hee sheweth off with an harmer: 5 Pauling 9 anidors are by him beaten. 6 They depart from Melita, 16 and come to Rome. 17 Pauls wish to the lawyers, 20 the cause of his coming: 22 Hee predicth 30 ym 200 yeeres.

ANd when they were some safe, then they knew that the Isle was called Melita. 2 And the Barbarians shewed vs no little kindeesse, for they kindled a fire and receiued vs euery one, because of the present shoure, and because of the cold.

3 And when Paul had gathered a number of stiches, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.

4 Now when the Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But heeooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swallowed, or fallen down dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chief man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody fluxe: to whom Paul entred in, and when he prayed, hee layed his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases, came to him, and were healed.

10 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, wee taried there three dayes.

13 And from thence wee fet a compassse, and came to Rhegium, and after one day, the South wind blew, and wee came the second day to Putili:

14 Where we found brethren, and were de-

sired to tary with them seuen dayes, and so wee went toward Rome.

15 ¶ And from thence when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the three tuernes, whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe, with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together, and when they were come, hee said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let mee goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale to Cesar, not because I had ought to accuse any Nation of.

20 For this cause therefore haue I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day there came many vnto him into his lodging, to whom hee expounded, testifying the kingdom of God, and periuading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 And some were persuaded with the things which were spoken, & some beleued not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, Goe vnto this people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing yee shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, & with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 I see it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had sayd these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him.

31 Preaching the kingdom of God, & teaching those things which concerne the Lord Iesus Christ with all boldnesse of spech, without let-

9 God neuer suffereth his to be alighted auaue their strengin.

10 Appoll was, was a great man of words.

11 Appollus was a learned man, and was the first of his name, being a Iew, and was the first to be called to be a Iew, and there were three hundred in it.

12 Not in a common place, but in a house, which hee hired for himselfe. In Paul in euery place remembreth himselfe to be an Appollite.

13 Wee may see the meanes which God useth vs, but by us: wee see the glory of God, and not our selues.

14 The Jew and the Gouernour were well together.

15 Of gouernour, and pronounced the kingdoms of God, for it is the will of the Emperour to be a Iew.

16 The Gouernour is a favourer of liues to them that be true, and a favourer of death to them that be vniuobedient.

17 The vniuobedient do willingly resist the truth, and yet not out of change.

18 The Gouernour is a favourer of liues to them that be true, and a favourer of death to them that be vniuobedient.

19 The vniuobedient do willingly resist the truth, and yet not out of change.

20 The Gouernour is a favourer of liues to them that be true, and a favourer of death to them that be vniuobedient.

21 The vniuobedient do willingly resist the truth, and yet not out of change.

22 The Gouernour is a favourer of liues to them that be true, and a favourer of death to them that be vniuobedient.

1 Thus it is which is the day we call Melita.

2 The godly are safe to haue danger vpon danger, but they haue alwayes a glorious issue.

3 Although aduersitie be the punishment of sinners, yet seeing that God in punishing of men doeth not alwayes respect sinne, they iudge rathly which euill they do not waite for the ends, or do iudge and esteeme of men according to proprieties or aduersities.

4 Right and reason.

5 The Greeke word signifies, so to be inflamed, or to swell: moreouer Diaforoides in his 6. booke chap. 38.

6 It is such that the biting of a viper causeth a swelling of the body, and so forth: but in his remedies against poisons.

7 There is nothing more vnconstant euery way, than they which are ignorant of true religion.

8 It neuer yet reported any man, that receiued the serour of God, were he neuer so miserable and poore.

9 Although Paul were a captiue, yet the vertue of God was not captiue. 6 God doeth well to strangers for his childrens sake. 7 Idoles do not defile the Saines, which doe in no wise content vnto them. 8 So they will to decke the foreparts of their ships, whereupon the ships were called by such names. 8 God boweth and bender the hearts eues of proud men, as it pleaseth him to fauour his.

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 *He first sheweth on what authoritie his Apolle is standeth*
15 *Tha he commendeth the Gospel, 16 B. Which God seeth out his power to those that are saved 17 by faith, 21 but were guilty of wiked unthankfulness to God: 26 For which his wrath was wrathly poured on them, 29 so that they ranche he along his all kinde of sinne.*

1 The first part of the Epistle containing a most profitable preface vnto ver. 16. He moonech the Romanes to giue diligent care vnto him in that he sheweth that he commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the weightie matter, that is promised long since of God, by many fit windeles and now at the length performed in deede.

2 A minister, for thus worde feruans, is not taken in this word, Brethren, but declarath his own feruic and office.

3 Whereas hee saud before in general declarer, hee is now a minister, now he connecteth to a more speciall name and faith: he is an Apolle, and that hee saute not upon his title of office of his owne head, but being called of God, and shere on in this his writing to the Romanes, doeth naminge his owne doctrine.

4 As 13. 1. e Appointed of God to preach the Gospel. 3 By declaring the summe of the doctrine of the Gospel, hee sheweth vnto the Romanes, to good consideration of the matter whereof hee entreateth: So then he sheweth that Christ (who is the very substance and summe of the Gospel) is the only Sonne of God the Father, who touching his humane freede of David, but touching his diuine and spiritual nature, whereby hee sanctified himselfe, is begotten of the Father from euerrlasting, as by his mightie resurrection manifestly appeareth. 4 This is a plaine testimony of the person of Christ, that he is but one of his two natures and therefore. e Which saute of the Pirgim, David is daughter. f A beu name, for this word Faith, by vngodlynesse prooueth hereby that although all men haue a most cleare and certain knowledge wherein to behold the euertlasting and almightie nature of God in his creatures, yet haue they fallen away from thare principall and food deuices of thare owne braines in consulting and appointing the seruice of God. e In thare hearts, e Thowtles of God, and yet bowe themselues vnto God by his worles, Circa. e They did not haue faith with that honour and seruice which was due for his euertlasting power and Goodness. f As if hee had began in a mad of himselfe, e Or, though himselfe. g For hee true God they tooke another. h The vngodlynesse of men hee first forth first in this, that they sought after following their lustes they defiled themselues with another by the iudgement of God. i The contempt of religion is the summe of all misdeeds, k Hee a sinninge, l A mustered reward for their desires.

AVERT 22 *seruant of Iesus*
Christ called to be an *b* Apolle,
* put apart to preach the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 Concerning his *d* Sonne Iesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared *b* mightily to be the sonne of God, touching the Spirit of Sanctification by the resurrection from the dead.)

5 By whom wee haue received *k* grace and Apottleth (that obedience might be giuen vnto the faith) for his *n* name among all the Gentiles,

6 Among whom ye be also the *a* called of Iesus Christ :

7 To all you that be at Rome beloved of God, called to be Saints: *g* Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ :

8 *f* First I thanke my God through Iesus Christ for you all, because your faith is published throughout the *i* whole world.

9 For God is my witness (whom I serue in my *t* spirit in the *g* Gospel of his Sonne) that without ceasing I make mention of you,

10 Always in my prayers, beseeching that by some meanes, one time or other I might haue a properous journey by the will of God, to come vnto you,

11 For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened :

12 That is, that I might be comforted together with you, through *our* mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes pur-

posed to come vnto you (but haue bin let hitherto) that I might haue some fruit also among you, as I haue among the other Gentiles.

14 I am deueer both to the Grecians, and to the Barbarians, both to the wife men and to the vnwife.

15 Therefore, as much as in me is, I am ready to preach *j* Gospel to you also that are at Rome

16 For I am not ashamed of the Gospel of Christ: for it is the *x* power of God vnto saluation to enery one that beleueeth, to the Iew first, and also to the *y* Grecian.

17 For by it the righteousnesse of God is reueiled from *z* faith to faith: 7 as it is written, ** The iust shall liue by faith.*

18 For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold the *v* truth in vnrighteousnesse.

19 For as much as that, which may be knowne of God, is manifest in ** them*: for God hath shewed it vnto them.

20 For the invisible things of him, that is his eternal power & Godhead, are seene by the creation of the world, being *d* considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became *v* vane in their thoughts, & their foolish heart was full of darkenesse.

22 When they *g* professed themselves to be wise, they became fooles.

23 For they turned the glory of the *h* incorruptible God to the similitude of the image of a corruptible man, and of birdes, and four-footed beastes, and of creeping things,

24 Wherefore *i* also God *k* gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselves :

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vie into that which is against nature.

27 And likewise also the men left the naturall vie of the women, and burned in their lusts one toward another, and man with man wrought filthinesse, and received in themselves such *l* recompence of their errour, as was meete.

nesse, and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needs fecke righteousnesse in some other. *f* Against all kinde of vngodlinesse. *g* By serueth, *h* Paul meaneth all the lights that is left in man since hee fell, not as though they being led thereby were able to come into a way with his but their vngodlynesse conuict them from the forme of wickednesse, which is the image of God in man. *i* Their vngodlynesse prooueth hereby that although all men haue a most cleare and certain knowledge wherein to behold the euertlasting and almightie nature of God in his creatures, yet haue they fallen away from thare principall and food deuices of thare owne braines in consulting and appointing the seruice of God. *e* In thare hearts, *e* Thowtles of God, and yet bowe themselues vnto God by his worles, Circa. *e* They did not haue faith with that honour and seruice which was due for his euertlasting power and Goodness. *f* As if hee had began in a mad of himselfe, *g* Or, though himselfe. *h* For hee true God they tooke another. *i* The vngodlynesse of men hee first forth first in this, that they sought after following their lustes they defiled themselues with another by the iudgement of God. *j* The contempt of religion is the summe of all misdeeds, *k* Hee a sinninge, *l* A mustered reward for their desires.

u He meaneeth all them that dwell in Rome, though some of them were of the Romanes, Looke the end of the Epistle.

v The second part of the Epistle vnto the beginning of the chapter. Now the whole ende and purpose of the disposition is, this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) & that is Iesus Christ appointed by faith. *x* God himselfe and effectuall instrument to saue men.

y I thinke this word Grecian, & Istaean, I thinke Istaean, I thinke Istaean, I thinke Istaean.

z The confirmation of the former proposition: we are taught in the Gospel that we are iudged before God by faith.

which increaseth daily; and therefore, from faith, which increaseth daily. 7 The proofe as well of the first as the second proposition out of A. bakas, who attributeth and giueth vnto faith both iustice and life before God. *Abak. 3. 4.*

8 Another confirmation of the principall question. All men being considered in themselves are without Christ, or guilty both of vngodliness.

ward: neither is Circumcision, which is outward in the flesh.

29 But he is a Iew which is one within, & the Circumcision ^{is} of the heart in the ^h spirit, not in the letter, whose practice is not of men but of God.

CHAPTER III.

See Genesis the Iewes name 2 preferment for the covenant sake, 4 but say such as wholly depend on Gods meritt. 9 That both Iewes and Gentiles are sinners, 11 how pronounced by Scripture: 19 and sheweth the use of the Law, 28 In conclusion that we are iustificed by faith.

What ^{is} it then the preferment of the Iewe?

or what is the profite of Circumcision?

2 Much every manner of way: for chiefly, because vnto them were of credit committed the oracles of God.

3 For what, though some doe not beleue? shal their vnbeleife make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be iustificed in thy words, and overcome, when thou art iudged.

5 Now if our ynrighteousnesse commend the righteousnesse of God, what shal we say? Is God vnrighteous which punisheth? (I speake as a man)

6 God forbid: (elit how shall God iudge the world?)

7 For if the i vertice of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as good as affirme, that we say) why doe we not euill, that some may come thereof? whose damnation is iust.

9 4 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are ^k vnder sinne.

10 As it is written, * There is none righteous, no one true.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue become made altogether vnprofitable: there is none that doeth good, no one true.

13 * Their throat is an open sepulchre: they haue vied their tongues to deceive: is the poyson of aspes vnder their lips.

14 * Whose mouth is full of cursing and bitterness.

15 * Their feet are swift to shed blood.

16 Destruction & calamitie are in their wayes,

17 And the 1 way of peace they haue not known.

18 * The feare of God is not before their eyes.

19 Nowe we knowe that whatsoever the Law sayeth, it sayeth it to them which are vnder the Lawe, that ^e every mouth may be stopped.

*6 Therefore I speake not these words in mine owne person, as though I thought so, but this is the sake of your wisdom, which is not hidden in the world of God. 3 A third objection, which addeth somewhat to the former, If sinnes doe torne to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemeth Paul contending himselfe to death, and death, pronounceth iust punishment against his blasphemers. i The truth and confidence. 4 Another answer to the first objection: that the Iewes if they be considered in themselves, are no better then other men are: as if hath beene long since pronounced by the mouth of the Prophets. k Are guilty of sinne, * Psa. 14. 1, 2, and 57. 1, 2. * Psa. 14. 30. * Psa. 14. 3. * Psa. 59. 7. l An innocent and peaceable life. * Psa. 136. 5 He prometh that this glorious accusation which is recited by David and Elias doth properly concerne the Iewes, in the Law of Moses. 6 A conclusion of all the former disputations from the 18. verse of the first Chapter. Therefore saith the Apostle. No man can hope to be iustificed by any Law, whether it be that general Law, or the particular Law of Moses; and therefore to be faulde: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore vnder of condemnation in the sight of God.*

and all the world bee ⁿ subiect to the iudgement of God.

20 Therefore by the ^o workes of the Law shall no flesh bee ^q iustificed in his ^r sight: for by the Law ^u commeth the knowledge of sinne.

21 7 But now is the righteousnesse of God made manifest without the Law, without witness of the Law, and of the Prophets,

22 8 To wit, the righteousnesse of God by the faith of ^t Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the ^v glory of God.

24 9 And are iustificed ^w freely by his grace, through the redemption that is in Christ Iesus.

25 10 Whom God hath set forth to be a reconciliation through faith in his ^x blood, to declare his righteousnesse, by the forgiveness of the sins that ^y are passed,

26 7 Through the ^z patience of God, to shew at this time his righteousnesse, that he might be ^{aa} iust, & ^{ab} a iustifier of him which is of the ^{ad} faith of Iesus.

27 11 Where is then the reioicing? It is excluded. By what ^{ac} Law? of works? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustificed by faith, without the workes of the Law.

29 12 God, is he the God of the ^{ae} Iewes only and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie ^{af} Circumcision of faith, and vnCircumcision through faith.

31 13 Doe we then make the Law of ^{ah} none effect through faith? God forbid: yea, we establish the Law.

8 The matter, as it were of his righteousnesse, is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are without out from the kingdom of God. ^f Which yet came to Iesus Christ, or which resteth vpon him.

^g By the glory of God, n means that marke which we may seee at, that is, euerglasting life, which standeth in that we are made partakers of the glory of God.

^h Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. ⁱ Of his free gift, and mere liberallitie.

^l God then is the author of that free iustification, because it pleased him, and Christ is hee, which suffered punishment for our sinnes, and in whose we have remission of them: 1 and the meane whereby we apprehend Christ, is faith.

^m To be short, the ende is the setting forth of the goodnesse of God, that by this means it may appeare, that hee is mercifull in deede, and constant in his promises, as hee hath truly, and of mere grace iustified the beleeuers.

ⁿ The name of blood, calleth vs backe to the figure of the old sacrifices, the truth and substance of which sacrifices is in Christ. ^o Of the same which we commit a when we were his enemies.

^p Through his patience, and suffering nature. ^q To wit, when Paul vnto those, b That he might be found exceeding true and faultlesse. ^r Making him iust, and without blame, by imputing Christs righteousnesse vnto him.

^s The number of them which by faith had bolded vpon Christ, contrary to whom, are they which looke to be saved by Circumcision, that is, by the Law.

^t An Argument to proue this conclusion, that we are iustificed by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore we are iustificed by faith without workes: for if we were iustificed either by our owne workes only, or partly by faith, and partly by workes, the glory of this iustification should not be wholly giuen to God.

^u By what doctrine I now the doctrine of workes both this condition ioynt with it, if thou dost; and the doctrine of faith hath this condition, if thou beleuest. 12 Another argument of an absurdity: if iustification depended vpon the Lawe of Moses, then should God be a Saviour to the Iewes only. Again, if he should save the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is, by, faith. Moreover, this argument may be ioynd that which followeth next, that his conclusion may be firme and euident. ^v God sayeth to be their God, after the manner of the Scripture, whom hee loveth and standeth with. ^w The circumcised. 13 The taking away of an objection: yet is not the Law taken away therefore, but is rather established, as a stable declaration to his proper place. ^x Vaine, void, to no purpose, and of no force. ^y We make it effectuall and strong.

W whose force is inward, and in the heart.

The first meeting with, or presenting an objection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles: yet that haue they (saith the apostle, in Gods behalfe: for he committed the tables of the covenant to them, so that the vnbeleefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who alloweth their vnworthinesse to commend and let forth his goodnesse.

a In the Lawe state and condition was Christ.

b Words.

c Brake the covenants.

d The faith is as Gods game.

e That thy iustice might be plainly seen.

f Forasmuch as thou shouldest forth an enemies token of thy righteousnesse, confidence & faith, by preferring him who had broken his covenants.

g Another pretention issuing out of former answers: that the iustice of God is in such sort commended and let forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world & therefore make sure reuenger of vnrighteousnesse.

h Treacher & all the friends thereof, though I thought so, but this is the sake of your wisdom, which is not hidden in the world of God.

i A third objection, which addeth somewhat to the former, If sinnes doe torne to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemeth Paul contending himselfe to death, and death, pronounceth iust punishment against his blasphemers. i The truth and confidence.

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n A conclusion of all the former disputations from the 18. verse of the first Chapter. Therefore saith the Apostle. No man can hope to be iustificed by any Law, whether it be that general Law, or the particular Law of Moses; and therefore to be faulde: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore vnder of condemnation in the sight of God.

Be found guilty before God, o By that is the Law can by us be performed.

p This is bene taken for man, as in many other places, and further more hath here a greater force: for it is to show the conuersion betwixt God and man: as if thou wouldst say, Man who is nothing else but a piece of flesh defiled with sinnes, and God who is most pure and perfect in himselfe.

q Absoluted from the iudgements, sense of God, r A satisfaction of the righteousnesse which is before men, be they neuer iust, against the iustice which can stand before God: more than an vnprofitable can stand before God, but the righteousnesse of Christ only.

s Therefore saith the Apostle, Let that men should perish, God doeth, now exhibit that which he promised of olde, that all is to say, a way whereby they may be iustified and saved before him without the Law.

t Therefore saith the Apostle, Let that men should perish, God doeth, now exhibit that which he promised of olde, that all is to say, a way whereby they may be iustified and saved before him without the Law.

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y Through his patience, and suffering nature. q To wit, when Paul vnto those, b That he might be found exceeding true and faultlesse. r Making him iust, and without blame, by imputing Christs righteousnesse vnto him.

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x The taking away of an objection: yet is not the Law taken away therefore, but is rather established, as a stable declaration to his proper place. y Vaine, void, to no purpose, and of no force. z We make it effectuall and strong.

4 And patience experience, and experience

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at that time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but for a good man it may be one dare die.

8 But Gods love setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe faued fro wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe faued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we have now receiued the atonement.

12 Wherefore, as by one man sinne entered into the world, & death by sinne, & so death went ouer all men: in whom all men haue sinned.

13 For vnto the 9 time of the Law was sin in the world, but sinne is not p imputed, while there is no law.

14 But death reigned from Adam to Mo'es, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gifts not so as the offence: for if through the offence of that one, many bee dead, much more the grace of God, and the gift by the grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of

one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, a reigne in life through one, that is Iesus Christ.

18 Like wile then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded toward all men to the iustification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover the Law entered thereupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternal life through Iesus Christ our Lord.

the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all believers, iustificatieth them, that they may become partakers of everlasting life. x Not only because our finnes are forgiven vs, but also because the righteousnesse of Christ is imputed vnto vs. 18 The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one sinne by nature, out of the other righteousnesse by grace doeth spring forth vnto others. y So therefore entered into vs only by following the steps of our forefather, but were take corruption of him by inheritance. z The word mans, is in against this word, a few. 19 A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefite of God in Christ Iesus be so much the more glorious. A Beate that desire which all men were infected withall by being descended with one man sine the Law entered. b Grace was powred plentifully from heauen, this it did not only counteruail sinne, but a much more abundantly.

CHAP. VI.

1 He cometh to iustification, without which, that no man partaker in Christs righteousnesse be: proueth ad an argument taken of Baptisme. 12 and thereupon exhorteth to forsurre of life, & briefly making mention of the Law retracted.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 Wee are buried then with him by baptizing into his death, that like as Christ was raised vp from the dead to the glory of the Father, so we also should walke in newnesse of life.

5 For if wee bee planted with him to die

to the sentence of ab'solution, whereby we are gaine and pronounced righteous.

16 The third difference is that the righteousnesse of Christ being imputed vnto vs by grace is of greater power to bring life, then the offence of Adam is to addie his posteritie to death.

u The partakers of grace and euerslasting life.

17 Therefore to be floure, as by one mans offence, the guiltinesse came on all men to make them subiect to death: so oute

the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all believers, iustificatieth them, that they may become partakers of everlasting life.

x Not only because our finnes are forgiven vs, but also because the righteousnesse of Christ is imputed vnto vs. 18 The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one sinne by nature, out of the other righteousnesse by grace doeth spring forth vnto others. y So therefore entered into vs only by following the steps of our forefather, but were take corruption of him by inheritance. z The word mans, is in against this word, a few. 19 A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefite of God in Christ Iesus be so much the more glorious. A Beate that desire which all men were infected withall by being descended with one man sine the Law entered. b Grace was powred plentifully from heauen, this it did not only counteruail sinne, but a much more abundantly.

He passeth now to another benefite of Christ, which is called sanctification or regeneration:

A In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remainseth still in vs: to the which Sanctification that followeth iustificatieth vs by little and little.

2 The benefite of iustification and Sanctification, are alwayes iunged together inseparably and both of them procede from Christ by the grace of God: Now sanctification is the establishing of sinne, that is, of our natural corruption, into whose place ineeedeth the cleanness and purtnesse of ourre reformed. & they are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ: that as usual corruption is deaden them, that the diuine life put out, and it bringeth us forth his better fruite: and on the other side, they are said to liue in sinne which are in the flesh, that is, whom the spirit of God hath not delivered from the sinne of the corruption of nature.

3 There are three parts of this Sanctification, to wit, the death of the old man of sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, which benefite our baptisme: in the signe and pledge of

C Gal. 3. 27. To the end that growing up in one with him we should die his death with him, and to make vs new men. c Coloss. 1. 2. d That Christ himselfe, being d'chorged of his infirmities and weaknesse, might liue in glory with God for euer.

e And we which are his members, rise for his end, that bringe us made partakers of the selfe same vertue, we should begin to lead a new life, as though we were already in heaven. f Ephe. 1. 2. coloss. 3. 8. heh. 12. 1. 1. p. 2. 1. 4

The death of sinne and life of righteousnesse, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth that no man is sanctified, which liueth still in sinne, and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he said before, the Law is not subuerted, but established by faith. 1. Cor. 6. 14. 1. Tim. 2. 12.

The ground of hope is an assured certaintie of the confidence, by the gift of the holy Ghost, that we are beloved of God, and that is nothing els but that which we call faith, whereof it followeth, that through faith our confidences are quieted.

Woe worth be laugh vs.

A true comfort in aduersitie: that our peace and quiettelle of conscience be not troubled: for he that so loved them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and liuing in him? In fine vs in commendation, which the Father had appointed.

Tit. 9. 15. 1. Pet. 3. 18.

An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Iesus Christ to death for the vniuersall, and for them of whom he could receive no commodity, and that more is)

How can it be that Christ being now alive, should not see them from defedation, when by his death he iustificatieth and reconciles 3 In the dead of some in man. 5 Her death out halwe into vs, that in her death of our affliction we may know assuredly, he will keepe vs with vs. i While foue originated vs. k From affliction and defedation. 9 He now passeth ouer to the other part of iustification, which consisteth in the acceptance of the obedience of Christ: so that to the remission of finnes there is added mortuor and besides, the gift of Christs righteousnesse, imputed or put vnto vs by faith, which followeth vp that righteousnesse, which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to be vniuersal, but begin also to be iust. 10 From Adam, in whom all haue sinned, both guiltinesse and death) which is the punishment of the guiltinesse, came upon vs. 11 By Adam, who is compared vnto Christ, life is giuen to them, that cease of them make those which are our partakers of that they haue done vs: while in him, that same death which was in them that were our vniuersal, and that is death: but Christ maketh them that are his partakers of his righteousnesse by a grace, and that vniuersal. m By sinne is meant that diuine which is ours by inheritance, and is commonly called mortuall sinne: for he wisheth to call that sinne in the singular number, whereas, if hee speaks of the fruites of it, hee wisheth the plural number, calling it sinnes. n Thus, in Adam. 11 That this is so that both guiltinesse and death began not after that the giuing and transgressing of Moses Law, it appeareth manifestly by that, that man died before that Law was giuen: for that they died sine, which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that here was then the Law, the breach whereof was the cause of death. o Euen from Adam to Moles. p Where there is no Law made, no sinne is punished or sent to orginize.

12 But that this Law was not the vniuersal Law, and that that death did not proceed from any suchall sinne of every one particularly, it appeareth hereby, that the very infants which neither could enter know nor transgress that naturall Law, are notwithstanding dead as well as Adam. 9 Our infantes. r Not as they that are as the sinne that is of mee years, following their lusts: but yet the whole posteritie as corrupted in Adam, wether as he mistaketh and willingly sinned. 15 Now that first Adam answered the latter, whos Christ, as it is afterward declared.

14 Adam and Christ are compared together in this respect, that both of them die and yeeld to their sinne which their sinne was: but herein first they differ, that Adam by nature Math spread his fault to the destruction of many, but Christ abate his grace ouerflowen many. J That is, Adam. 15 An other inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doth not onely abolve vs from that one fault, but from all other.

9 That is, true faith, which fecketh God in his word, and that preached according as God hath appointed in the Church.

10 Ihu. 13. 7. Math. 13. 15.

11 Wherefore faith is there, is also to the word, but not contrarywise, whereof the word is, there is faith also: for many refuse and reject the word.

12 He speaketh thus because of the Jews.

13 Ihu. 52. 7. Ihu. 13. 38.

14 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

15 By Gods commandment.

16 An obedienc which shoulde not be called: much lesse can I say, that the Jewes were not called.

17 The defender and maintainer of the Jewes caus goeth on till to aske, whether the Jewes also knew not God which called them.

18 He saith the Apostle, that the Gospel was translated to them to the Gentiles, because the Jewes neglected it.

19 And he saith the Apostle, that the Gentiles neglected it, because they were not called to the knowledge of God: yes, and that the particular also which is by the word of God, is of itselfe of small or no efficacy, unless it be apprehended or layed hold on by faith, by the gift of God: otherwise by vblelect it is made void of effect.

20 And that by the only fault of man, who can pretend no ignorance.

21 Dem. 32. 2. He calleth all prophes people, a nation that is not a nation, as they are not said to be, but to be, which are appointed for everlasting consumption.

22 Ihu. 56. 1. O speake without feare. * EJay 62.

14 But how shall they call on him, in whom they have not beleueed? and how shall they beleuee in him, of whom they have not heard? and how shall they here without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel: for Eliahs faith, * Lord, who hath beleueed our report?

17 Then faith is by hearing, and hearing by the word of God.

18 I demand, Have they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 But I demand, Did not Israel know God? Fit it Moses saith, * I will prouoke you to envie by a nation that is not my nation, and by a foolish nation I will anger you.

20 And Eliahs is bolde, and faith, I was found of them that sought mee not, and have bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, * All the day long have I stretched forth mine hand vnto a disobedient, and gaineaying people.

If calling see a testimony of election, were not the Jewes called? not grant that, saith the Apostle, seeing that there is no nation which hath not been called: much lesse can I say, that the Jewes were not called. The defender and maintainer of the Jewes caus goeth on till to aske, whether the Jewes also knew not God which called them. He saith the Apostle, that the Gospel was translated to them to the Gentiles, because the Jewes neglected it. And he saith the Apostle, that the Gentiles neglected it, because they were not called to the knowledge of God: yes, and that the particular also which is by the word of God, is of itselfe of small or no efficacy, unless it be apprehended or layed hold on by faith, by the gift of God: otherwise by vblelect it is made void of effect, and that by the only fault of man, who can pretend no ignorance. Dem. 32. 2. He calleth all prophes people, a nation that is not a nation, as they are not said to be, but to be, which are appointed for everlasting consumption. Ihu. 56. 1. O speake without feare. * EJay 62.

CHAP. XI.

1 Tell the calling off of the Jewes should bee limited according to the outward appearance, 4 he sheweth, that Eliahs was aimes past difference: 16 and that seeing they haue an holy roote, 23 the top of their hie mynt shall be holy. 18, 24 Hee calleth on the Genties to bee knowle, 33 and crieth out, that Gods iudgement is an iudgement.

1 Now the Apostle sheweth how this doctrine is to be applied to those abiding still in the propound and case. Therefore he teacheth us that all the Jewes in particular are not cast away and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first prooffe, I am a Jew, and yet I elected, therefore we may and ought fully to reioyce vpon our election, as hath been before said: but of those who men cannot be so certainly resolved, and yet our duty may cause us to hope well of others. 3 The second prooffe: Because that God is faithful in his league and Covenant, although men be faithfull: so he seeing that God hath said, that he will be the God of his vnto a thousand generations, we must take heed, that we thinke not that the whole race and offspring is cast off, by reason of the vblelect of a fewe, but rather that we hope well of every member of the Church, because of Gods league and covenant. Which he loved and chose from euert.

4 The third prooffe, taken from the newe way that was made to Eliahs: when then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good flore and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is often times brought to that state, that euen the most wastefull and sharpe sighted pitious thought it to be cleare elect and put out. * Ihu. 19. 10.

and they seeke my life?

4 But what faith the answer of God to him?

* I have referred vnto my selfe feuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then, at this present time is there a remnant according to the election of grace.

6 And if it bee of grace, it is of no more works: or els were grace no more grace: but if it be of works, it is no more grace, or els were work no more work.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have bene hardened.

8 According as it is written, * God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance bee?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To trie if by any means I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them bee the reconciling of the world, what shall the reconciling bee, but life from the dead?

25 For if the first fruits bee holy, so is the whole lump: and if the root be holy, so are the branches.

By our iustifiers of themselves doe teach that workes are either wholly or partly the cause of our iustification. I Ioh. Mar. 3. 5. 6 And yet this is the office of heart commeth not but by Gods will decree and iudgement, and yet with faith, when as he so punisheth the vntowardly by taking from them all sense and perceiurance, and by doubling their darknes, that the benefices of God which are offered vnto them, doe redound to their delatation. * Ihu. 6. 9. and 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. The very end of these which sheweth away all things, is that they should be able to die by that which is their iustification, so that not only the nature to the Jewes definition, out of which they sought life, is vnto, the Law of God, for the propitiour reate whereof they rested the Gospel. 7 God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learne, that the fueritic of God setueth as well to the setting forth of his glory, as his mercie doeth, and also that God preparerth himselfe a way to mercy by his severitie: so that we ought not rashly to despair of any man, nor proudly triumphe over other men, but rather prouoke them to an holy emulation, that they may be glorified in their lawe. 8 By this we may see the knowledge of the Gospel, to euer a new life, and by the world, all nations diffused throughout the whole world. 1 Of the trees when the figs enuasion without exception had come to Christ. 8 Hee witnessed by his owne example, that hee goeth before all other in this behalfe. 9 Hee made voble and famous, 10 I shall come to passe that when the times come to the Gospel, the world shall be as were quicken againe, and rise up from dead to life. 9 The nation of the Jewes hee considered in their flooke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not sticke in their vntowardnesse, to thinke that they are at once all cast off, but we ought to consider the roote of the Conenant, and rather goe backe to their ancestors which were faithfull, that we may know that the blessing of the Conenant resteth in some of their posteritie, as we also finde people hereof of our flesh, so they shalbe in the first fruits of the Jewes lawe, by the offering of their firstfruits of come was sanctified, and they might use the rest of the yere following with good conscience. p Abraham.

* 1 King. 19. 18. 8 Hee speaketh of remnant and reserved people, which were chosen from euertlasting, and not of remnant that should bee chosen afterwarde: for they were chosen before the world was: were not dead, but therefore if they were no iustifiers, because they were chosen and elected.

9 Baal signifies as much as an idol, or a patron, or one whose power another, in which sense the idolaters as they say, as they had their idols, naming in a patron and an assistor.

10 The election of grace is not whereof man choise grace, but whereby God choise us of his grace and goodnesse.

11 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubbornly refuse the grace and free mercie of God, impute it vnto themselves.

12 The same benefits are due to the ground as the elect: we of all kinde and manner of workes, where-

20 Destroy not the worke of God for meates sake: * all things in deede are pure: but it is euill for the man which eatech with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 19 Haft thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which hee alloweth.

23 For he that doubteth, is condemned if he eate, because he eatech not of faith: and whatsoever is not of the faith, is sinne.

CHAPTER XV.

1 The stronger shall employ his strength to strengthen the weaker. 3 By Christes example, ye who receiue. 8 Not only the Iewes, to but also the Genites, 15 The cause why he wrote this Epistle.

19 Now the Apostle reasoneth generally of collaterall or bearing with the weake by all meenes, to saue forth as may be further proce.

2 Therefore let euery man please his neighbour in that that is good to edification. 3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuked thee, fell on me.

4 For what ouer things are written aforetime, are writ for our learning, that we through patience, and comfort of the scriptures might haue hope.

5 4 Now the God of patience and consolation giue you that ye be like minded one toward another, according to Christ Iesus,

6 That ye with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the glory of God.

8 5 Now I say, that Iesus Christ was a minister of the circumcision, for the true truth of God, to confirme the promises made vnto the Fathers.

9 6 And let the Genites praise God, for his mercy, as it is written, * For this cause I will b confesse thee among the Genites, and sing vnto thy Name.

10 And againe he faith, * Reioyce ye Genites with his people.

11 And againe, * Prayfe the Lord, al ye Genites, and laud ye him all people together.

12 And againe Eliaias saith, * There shall bee

a roote of Iesse, and hee that shall rise to reigne ouer the Genites, in him shall the Genites trust.

13 7 Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 8 And I my selfe also am perswaded of you, my brethren, that I ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Genites, ministering the Gospel of God, that the offering vp of the Genites might be acceptable, being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Genites obedient in word and deede,

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yet, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 * Therefore also I haue bene of set to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agoe to come vnto you,

24 When I shall take my iourney into spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene some what filled with your company.

25 But now goe I to Ierusalem, to p minister vnto the Saints,

26 For it hath pleased them of Macedonia & Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debtors are they: * for if the Genites be made partakers of their spiritual things, their dutie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruit, I will passe by you into spaine.

29 12 And I know when I come, that I shall

7 Hee feeleth vs as iuere all the former treatise with prayer, wishing all that to bee giuen them of the Lord, that hee had commanded them, i in whom we hope, k Amen, and sayd plentifully

8 The conclusion of the Epistle, wherein hee first exhorteth them, that hee hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Genites.

9 Hee commendeth his Apostleship highly by the effect, but yet so, that hee manner and besides that hee speaketh all things cruelly, hee giueth all the glory to God as the only author, and doth not properly respect himselfe, but rather that hee might leste doubt of the truth of the doctrine which hee propoundeth vnto them.

10 Hee commendeth his Apostleship highly by the effect, but yet so, that hee manner and besides that hee speaketh all things cruelly, hee giueth all the glory to God as the only author, and doth not properly respect himselfe, but rather that hee might leste doubt of the truth of the doctrine which hee propoundeth vnto them. Hee commendeth his Apostleship highly by the effect, but yet so, that hee manner and besides that hee speaketh all things cruelly, hee giueth all the glory to God as the only author, and doth not properly respect himselfe, but rather that hee might leste doubt of the truth of the doctrine which hee propoundeth vnto them.

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19 Hee giueth a double warning in these matters, one, which perteineth to the strong, that he which hath obtained a hard knowledge of this liberitie, keep that treasure to the end, he may use it wisely and profitably, as hath bene said: the other which respecteth the weake, that they doe nothing rashly by their meane example with a waering conscience, for that cannot be done without sinne, where of we are: outperwaded by the word of God, that hee liketh and approveth it. Hee finissheth, verie 4. what hee hath sayd by faith, 10. wit, for a man to bee receiue and out of doubt: in matters and things indifferent. 7 Euen receit, f. Ro. i. c. x. iij. with lam. i. e.

19 Now the Apostle reasoneth generally of collaterall or bearing with the weake by all meenes, to saue forth as may be further proce.

2 Therefore let euery man please his neighbour in that that is good to edification. 3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuked thee, fell on me.

4 For what ouer things are written aforetime, are writ for our learning, that we through patience, and comfort of the scriptures might haue hope.

5 4 Now the God of patience and consolation giue you that ye be like minded one toward another, according to Christ Iesus,

6 That ye with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the glory of God.

8 5 Now I say, that Iesus Christ was a minister of the circumcision, for the true truth of God, to confirme the promises made vnto the Fathers.

9 6 And let the Genites praise God, for his mercy, as it is written, * For this cause I will b confesse thee among the Genites, and sing vnto thy Name.

10 And againe he faith, * Reioyce ye Genites with his people.

11 And againe, * Prayfe the Lord, al ye Genites, and laud ye him all people together.

12 And againe Eliaias saith, * There shall bee

in the letter, it seemeth Gods mightie power which was the worke of these wonderes. * Iam. 1. 15. Chap. 1. 11. 10 Hee writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that the swearing hath a iote from the end of the Apollonical doctrine: 2 for hee declareth himselfe, but that which appertained to his office, and is godly: and commending by a little digression as were the liberality of the Churches of Macedonia, hee prouoketh them humbly to follow their godly deede. * 1 The. 1. 12. p. Doing this duty for the Saints, 10 carrie out that money which was gathered for their use. 11 Alms are voluntary, but yet such as that we may by the law of charitie. * 1 Cor. 6. 11. q. To refuse thine use. * P. I am. i. 11. 11. 12 Hee finissheth with a double warning, f. The me which was gathered for the use of the Saints, which altho it were filled with fruit. 12 Hee admonisheth them through the blessing of God, not to come empty warthen: and requiring of them the doctrine of prayer, hee teacheth what thing we ought chiefly to rest vpon is all difficulties & aduerfities,

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye would strue with nice by prayers to God for me,

31 That I may bee deliuered from them which are disoibediēt in Iudea, and that my enue which I haue to doe at Ierusalem, may be accepted of the Saunts,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace bee with you all: Amen.

CHAP. XVI.

1 See comen vnto Phoebe. 2 See iustice extolled to many in our name. 3 See iustice extolled to many in our name.

1 Commend vnto you Phoebe our sister, which is a seruant of the Church of Cenchrea:

2 That yee receiue her in the a Lord, as it becometh Saunts, and that yee asist her in whatsoever busines shee needeth of your ayde: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greet * Priscilla, and Aquila, my fellow helpers in Christ Iesus,

4 (Which haue for my life laid-downe their own necke, vnto whom not I onely giue thanks, but also all the Churches, of the Gentiles.)

5 Likewise greet the b Church that is in their house. Salute my beloued Epentus, which is the first fruite of Achaia in Christ.

6 Greet Mary which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in c Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approved in Christ. Salute them which are of Aristobolus friends,

11 Salute Herodion my kinsman. Greet them which are of the friends of Narcissus which are in the Lord.

12 Salute Triphena and Tryphosa, which women labour in the Lord. Salute the beloued Peris, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Afincritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saunts which

are with them.

16 Salute one another with an * holy kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, marke them diligently which cause diuision & offences, contrary to the doctrine which yee haue learnt, and * auoyd them.

18 For they that are such, serue not the Lord Iesus Christ but their owne bellies, & with fauour speach and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore o you: but yet I would haue you glad vnto that which is good, and simple concerning euill.

24 ¶ The God o peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ bee with you.

21 ¶ 5 Tymotheus my helper, and Lucius and Iafon, and Sopater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church salute you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 ¶ The grace of our Lord Iesus Christ bee with you all, Amen.

25 ¶ To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the euerglasting God for the obedience of faith)

27 To God, I say, only will bee praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phoebe, seruant of the Church which is at Cenchrea.

wisdom; that you may embrace good things, and eschewe euill, because of the deuel and feares of al prophets, and still: em open: and thus place dy... the Paphis faith of or else, whereas they maintain it to be sufficient for our mans... believe as another man believeth, with a further insinuation, or as an opinion that is... inuener it, or what ground it hath: vnto the daily speech. We beleeue as our Masters... bited, and cleme as the thare brether. ¶ A man that know no way to decture... much less to decture in decture. ¶ We must fight with a certain hope of victory... ¶ An 16.1. phil. 3. 19. ¶ Hee saureth salute iusts, partly to renewe mutual friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. ¶ Where as Paul saied it. ¶ Now taking his leaue of them this thirtieth time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine. ¶ Eph. 3. 20. ¶ Hee stretcheth forth the power and wilcom of God wj his greath blessing, which especially appereth in the Gospel: and maketh mention also of the calling of the Gentiles to conuerse the Romanes in the hope of this saluation. ¶ Eph. 3. 9. col. 1. 26. 1. tim. 1. 11. 1. 11. 1. 1. ¶ I that secret in euill things, that is to say, the calling of the Gentiles. ¶ Offered and exhibited: all as usual to be knowne.

1. Cor. 16. 20. 2. Cor. 13. 12. 1. Tim. 1. 4. 2. Tim. 1. 13. 1. Pet. 2. 2. 1. Pet. 3. 2. 1. Pet. 4. 2. 1. Pet. 5. 2. 1. Pet. 5. 3. 1. Pet. 5. 4. 1. Pet. 5. 5. 1. Pet. 5. 6. 1. Pet. 5. 7. 1. Pet. 5. 8. 1. Pet. 5. 9. 1. Pet. 5. 10. 1. Pet. 5. 11. 1. Pet. 5. 12. 1. Pet. 5. 13. 1. Pet. 5. 14. 1. Pet. 5. 15. 1. Pet. 5. 16. 1. Pet. 5. 17. 1. Pet. 5. 18. 1. Pet. 5. 19. 1. Pet. 5. 20. 1. Pet. 5. 21. 1. Pet. 5. 22. 1. Pet. 5. 23. 1. Pet. 5. 24. 1. Pet. 5. 25. 1. Pet. 5. 26. 1. Pet. 5. 27. 1. Pet. 5. 28. 1. Pet. 5. 29. 1. Pet. 5. 30. 1. Pet. 5. 31. 1. Pet. 5. 32. 1. Pet. 5. 33. 1. Pet. 5. 34. 1. Pet. 5. 35. 1. Pet. 5. 36. 1. Pet. 5. 37. 1. Pet. 5. 38. 1. Pet. 5. 39. 1. Pet. 5. 40. 1. Pet. 5. 41. 1. Pet. 5. 42. 1. Pet. 5. 43. 1. Pet. 5. 44. 1. Pet. 5. 45. 1. Pet. 5. 46. 1. Pet. 5. 47. 1. Pet. 5. 48. 1. Pet. 5. 49. 1. Pet. 5. 50. 1. Pet. 5. 51. 1. Pet. 5. 52. 1. Pet. 5. 53. 1. Pet. 5. 54. 1. Pet. 5. 55. 1. Pet. 5. 56. 1. Pet. 5. 57. 1. Pet. 5. 58. 1. Pet. 5. 59. 1. Pet. 5. 60. 1. Pet. 5. 61. 1. Pet. 5. 62. 1. Pet. 5. 63. 1. Pet. 5. 64. 1. Pet. 5. 65. 1. Pet. 5. 66. 1. Pet. 5. 67. 1. Pet. 5. 68. 1. Pet. 5. 69. 1. Pet. 5. 70. 1. Pet. 5. 71. 1. Pet. 5. 72. 1. Pet. 5. 73. 1. Pet. 5. 74. 1. Pet. 5. 75. 1. Pet. 5. 76. 1. Pet. 5. 77. 1. Pet. 5. 78. 1. Pet. 5. 79. 1. Pet. 5. 80. 1. Pet. 5. 81. 1. Pet. 5. 82. 1. Pet. 5. 83. 1. Pet. 5. 84. 1. Pet. 5. 85. 1. Pet. 5. 86. 1. Pet. 5. 87. 1. Pet. 5. 88. 1. Pet. 5. 89. 1. Pet. 5. 90. 1. Pet. 5. 91. 1. Pet. 5. 92. 1. Pet. 5. 93. 1. Pet. 5. 94. 1. Pet. 5. 95. 1. Pet. 5. 96. 1. Pet. 5. 97. 1. Pet. 5. 98. 1. Pet. 5. 99. 1. Pet. 5. 100.

1 For that vnto a counsellor, where with the holy Ghost hath sed on hearts and minds together. 2 Having made an end of the whole disputatōe, he cometh now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Roman might know, who are med to be honored and made account of among them, and also whom they ought to let before them to follow, and therefore hee attributes vnto eery of their peculiar and singular testimonials. 3 For, I writes in a which appereth to the Christian, as for the brother Philologus, that reuelant of the same verities. 4 All. 8. 3. 5 The company of the first full for in so great a citie as that was, there were diuers companies. 6 P. P. he was the first of Achaia that beloued in Christ: and the kinde of speech in which he is the cerimonious of the law. 7 Intraffed by faith.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After the salutation, to which is effect is an exhortation, 1. He reprehends the Corinthians for their divisions, 17 and calls them from pride to humility, 20 For, notwithstanding all worldly wisdom, 23. 25. he admires only the preaching of the cross.

The inscription of the Epistle, wherein he chiefly goes about to procure the good will of the Corinthians towards him, yet notwithstanding standing for that always he lettest them to wit that he is the servant of God, and not of men. 2. He be an Apostle then he must be heard although he sometimes reprehend them severely, fearing he hath not his own cause in hand, but is a minister of Christ, the commendment of Christ. 3. He ineth softness with himself, that this doctrine might be confirmed by two witnesses.



Paul called to be an Apostle of Iesus Christ, through the will of God, and our brother 3 Softnesses.

¶ Vnto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, * Saints by calling, * with all that call on the name of our Lord Iesus Christ in every place, both their Lord, and ours.

¶ Grace be with you, and peace from God our father, and from the Lord Iesus Christ.

¶ I thank my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

¶ That in all things ye are made rich in him,

¶ In all kinde of speech, and in all knowledge:

¶ As the testimony of Iesus Christ hath bene confirmed in you:

¶ So that ye are not deficient of any gift:

¶ waiting for the appearing of our Lord Iesus Christ,

¶ That ye may be blamelesse in the day of our Lord Iesus Christ.

¶ God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

¶ Now I beseech you, brethren, by the

name of our Lord Iesus Christ, that ye agree with one another, as ye have agreed before. ¶ I beseech you, brethren, by the name of our Lord Iesus Christ, that ye agree with one another, as ye have agreed before.

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The first part of this Epistle, wherein his purpose is to call backe the Corinthians to brotherly concord, and to take away all occasion of discord. So then the first part concerneth the taking away of schismes, & a schisme is when men which otherwise agree and confer together in doctrine do yet separate the selves one from another. ¶ I beseech you as aboue these contentions of all is peace fully knit together.

¶ The beginning is a reprehension and exhortation by taking away of an objection: for that he understood by

good witnesses, that there were many schismes among them. And therein he openeth the cause of schismes, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours 20 teachers, calling themselves the disciples of Christ, & only boasting their teachers, & the matter of 20 would for you is this: ¶ After 18. 24.

¶ The first reason why schismes ought to be eschewed, because Christ seemeth by that means to be divided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. ¶ Another reason: Because they cannot without great iniurie to God, for so long men are of Christ: which thing no doubt they doe, which allow whatsoever lone he speaketh, even for his private sake as these men allowed one Iesse Iesus Gossell the word of one man, and did looke he beinge were of another man. So that these factions are called by the names of their teachers. Now Paul setteth downe his owne name not only to grieue no man, but also to shew that he speaketh not his owne cause.

¶ The third reason taken of the forme and end of Baptisme wherein we make a promise to Christ, calling also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if he change vpon some certain teachers, and dispite others, he forsaketh Christ: for if he hold Christ his only maister, he would heare his teaching by whomsoever. ¶ 18 Hee protesteth that he speaketh touch the more boldly these things, because that through Gods prouidence hee is voyd of all suspicion of challenging disciples vnto himselfe, and taking them from others. Whereby we may understand that not the schollers only, but the teachers also are here reprehended: which gathered themselves: Boakes apert. ¶ After 18. 18.

¶ The taking away of an objection: that hee gathereth his selfe to be blame in any among them: not for the contempt of Baptisme, but because hee was not occupied in relieving the doctrine and committed them that received his doctrine to others to be baptized whereof he had done. And he declared sufficiently how far he was from all ambition, whereas on the other side, they whom hee reprehended, as though they gathered disciples vnto themselves and vnto Christ, bragged most ambitiously of numbers, which they and baptized. ¶ 20 Now he turneth himselfe to the doctours themselves, which pleased themselves in braue and ambitious eloquence: to the end that they might draw more disciples after them. Hee concludeth plainly that hee was unlike vnto them, opposing grauely as it became an Apostle, his exauple against their pernitie iudgements: So that this is another place of this Epistle touching the obsequing a godly simplicite both in wordes and sentences in teaching of the Gospel.

¶ Chap. 1. 21. ¶ 1. 16. ¶ I wish eloquence: which Paul calleth off from him not only as not necessary, but also as flat contrary to the office of his Apostleship, and to that which hee had taken upon him, but it was fearfully, not of men, and not of paine, but of God. ¶ 21 The reason why he wished not the pompe of wordes and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most iudicious men might understand, that his worke was done of God himselfe without the Art of man: Therefore as eloquence is the fourth vnto the Gospel by the cross of Christ, then which nothing is more contemptible and more farre from life: for God would haue the manner of the preaching of the crosse most different from those meanes, which men doe use to drawe and entice others, either to heare, or beleue: therefore it pleased him by a certaine kind of meane, to lolly to triumphe over the most foolish wisdom of the world, as hee had fayd before by Esau, that hee would. And hee by we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and make of their reception.

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18 For that ^m preaching of the crosse is to them that perish, foolishness: but vnto vs, which are saved, it is the ⁿ power of God.

19 For it is written, * I will destroy the wisdom of the wise, and will call away the understanding of the prudent.

20 Where is the wife? where is the prudent? where is the prudent of this world? hath not God made the wisdom of this world foolishness?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe;

22 * Seeing also that the Iewes require a signe, and the Grecians seeke after wisdom.

23 But wee preach Christ crucified: vnto the Iewes, euē a stumbling blocke, and vnto the Grecians, foolishness:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the foolishness of God is wiser then men, and the weakness of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men ^a utter the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And wise things of the world, and things which are despised, hath God chosen, and things which are not, to bring to y^e nought things that are,

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs a wisdom and Righteousness, and Sanctification, and Redemption.

31 That, according as it is written, * He that reioyceth, let him reioyce in the Lord.

1 He that reioyceth in the Lord, shall be counted blessed for ever. Amen.

2 For ye are of him in Christ Iesus, who of God is made vnto vs a wisdom and Righteousness, and Sanctification, and Redemption.

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CHAP. II.

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7 He testifieth, as
indeed the truth is,
that all are not
good builders, no
wise men of them
which stand upon
this one and onely
foundation: but
howsoever this
worke of euill
builders faith he,
stand for a feason
yet shall it not al-
ways endure, be-
cause that the light
of the trine ap-
pearing as length
as day shall dilu-
e this darknes, and
shew what it is.
And such a time
is tried by the fire,
whereof it be-
good or not, so
will God in his
time be by the touch
of his Spirit
and word, trie all
buildings, and fo
shall it come to
passe, that such as
be found pure and
sound, shall still
continue fo, to
the praise of the
worker: an- but
they that are co-
trived, shall be
consumed, and
waich away, and
fo shall the workman
be frustrate of the hope
of his labors which
pleaseth himselfe in
any thing of nougth. 8 He
taketh not away hope
of saluation from the
waskifull and foolish
builders, which held
fast the foundation
which for were those
Historicall rather than
passors of Corinth: but
he addeeth an ex-
ception, that they must
now withstanding first
the trial of their worke,
and also abide the
losse of their vaie la-
tours. Chap. 5. 12
Cor. 6. 16. 9 Con-
tinuing still in the
metaphore of a build-
ing, he teacheth vs, that
this ambition is not
ouely vaine, but also
foe legions: for hee
saith that the Church
is as it were the Tem-
ple of God, which
God hath as it were
consecrated vnto him-
selfe by his spirit. 7
then turning himselfe
to these ambitious men,
he sheweth that they
prophane the Temple
of God, because they
vaie arts when they
pleaseth themselves
in much, as he
teacheth, fo many
pollutions of the holy
doctrine of God, and
the spirit of the Church.
Which wickednes shall
not be suffered vpon-
nished, fo *Delicta
ei enim malitia inuolunt,
lang holi: and surely
they do defile it, by
Pauls iudgement
which by his by
elegance desist the
spirit of the Gospel.*
10 He concludeth
by the contrary, That
they professe pure
wisdom in the Church
of God, which refuse
and cast away all
choleuanies of men: and
if they be mocked of
the world is sufficient
for them if they be
wise according to the
wisdom of God, and
if he will make them
so. 1o 5. 3. *2
De they neuer
prostris, yet
the Lord
will make them
when he shall
suar their
inuidioses.* 11
He returneth to
the Proposition of
the 2. verse, first
warning the hearers
that hee before-
ward they esteeme
not as lords, tho
whom God hath
appointed to be
ministers, and
not lords: or their
saluation, which
thing they doe, that
the deuy may
not corrupt God
that speaketh by
them. 12 He
teacheth himselfe,
1 Hope
appeared first
fo. Hee putteth
in the persons
of the multitude,
that his argument
may be more
forcible: yea, he
ascendeth from
Christ to the Fa-
ther, to shew that
we rest our selues
not in Christ him-
selfe in that hee
is man, but
because hee
is vnto the
father, as Christ
himselfe of him-
selfe eue-
ry where, that
hee was sent of
the Father, that
by this band
we may be
a kineth
God him-
selfe.

tion, gold, silver, precious stones, timber, hay, or stubble.

13 Every mans worke shall be made manifest: for the day shall declare it, because it shall be reuiled by the fire: and the fire shall trie every mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose it, but he shall be saved himselfe: acourtheforse yet as it were by the fire.

16 Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, his shall God destroy: for the Temple of Gods holy, where ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this world, let him be a fool, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, He catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apolos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, esen all are yours.

23 And ye Christs, and Christ Gods.

CHAP. III.

1 Bringing in the definition of a true Apostle, he sheweth that humilitie ought rather to be an honour than a shame vnto him. 2 He bringeth in proofe, whereby it may evidently appeare, 1o that he neither haue any glory, 2o nor of his owne. 3 He commendeth to our hearts,

Let a man so thinke of vs as of the ministers of Christ, and disposers of the secrets of God.
2 And as for the rest, it is required of the

disposers, that every man be found faithfull.
3 As touching me, I passe very litte to be iudge not mine owne life.

4 For I know nothing by my selfe, yet am I not thereby iustificd: but hee that iudgech me is the Lord.

5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in dar knesse, and will make the counsels of the hearts manifest: and then shall euery man haue d praie of God.

6 Now these things, brethren, I haue figuratiuely applid vnto mine owne selfe, and Apolos: your iakes, that ye might learne by vs, that no man presume aboute that, which is written, that one swell not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycst thou, as though thou hadst not receiued it?

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God yee disreigne, that wee also might reigne with you.

9 For I thinke that God hath set fourth vs the last Apostles, as men appointed to death, for wee are made as gazing stocke vnto the world and to the Angels and to men.

10 We are tooles for Christs sake, and ye are vi in Christ: we are weak, and ye are strong: ye are honourable, and we are defiled.

11 Vnto this houre wee both hunger and thirst, and are naked, and are buffeted, and haue no certain dwelling place.

12 And labouring with our owne hands: we are reuiled: and yet we blisse: we are persecuted, as if suffer it.

13 Wee are euill spoken of, and we pray: we are made as the filth of the world, the out-couring of all things, vnto this time.

14 I wrote not these things to shame you, but as my beloved children I admonish you.

15 For though yee haue ten thousand instru-

ment, yet for I know that I am not vnblamable, all this rest heere I should please my selfe as you doe. 1 I forme vs yet, so the Lords iudgement. 2 A third reason proceeding of a contentions as it were, out of the former reason. 3 It is Gods office, to reiecte any man according to his vaie because he knoweth the secrets of the heart: which secret the iudg part are ignoent of. Therefore this iudgement pertaineth not to vs. 4 2o, 7. 3o 4 Our counte is praised about the earth, but we are of small reuerence: and we minister preseruat in our almes. 5 For that the beginning of this iudgement is, that they can more to 1000 men in one iudgement was. 7 Having reiecte their iudgement, hee teacheth fourth himselfe againe as a singular example of modesty as one which concealing in this Epistle hisle lastous teachers names, doebeth not to put downe his owne name and Apolos in their place, and tooke vpon him, as it were, their name: so laue as hee proferring himselfe to any a Ly ene example, which conseruat to take others men iudgement, this is easypay 13 man. 8 Hee teacheth a good means to abide pride: first, if thou consider how righte thou temptest thy selfe out of the number of others, leing thou as a manly life: againe, if thou consider that thou art more than thou hast, re- ceiving more then other men haue, yet thou hast it not by Gods bountifull- ness. And what wise mans life that will iudge at anothers goodnes and that, against God? There is nothing then to vs estimate, these words of commendation: but at that make, we haue of gods, which the Pelagians and Iust Pe- lagians will not confesse. 9 Hee descendeth to most graue coone, to exalte those ambitious men to blash, even against their willes. 10 Hee thus will take a right way from Iust Paul and the Pope are who iudice haules that is his pe- cession, let vs compare the delicatnes of the Porphyrs count with Sams Pauls flar, as vs seesteer. 11 Alder no. 34. 12 Iudg. 1. 9. 13 Iudg. 3. 8. 14 Math. 5. 44. 15 Meditati- ng the diuinitie of his stocke, he putteth them in minde to remember that they were begotten to Christ, and that they should not doubt to follow him, for an example, although hee seeme vey according to the outward forme, in respect of others, yet iudice by the efficacie of Gods Spirit, as they had had trial thereof in themselves.

3 Because in re-
prehending o-
thers he let him-
selfe for an ex-
ample, hee vied
a preception or
preoention of
an obiectiun, and
gave the grauie
of an Apologie, see
the what shall he
catch not for the
century iudgements
that they haue
of him: so
that they of some
him as a vile per-
son, because hee did
not let fourth him-
selfe as they did.
And hee bringeth
in a reason why
hee was no longer
moued with the
iudgements which
they had of him.
4 First, because
that that which
men iudge in the
cases of their owne
braines is no more
to be accounted of,
then when the
vnclearned doe
iudge of wise-
dome.
5 Wood for a word,
Doe after the man-
ner of speech of the
Glossators.
6 Secondly saith
he, how can you
know much
or know little I am
to be accounted of
of leing that I
my selfe which
know my selfe
doe, better then you
doe, and which
dare professe that
I haue walked in
my vocatiun with
a good conscience,
dare not yet not-
withstanding chal-
lenge any thing to
me: but I stand
in hardi- g. such
lette the selfe I should
please my selfe as you
doe. 1 I forme vs yet,
so the Lords iudgement.
2 A third reason
proceeding of a contentions
as it were, out
of the former reason.
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7 Having reiecte
their iudgement,
hee teacheth fourth
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one which concealing
in this Epistle hisle
lastous teachers
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owne name and
Apolos in their
place, and tooke
vpon him, as
it were, their
name: so laue
as hee proferring
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men iudgement,
this is easypay
13 man.
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a good means
to abide pride:
first, if thou
consider how
righte thou
temptest thy
selfe out of the
number of
others, leing
thou as a
manly life:
againe, if thou
consider that
thou art more
than thou
hast, receiving
more then
other men
haue, yet
thou hast
it not by
Gods
bountifull-
ness.
And what
wise mans
life that
will iudge
at anothers
goodnes
and that,
against
God?
There is
nothing
then to
vs
estimate,
these
words
of
commendation:
but at that
make,
we
haue
of
gods,
which
the
Pelagians
and
Iust
Pe-
lagians
will
not
confesse.
9 Hee
descendeth
to
most
graue
coone,
to
exalte
those
ambitious
men
to
blash,
even
against
their
willes.
10 Hee
thus
will
take
a
right
way
from
Iust
Paul
and
the
Pope
are
who
iudice
haules
that
is
his
pe-
cession,
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vs
compare
the
delicatnes
of
the
Porphyrs
count
with
Sams
Pauls
flar,
as
vs
seesteer.
11 Alder
no. 34.
12 Iudg.
1. 9. 13
Iudg. 3. 8.
14 Math.
5. 44. 15
Meditati-
ng
the
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of
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Christ,
and
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others,
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efficacie
of
Gods
Spirit,
as
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themselves.

ours in Christ, yet have ye not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore I pray you, be ye followers of me.

17 For this cause have I sent unto you Timotheus which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my sayes in Christ, as I teach every where in every Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, * if the Lord will, and will know, not the words of them which are puffed vp, but the power.

20 For the kingdom of God is not in word, but in power.

21 What wil ye? shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

22 A passing ouerthorow another parte which he representeth most sharply a very hauious offence, the ecclesiasticall correction. I Meekly afflicted to myselfe.

CHAP. V.

That they haue winked at him who committed incest with his mother in law. 2 & he that whored that is a should cause them rather to be amended than to reuice: 10 Such kind of wickedness is to be punished with excommunication, 12 lest he be infected with it.

It is hard certainly that there is fornication among you: and such fornication is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather forrowed, that hee which hath done this deeде might be put from among you.

3 For I verely, as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath this done this thing,

4 When ye are gathered together, and my spirit in the Name of our Lord Iesus Christ, that such one, I say, 4 by the power of our Lord Iesus Christ,

5 Bee deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 7 Your reioycing is not good: Know ye not that a litle leauen leaueh: th the whole lump?

7 Purge out therefore the old leauen, that he may be a new e lump, as ye are vnlauened: for Christ our 1 Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malicioynesse

and wickednesse: but with the vnlauened bread of sincerity and truth.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicatours?

10 And not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

For he meaneth those seals of loue wherewith the fappet of the Lord was received, or else their common waye and manner of life which is rightly to be taken, left any man should thinke that either matrimo were broken by excommunication, or such duties hindered and cut off thereby, as wee owe one to another: children to their parents, subjects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another: to God. If you should utterly abstain from such ones company, you should goe out of the world: I therefore I speake of them which are in the very bowels of the Church, which must be called to some discipline, and not of them which are without, with whom: you must labour by all means possible, to bring them to Christ. To such are all brethren, ought to befall one of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

He reprehendeth against their contentions in law matters, 6 with which they divide one another under iudges: that were iudiciall, to the reproch of the Gospel, 9 and thus sharply streaineth fornicatours.

Are ye any of you, hauing business against another, be iudged by vnder the viuius: and not vnder the Sauiours.

2 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye vnworthy to iudge the smallest matters?

3 Know ye not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye haue iudgments of things pertaining to this life, set vp them which are least esteemed in the Church.

5 I speake it to your shame, is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the iudels.

7 Now therefore there is altogether

he doeth not forbid that one neighbour may goe to law with another, but yet vnder holy iudges. 3 Hee gathereth by the faithfull cannot seeke to iudels to be iudged, without grace of the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuiils, with his Sonne Christ: much more ought they to iudge their light and small causes, which may be by equitie and good conscience, determined. 4 The conclusion, whereto he preferreth a remedie for this mischief: to wit, if any their private animosities betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth hee, is sufficient. Therefore be contented with iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminihing of the right of the magistrats: for he speaketh not of iudgements which are practise betweene the faithfull and the iudels, neither of publicke iudgements, but of contentions which may be ended by private arbiters. c Courts and places of iudgements. d Euen the moest able among you. e He applyeth the generally opinion to a particular, always calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefes spring. 6 Now he goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, as it were to be wished, they should not neede to vnto that remedie neither.

9 Now hee speaketh more generally: and that which hee spake before of the incontinuous person, hee sheweth that it pertaineth to others which are not knowne to be wicked, and such as through their naughty life are a scandal to the Church, which ought also by lawfull order be cast out of the community of the Church. And making mention of eating of meat sacrificed to idols was received, to be taken, left any man should thinke that either matrimo were broken by excommunication, or such duties hindered and cut off thereby, as wee owe one to another: children to their parents, subjects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another: to God. If you should utterly abstain from such ones company, you should goe out of the world: I therefore I speake of them which are in the very bowels of the Church, which must be called to some discipline, and not of them which are without, with whom: you must labour by all means possible, to bring them to Christ. To such are all brethren, ought to befall one of the Congregation: as for them which are without, they must be left to the iudgement of God.

The third question is of ciuill iudgements. Whether it bee lawful for one faithfull to draw another faithfull before the iudgement seat of an infidell: He answereth that it is not lawful for offence sake, for it is not an euill of it selfe. A As if he sayd, Are ye become so impatient as you are thus ashamed to make the Gospel a laughing stocke to profane men? For the iudiciall.

He addeth that if neede another, if neede to compare that the injurie done to the world, and of the deuiils, with his Sonne Christ: much more ought they to iudge their light and small causes, which may be by equitie and good conscience, determined. 4 The conclusion, whereto he preferreth a remedie for this mischief: to wit, if any their private animosities betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth hee, is sufficient. Therefore be contented with iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminihing of the right of the magistrats: for he speaketh not of iudgements which are practise betweene the faithfull and the iudels, neither of publicke iudgements, but of contentions which may be ended by private arbiters. c Courts and places of iudgements. d Euen the moest able among you. e He applyeth the generally opinion to a particular, always calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefes spring. 6 Now he goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, as it were to be wished, they should not neede to vnto that remedie neither.

1. What was and why I shall saye I write to the Churches. 2. Laft of all the defendeth also to Apostolike threatenings, but yet chiding them as a father, left by their alioorder hee beene counted to come to some punishment among them. * 1 Cor. 4. 1. 2. 1. 4. 1. 2. 6. By wordes hee meaneth their painted and coloured kind of eloquence.

1. That they haue winked at him who committed incest with his mother in law. 2 & he that whored that is a should cause them rather to be amended than to reuice: 10 Such kind of wickedness is to be punished with excommunication, 12 lest he be infected with it.

1. They are greatly to be reprehended which by inferring of wickednesse, let looth the Church of God to be mocked and scorned of the infidels. 2. There are none more proud than they that least know themselves. 3. Excommunication ought not to be committed to one mans power, but must be done by the authority of the whole Congregation, after that the matter is diligently examined. 4. In a mind, thought and will. 5. Calling vpon Christs Name. 6. There is no doubt but that iudges out of it is raised in heauen, whereto Christ himselfe sitteth as Iudge. 5. The excommunication is deliuered to the power of Satan, in that he is cast out of the kingdom of God. c What it is to be deliuered to Satan, the Lord himselfe declares when he saith, Let him kee vnto thee as an Heauen and a Pablican, Math. 18. 17. that is to say, to be disfranchised, and put out of the right and liberie of the citie of Christ, which is the Church, without which Satan is lord and master. 6. The end of excommunication is not to cast away the excommunicate, that he should utterly be perished, but that he may be tamed, that he may learn to liue to the Spirit, which means his flesh by be tamed, that hee may learn to liue to the Spirit, 7. Another end of excommunication is, that other be not infected and therefore must of necessitie be retained in the Church, that the one be not infected by the other. d 7. I thought and not grounded vpon cooperation, as though you were excellent, and yet therefore such wickednesse found among you. 8. By alluding to the ceremony of the Passouer, he exhortheth them to cast out that vnlauened person from among them. In times past sayth he, it was not lawful for them which did celebrate the Passouer, to eate leauened bread: in much that hee was holden as vnlauened and vnworthy to eate the Passouer, whose ouer had beene tilled of Iewen.

Now all out whole life must be as it were the feast of vnlauened bread, whereto all they that are partakers of that immaculate Lambe which is flaine, must cast out both of the micles, and also out of their houses and Congregations, all impurities. e By bumphe meaneth the whole body of the Church, very meaner whereto Iesus is the leuener bread, that is to be renewed in spirit by plucking away the idle corruption. f. The leaue of four Passouer. g. Let vs leaue our whole life as it were a continuall feast, honestly and uprightly.

Another sense of imman which is said to be in them, that suffer themselves to be overcome of their lust, and it is said that they are not really from away from sin and incontinence so that keepers of chastity should not put up and sinne come unto them

7 This pertaith chiefly to the other part of the reprehension, to wit, that they went to law euidently, who were such that they should rather haue followed my litle, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then to be the victor of the Law haillily, and vpon an affliction to change an inimitie. But the Corinthians cared for neither and therefore he saith that they must repent, vntill they will be out of the inheritance of God.

1. Cor. 6. 9. 10. 11. 12.

6 infirmities in you, that ye goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?

8 Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherit the kingdom of God? Bee not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers, nor thieves, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the Kingdom of God.

10 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified, in the Name of the Lord Iesus and by the Spirit of our God.

11 Know ye not that all things are lawful vnto me, but all things are not profitable. I may do all things, but I will not be brought vnder the power of any thing.

12 Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

13 And God hath al raised vp the Lord, and shall raise vs vp by his power.

14 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid.

15 Doe ye not know, that hee which coupleth himselfe with an harlot, is one body? for two, saith he, shall be one flesh.

16 But he that is ioyned vnto the Lord, is one spirit.

17 Now hee prepareth himselfe to passe ouer to the fourth treatise of the Epistle, which concerneth matters indifferent debating these matters first: how men may well vs women, or not: which question hath three branches. fornication, matrimony and single life. As for fornication, hee vnto the content of it. And marriage hee comendeth to some, as good and necessary remedy for them to other hee leaueh it free: And either tone hee disalloweth from it, as vnlawfull, but as difcommodious, and that not without exception. As for single life of life, (vnder which al I comprehend virginity) hee enioyneth it to vs: not the perfwadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being aboue to speake against fornication, hee beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most aboundeth: warning and teaching them carnally, that repentance is vnprofitably ioyned with fornication of sinnes, and laudation with iustification.

1. Cor. 6. 9. 10. 11. 12.

8 *Another sense of imman which is said to be in them, that suffer themselves to be overcome of their lust, and it is said that they are not really from away from sin and incontinence so that keepers of chastity should not put up and sinne come unto them*

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1. Cor. 6. 9. 10. 11. 12.

13 Flee fornication: every time that a man doeth is without the body: but he that committeth fornication, sinneth against his owne body.

14 Know ye not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and vs ye are not your owne.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

13 Another sense of imman which is said to be in them, that suffer themselves to be overcome of their lust, and it is said that they are not really from away from sin and incontinence so that keepers of chastity should not put up and sinne come unto them

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1. Cor. 6. 9. 10. 11. 12.

at our bodies are consecrate to God. Chap. 3. 17. 4. 18. vs the fourth argument because we sinned our own men, to be our owne to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, in the end that both in body and soule, we should be to his glory.

1. Cor. 6. 7. 8. 9. 10. 11. 12.

CHAP. VII.

1 *Touching here of marriage, which is earnestly against fornication 10 and may not be broken 18. 20 to be such every man of virginity should be, as and should be to marry.*

Now concerning the things whereof ye wrote vnto me, it were good for a man not to touch a woman.

2 Neuertheless to avoid fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due beneuolence: and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandment.

1 Hee teacheth concerning marriage, that altho he hath a single life hath his committeth, which we will declare after wards, yet that marriage is necessary for the avoiding of fornication, but in that neither one nor the other may haue many wives, but any wife many husbands.

2 Touching also matters whereof ye wrote vnto me.

3 Commendeth, as in the former chapters. For marriage is better, than single life, and is a blessing of our first estate.

1. 1. 13. 2.

4 Secondly, he sheweth, that while parties married, must will in conjunction carefully haue one the other.

5 The word of Christ concerneth al kind of beneuolence, though he speake more of one then of the other, in this as following.

7 For I would that all men were euen as I myselfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widows, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marry: for it is better to marry then to burne.

10 And to the married I command, not I, but the Lord, Ie not the wife depart vnto her husband.

11 But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remant I speake, and not the Lord, If any brother haue a wife that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueth not, if she be content to dwell with her, let her not forsake him.

7 Thirdly, he warneth them: that they are each in others power, as touching the body, so that they may not defraud one another.

8 Hee addeth an exception, vntill the one abstain from the other by mutual consent, that they may the better giue themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stricken vnto incontinencie.

9 *Die not thing etc.* Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and the gift is by a speciall grace of God.

10 *4. 10. 16.* Sixthly, he teacheth the selfe same admonition, concerning the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they not to marry againe, that their conscience may be at peace.

11 *7. 10. 16. 17. 18.* Seventhly, he forbiddeth contraries, and publishing of diuorcement, hee speaketh not here of the fault of whoredome, which was then stricken by the law of the Romans altho by her if shee smeth that she had committed adultery, and the law of Christ his mouth.

8 Eighthly, he affirmeth, that if the marriages which are already contracted between a husband, and a wife which are in diuorce, are pure, so that the husband may not forsake the wife.

7 For I would that all men were euen as I myselfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widows, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marry: for it is better to marry then to burne.

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13 And the woman which hath an husband that beleueth not, if she be content to dwell with her, let her not forsake him.

13 *Another sense of imman which is said to be in them, that suffer themselves to be overcome of their lust, and it is said that they are not really from away from sin and incontinence so that keepers of chastity should not put up and sinne come unto them*

7 This pertaith chiefly to the other part of the reprehension, to wit, that they went to law euidently, who were such that they should rather haue followed my litle, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then to be the victor of the Law haillily, and vpon an affliction to change an inimitie. But the Corinthians cared for neither and therefore he saith that they must repent, vntill they will be out of the inheritance of God.

1. Cor. 6. 9. 10. 11. 12.

And as touching things sacrificed vnto idols, we know that wee ^a all haue knowledge :

1 Now if any man thinke that hee knoweth anything, hee knoweth nothing yet as he ought to know.

2 But if any man loue God, the same is knowne of him.

3 Concerning therfore the eating of things sacrificed vnto ^d idoles, we know that an idole ^e is nothing in the world, and that there is no other God but one.

4 For though there beeth that are called gods, whether in heauen, or in earth (as there be many gods and many lords)

5 Yet vnto vs there is but one God, which is that Father, of whom are all things, and we in him, and ^h one Lord Iesus Christ, by whom are all things, and we by him.

6 But every man hath not that knowledge: for many hauing ^k conscience of the idole, vntill this hour, eate as a thing sacrificed vnto the idole, and so their conscience being weak is defiled.

7 But meate maketh vs not acceptable to God, for neither if we eat, haue we the more, neither if we eate not, haue we the lesse.

8 But take heed least by any means this power of yours be an occasion of falling, to them that are weak.

9 For if any man see thee which hath knowledge fit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things which are sacrificed to idoles?

10 For if any man see thee which hath knowledge fit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shall the ^a weak brother perish, for whom Christ died.

12 Now when yee sinne fo against the brethren, and wound their weak conscience, yee sinne against Christ.

13 Therefore, if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

14 ^a Hadst true knowledge, thou wouldest not feed downe to meate: wilt thou destroy thy brother hardning his weak conscience by this example to doe euill or whole saluatione Christ him selfe hath died. ^b Another amplification: such offending of one weak brother hath beene done by thee, and therefore let such offend thee that they haue to doe withly with their brethren. ^c Rom 14. 21. ^d The conclusion, which Paul concerneth his owne person, that he might not seeme to xad that of other, which he will not be first labored vnto himselfe. I had rather (saith he) abstinence for flesh, then give occasion of sinne to any of my brethren, who will be firste would I create in any certaine place or time for my brothers sake not to feede.

CHAP. IX.

1 He desireth that from the liberty which the Lord gauen him, he be not strictly allowed, 18. 12. least in things indifferent he should offend any. 24 He desireth that no man be taken into a snare.

AM I not an Apostle? am I not free? ^a I hate not Iesus Iesus Christ our Lord are ye not my workes in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are ^b the ierale of mine Apostleship in the Lord.

3 My defence to them that examine mee in this,

4 I Haue wee not power to eate and to drinke?

5 Or haue we not power to leade about a wife being a sifter, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not wee power, f not to worke?

7 Who g goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke and eateth not of the milke of the flocke?

8 Say I these things ^c according to man? faith not the Law the same also?

9 For it is written in the Law of Moses, ^d Thou shalt not muzzle the mouth of the oxe that treadeth out the cornes doeth God take care for it oxen?

10 Either faith hee is not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that he that threstheth in hope should be partaker of his hope.

7 An amplification of the argument taken both of compassion and conuincion. I haue not beene bound to depart from a lot of their brethren for my meate, but for your meate. Therefore hee propoundeth himselfe for an example, and that in a matter almost needfull. And yet hee peacheeth fearfully of both, but trill of his owne person. If (saith he) you alledge ye are free and the force will veyes you liberty, and in the same offering, feeling I am an Apostle. Hee proueth his Apostleship by the effects in that hee

Before hee proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause: al this mischief, and also take it away: to wit, that the Christians thought themselves not bound to depart from a lot of their brethren for my meate, but for your meate. Therefore hee propoundeth himselfe for an example, and that in a matter almost needfull. And yet hee peacheeth fearfully of both, but trill of his owne person. If (saith he) you alledge ye are free and the force will veyes you liberty, and in the same offering, feeling I am an Apostle. Hee proueth his Apostleship by the effects in that hee

This general word is to be abridgd as appeareth verse 7. for there is a kinde of want in it as we may perceiue by the next verse. b Mislike the occasion of want and pride: because it is void of charity. c Infructuous our neighbour. d The application of that which to things offered to idoles: grant, sayeth hee, that an idole is indeed a vain imagination, and that there is but one God and Lord, and therefore that meate can not be made either holy or prophane by the idole. e But it followeth notwithstanding that a man may without respect of these meates as any other. f This word (idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon cometh the word (idolatry) that is to say, image worship. g I am a vaine dreamer. h Whom the Father is distinguished from the Sonne, Hee is named the beginning of all things. i We haue our ieiunings in him. John 12. 13. chapter 12. k But as the father is called Lord, so is the Sonne, God: therefore this word (our) doeth not respect the persons, but the nature. l This word (By) doeth not signifie the instrumentall cause, but the officium. m The Father and the Sonne: were together, which seems to be to be taken that were meate and canes, seeing they haue both that our nature, though they bee distinct persons. n Therefore why that followeth not is this: B cause there are many men that doe not know that which you know. Now the iudgements of outward things depend not onely upon their consciences, but vpon the conscience of them that beholde them, and therefore your aduices must be applyed not onely to your knowledge, but also to the ignorance of your brethren. o An applying of the reason. There are many which cannot esteeme things offered to idoles, but with a waivering conscience, because they thinke them to bee vnclenae: therefore if by they example they enterprise to doe that, which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischief. p The conscience of the idole, hee meaneth the secret iudgement that they had within themselves, whereby they thought all things vnclenae if they were offered to idoles, and therefore they could not use them with good conscience. q For this cause hath conscience, that if hee good, it maketh things indifferant good, and if hee euill, it maketh them euill. r A presenting of an objection. Why then, shall wee therefore bee deprived of our libertie? Nay sayth the Apostle, you shall lose part of Christian libertie, although you maintaine your meates sake, as also if you receive the meate, it maketh you partaker of the euill. For our circumstance being in God consisteth not in meate: but in vs our liues with offence of our brethren to a abuse of libertie, the one vie whereof it cleane contrary, to wit, to wit, it is as in using of it wee haue consideration of our weak brethren. s Another plain explanation of the same reason, propounding the example of the siring downe at the table in the idole temple, which thing the Corinthians did euill account of amongst things indifferant, because it is simply forbidden for the circumstance of the place, although offence doe eate, as it shall be declared in his place.

ly confirmed to him amongst them by their conuention. And all these things hee feareth before their eyes, and therefore hee is assured for that they would not in the least refuse that might hee, but abate themselves for the weaker sake, whereas the Apostle himselfe did all that he could to winne them to God: when they were extremely rebellious and without God. a Title Lead. b As a man, whereby it appeareth sufficiently that God is the author of our Apostleship. c Hee addeth that by the way, as if he would say, So farre it is off, that yee may doubt of my Apostleship, that I vie to reure them which call it into construction, by opposing these things which the Lord hath done by me amongst you. d Which like I haue seen among my danger. e Now touching the matter it selfe, hee sayeth, Seeing that I am free, and truly an Apostle, why may not I (I say not, eate of all things offered to idoles, but) the maintained by my labours, yet keep my wife also as the refuse of the world, I lawfully doe as by name, Iohn and Iames the Lords consins, and Peter himselfe. f I haue the example of the weak. g One that is a Christian and a weak brother. h I doe not live by the way of your libertie. i That he may not be compelled to burden the Apostles, brethren whom it is said that they doe by an agreement of compassion, leaueing their (indolence) by their wages, and hee abundant by the rest of their labours, and hee had say that that cometh of their brethren. k Much to give assurance. l Secondly hee bringeth forth the authority of Gods institution by an agreement of compassion. m I haue not beene giuen them the common custome of want. n Titus 2. 14. Titus 2. 15. o This is a goodly prophecie to present for us, when hee made it to be for our libertie, that we should not be troubled in the world, but God hath a care of us.

** Rom. 15 27. 7 An alumpcion 0 the arguments with an amplificatio n, for neither in fo doinge we do acquire a reward merite for our dectets.*

8 Another argumēt of great force: other is nourishd amongst you: the clore it was lawfull for me, yea rather for me, yet I refused.

9 It should ha rather yet sufficēt difficomitie, then the Gospel of Christ should be hindered.

h The word significth a right and iustit, where y he giveth no vnderstand' as thus vnderstand' of the goodnesse of right and iustit be found of the Church.

9 Last of all, hee bringeth forth the expresse Law concerninge the nourishing of the Leuities which p'uideth no willinge he will no stand.

** Dist. 18. c. 1 This is spoken by the figure Metaphor, for these i word that are of freed in the temple. Metaphors with the Allusion dividing the sacrificie.*

10 Because of my prech of the Gospell. It flourisheth in that place, that I had gaine no thing, neither word, neither any other man get, by any commodity of Messer, or any other such insupportable transpries.

10 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this with the challenge of his wages that was not payed him. Nay I saye this. I had rather die, then not containe in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath injoyced me this office, because I doe it willingly and for the love of God, nothing is to bee Iowd that I doe. I had rather that the Gospel should be euill spoken of, then that I should not requite my wages, then would it appere that I took the paynes not so much for the Gospels sake, as for my gaines and advantage. But I say, this was not to vfe, but abute my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be come vnto Christ.

10 He takinge notice of the Church, whom I peache in. Acts 18. 3. Gal. 2. 3. P The word (Law) in this place may be vnderstood to be ceremonial Law. 9 In maners that are not indifferēt, which are to be done, or not to do with good conscience: as in the last and to whom I preach the Gospel, may receive fruit by the Gospel. 11 He bringeth in another calke of this michiefe, to wit, that they were giuen to gluttony, for there were seuerall bannets of sacrifices and the rit of the Priests was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to receiue benefit, especially when they pretended the libertie of the Gospell, to be refrained from these bannets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne exemple, to forbearie and mortification of the flesh, whiching they cannot be to loose or forfeit (as then the people of Iherusalem were) while they take another course and trade of life.

11 * 7 If wee haue sown vnto you spiritual things, is it a great thing if we reape your carnall things?

12 8 If others with you be partakers of this power, are not we rather? neuertheless we haue not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 9 Doe ye not know that they which minister about the holy things, eate of the things of the Temple? and they which wait at the Altar, are not partakers with the Altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

15 But I haue vfed none of these things: neither wrote I these things, that it should be done vnto me: for it were better for me to die, then that any man should make me my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessity is laid vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward, but if I doe it against my will, without refusing the dispensation is committed vnto me.

18 What is my rewarde then? verily that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.

19 For though I be freee from all men, yet haue I made my selfe vnto all men, that I might winne the moe.

20 * And to the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Law, as though I were vnder the Law, that I may winne them that are vnder the Law:

21 To them that are without Law, as though I were without Law (when I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law:

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all means saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 I Know yee not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And every man that proueth maisteries, abstaineth from all things: & they do it to obtaine a

corruptible crowne: but we for an incorruptible. 26 I therefore so runne, not as vncertainly: so fight I, not as one that beatech the ayre.

27 But I bear downe my body, & bring it into subiection, left by any meanes after that I haue preached to other, I my selfe should be reproued.

as contrary to the word: (etia) but as contrary to the word (Apostolus) in whom he is first one by experience not to be such an one as he ought to be.

C H A P. X.

1 If God hated the leuer, neither will he grace shew his care of the condition. 2 & touching the outward figure of his care. 14 This is shewed that we should be partakers of the table of the deuit, who are preachers of the Loros supper. 24 To haue consulation of our neighbour in things diuersities.

Moreouer i brethren, I would not that yee should bee ignorant, that all our Fathers were vnder that cloud, and all passed through that sea,

2 And were all Baptized vnto Moses, in that cloud, and in that sea,

3 And did all eat of the same spirituall meat.

4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rock was Christ)

5 But with many of them God was not pleased: for they were ouerthrowne in the wilderness.

6 Now these things are our examples, to the intent that we should not lust after euill things as they also lusted.

7 Neither bee ye idolaters as were some of them, as it is written, the people sate downe to eate and drinke, and come vp to fornication.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.

9 Neither let vs tempt Christ, as some of them also tempted him, and * were destroyed of serpents.

10 Neither murmure ye, as some of them * also murmured and were destroyed of the destroyer.

11 Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the kindes of the world are come.

12 Wherefore let him that thinketh hee standeth, take heed lest hee fall.

13 There hath no tentation taken you, but such as appertaine to man: and God is faithful

and consete Christ. *a Paul preaches that iure: part of the covenant, and also in respect of the people, being in general. * Exod. 12. 21. num. 9. 18. * Ecod. 17. 23.*

*2 In effect the Sacraments of the old Fathers were all one with ours, for they reuelled Christ vnto the world, as we haue done: vnto them in diuersi formes: but as if it were one Baptized with the outward figure, but not in the inward, whereas with Communion be sheweth the more expresse. c After being then quite. * Exod. 16. 5. d The same that we eate. e Manna which was a spirituall meate so be believeers, which in faith lay hold vpon Christ, whom the true meate. * Exod. 16. 6. num. 10. 10 and 21. 16. f Of the river and running Roke, which floweth before the people. g Did it concerneth himselfe Christ, for that hee had seen the figure, there was the thing signified, and the true substance: for God doeth not offer a bare figure, but the thing signified by the figure. so. eber. 10. 11, which is to be vnto my faith. * Num. 26. 65. g An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out: For this is the beginning of all euill, as of idolatry (which had gluttonie as companion vnto) le fermentation rebellion against Christ, murmuring and such like, which God punisheth almost finally by that old people. To the end that wee which succede God punisheth a more full declaration of the will of God, might by that means be the better heed. h Some reade figures which figured our sacraments: for in communion was to the Iewes a seale of rightness, and so is our vnto all parts of Baptisme, and in the other Sacraments. * Num. 11. 4. and 26. 6. num. 10. 6. 14. * Exod. 17. 6. * Num. 6. 9. i To tempt Christ into vniuoluntarie combat as it were, which shof men det. 100 about the knowledge that hee hath given them, and made it so for us a cloate: for their vnto and vniuoluntarie. * Num. 21. 16. num. 10. 6. 14. * Num. 14. 17. iung. 8. 24. k This our age is called euill: for so is it suffering vnto all ages.*

l In conclusion, hee delcendeth to the Corinthians themselves warning them that they please not themselves, but rather that they prevent the iudicities of Satan. Yet he vtieth an insinuation and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contenters of Christ, which perished in the wilderness. *l We be commo to be weaknesse.*

1 The old man which stineth against the spirit.
2 The word (expressed) is not first one by experience not to be such an one as he ought to be.

1 He fettereth out that which he said, laying before them an example of the horrible iudgement of God against the which had in effect the selfe same pledges of the same rigor, and saluation that we haue: and yet notwithstanding when they gaue them, felts to idoles teates perished in the wilderness, being horribly and manfully punished.
2 Now pouerue and besides that these things are fully spoken against them that frequented idoles teates, the same also seeme to be alleged to this end and purpose, because many men are thus moued, that those things are not of such great weight that God will be angry with them if they vtieth them, that they frequent Christian assemblies and be baptized, and receiue the Communion.

10

which

11 A digression which the Apostle voucheth, left that when he spake of the superiouritie of men, and lower degree of women in consideration of the policie of the Church, should bee taken as though there were no measure of this inequality. Therefore hee teacheth that men haue in such sort the pre-eminence that God made them not alone, but women also; and woman was made meane of man, that men all are borne: by the meane of women, and this ought to put them in minde to observe the degree of euery sexe in such sort that mutual contention may not be cheris- fied.

12 *By the Lord.* 13 He vrgeth the argument taken from the common sense of nature. 14 To be a covering for her, and such a covering as should procure a choice.

15 Against such as stubbornly contentious, we haue to oppose this, that the Churches of God are not contentious.

16 Hee puffeth now to the next treatise concerning the right adm- nistrati- on of the Lords Supper.

17 And the Apostle voucheth this hap- per preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostolikes commandments, yet they faultly neglected them in a matter of the greatest importance. 15 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections: that it be not profaned. 16 Although that schismes and heresies proceed from the deuil, and are euill, yet they come woe by chance, not woe by our cause; and they turne to the profit of the elect. 17 *Thou an experience hath taught me of sound Religion and godliness.* 18 *Thou an vniuersall kind of speech, whereby the Apostle denieth that faul- ty, which many did not well.* 19 *Hee saith hee maye, and saith not till after come.* 17 The Apostle thinketh it good to take away the leaues from their abule, although they had bene a long time and with commendation vied in the Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastors, to these fourth the Lords death, by preaching his word: to blest the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten and the cup receiued to be drunke with thanksgiving. And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and his hearted repentance, to shew fourth the Lords death, that it is true faith, to yield vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and to giue God thanks: This was Pauls and the Apostles manner of ministering. * *Math. 26. 26, 27, 28, 29.* *1 Cor. 11. 23, 24, 25, 26, 27, 28, 29.* *i. This word (broken) voucheth out vnto vs Christ's manner of death, for although his loyes were not broken in the thooles legges were yet was his body rent free & riuenced, and so was, and a brauised.*

11 Neuerthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues. Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a covering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ 14 Now in this that I declare, I praise you not, that yee come together, not with profit but with hurt.

18 For first of all, when yee come together in the Church, I heare that there are dissensions among you: and I beleene it to be true in some part.

19 ¶ 16 For there must be heretics euen among you, that they which are approved among you, might be knowne.

20 When yee come together therefore into one place, this is not to eate the Lords Supper.

21 For euery man when they should eate, taketh his owne supper before, and one is hungry, and another is drunken.

22 ¶ 17 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 ¶ 18 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of mee.

25 After the same maner also hee tooke the cup when he had supped, saying, This cup is the New Testament in my blood, this doe as ye drinke it, in remembrance of mee.

26 For as often as ye shall eate this bread, and drinke this cup, yee shew the Lords death till hee come.

27 ¶ 19 To celebrate the greatest importance, 15 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections: that it be not profaned. 16 Although that schismes and heresies proceed from the deuil, and are euill, yet they come woe by chance, not woe by our cause; and they turne to the profit of the elect. 17 *Thou an experience hath taught me of sound Religion and godliness.* 18 *Thou an vniuersall kind of speech, whereby the Apostle denieth that faul- ty, which many did not well.* 19 *Hee saith hee maye, and saith not till after come.* 17 The Apostle thinketh it good to take away the leaues from their abule, although they had bene a long time and with commendation vied in the Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastors, to these fourth the Lords death, by preaching his word: to blest the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten and the cup receiued to be drunke with thanksgiving. And touching the flocke, that euery man examine himselfe, that is to say, to proue both his knowledge, and his hearted repentance, to shew fourth the Lords death, that it is true faith, to yield vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and to giue God thanks: This was Pauls and the Apostles manner of ministering. * *Math. 26. 26, 27, 28, 29.* *1 Cor. 11. 23, 24, 25, 26, 27, 28, 29.* *i. This word (broken) voucheth out vnto vs Christ's manner of death, for although his loyes were not broken in the thooles legges were yet was his body rent free & riuenced, and so was, and a brauised.*

27 ¶ 19 Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord vnworthily, shalbe guilty of the body and blood of the Lord.

28 * ¶ 20 Let euery man therefore examine himselfe: and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body.

30 ¶ 21 For this cause many are weake, and sicke among you, and many sleepe,

31 For if wee would iudge our selues, wee should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 ¶ 22 Wherefore, my brethren, when yee come together to eate, carry on for another.

34 ¶ 23 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. ¶ 24 Other things will I set in order when I come.

no knowledge of Christ, or not sufficient, although they profess Christian religion: and such like 1 *The place beeth downe the truth of creatur, or vnworthily faith which the Papists maintain, as he would distinguish the Lords table, that is not consideration of the worth of it, and therefore cometh to be a table of the Lords in his mysteries, is sharply punished of him, and therefore should a multitude ought diligently to be prosecuted by iudging and correcting of a nauis selfe. * 2 *Trye and examine our selues, by faith and repentance, separating our selues from the wicked.* 32 *The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers.* 33 *The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the Communion of Christ, and therefore it ought to be separate from common baskets.* 24 *Such things as were to be order, as place, time, forme of praying, and other such like, the Apostle tooke order for in the Congregation, according to the consideration of times, places, and persons.**

CHAP. XII.

1 To showe away the Corinthians from contention and pride, hee sheweth that spiritual gifts are therofe reuerly bestowed.

2 *That hee saue together into each other riches, 12 we may grow up together into one body of Christ in full equality of operation and measure, 20 as the wine: of our mens body doe.*

Now concerning spiritual gifts, brethren, I would not haue you ignorant.

2 ¶ 2 Yee know that yee were Gentiles, and were carried away vnto the dumbe idoles, as yee were led.

3 ¶ 3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable, also no man can say that Iesus is the Lord, but by the holy Ghost.

4 ¶ 4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but the same God.

brethren, abideth that to a vaine ostentation, and so rebbed the gifts of the Holy Ghost. On the other side, the inferior for contemned the better, and went in to make a deuyrance, to that all that body was as it were rent, and rent in pieces. So then hee going about to remedie these abuses, willett them first to consider diligently, that they haue not these gifts of themselves, but from the free grace and liberallitie of God, to whose glory they ought to bestow the same. A Ignorance to wote: into pious gifts are giuen you. 3 Hee promitteth them all by comparing their former state with that wherein they were at this time: enduce with those excellent gifts. 4 *As touching Gods seruice and the Commandments, were firsters.* 5 The conclusion: Know you therefore that they cannot for much as moone year lyps to hon: in Christ without, but by the grace of the holy Ghost. * *Mat. 9. 19.* * *10. 11. 2. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

15 Whosoever contemne the holy Sacraments, that is, vnto the Lord, are gaulie out of the bread and wine, but of the thing it selfe, that is, of Christ, and shall be grieuously punished for it.

16 Other miseries meete in such suppers should be handled. * *2 Cor. 13. 5.* 20 The examination of a mans selfe is of necessitie required in the Lords Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselves: as children, incontinent and mad men, also such as either haue no Christian religion, or are not sufficient, although they profess Christian religion: and such like 1 *The place beeth downe the truth of creatur, or vnworthily faith which the Papists maintain, as he would distinguish the Lords table, that is not consideration of the worth of it, and therefore cometh to be a table of the Lords in his mysteries, is sharply punished of him, and therefore should a multitude ought diligently to be prosecuted by iudging and correcting of a nauis selfe. * 2 *Trye and examine our selues, by faith and repentance, separating our selues from the wicked.* 32 *The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers.* 33 *The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the Communion of Christ, and therefore it ought to be separate from common baskets.* 24 *Such things as were to be order, as place, time, forme of praying, and other such like, the Apostle tooke order for in the Congregation, according to the consideration of times, places, and persons.**

I Now hee enu-erth into the third part of this treatise, touching the right use of spiritual gifts, wherein hee giueth the Corinthians plainly to vnderstand that they abused them: for they that excellently, bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no cessation of their Church of the use of those gifts. On the other side, the inferior for contemned the better, and went in to make a deuyrance, to that all that body was as it were rent, and rent in pieces. So then hee going about to remedie these abuses, willett them first to consider diligently, that they haue not these gifts of themselves, but from the free grace and liberallitie of God, to whose glory they ought to bestow the same. A Ignorance to wote: into pious gifts are giuen you. 3 Hee promitteth them all by comparing their former state with that wherein they were at this time: enduce with those excellent gifts. 4 *As touching Gods seruice and the Commandments, were firsters.* 5 The conclusion: Know you therefore that they cannot for much as moone year lyps to hon: in Christ without, but by the grace of the holy Ghost. * *Mat. 9. 19.* * *10. 11. 2. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

f The hols Ghost
speach and the
e. h. minister free
in giuing of these
gifts.

g Table vsit and
benefits of the
Counch.

h See declareth
this manifold di-
uinitie, and reck-
neth vp the chief-
est gifts, becomg
that into their
heads, which hee
said before, to wit,
that all these things
proceeded from
one selfe same
spirit.

i Wiidome is a
most excellent gift,
very requisite vs
only for them which
teach, but also for
them that obey,
and comfort, which
things are proper to
the Pastors office, as
the word of know-
ledge agreeth to the
Discourses.

k Repetition hee
meaneth the great
workings of Gods
mighty power which
puffe and excell
amazingly his miracles,
the delivery of his
people Israel by the
hand of Moses: that
which hee did by
Eliaz against the
King of Baal, in
drinking downe fire
from heauen to
consume his ac-
cifer, and all as which
hee did by Peter
in the matter of
Ananias and Sa-
pbra.

l Foretelling of
things to come.

m Wherof saie the prophets
are taken from truce, wherein Peter passed Philip in dis-
covering Simon Magus. Acts 8. 10. * Rom. 12. 3. Ephesians 4. 7. n He addeth
moreouer some thing else, to wit, that though these gifts are vnequall, yet they
are most wisely diuided, because the will of the Spirit of God is the rule of this di-
tribution. o He setteth fourth his former saying by a similitude taken from the
bodie. This flesh hee, it manifestly seeme to be the body, whose members are di-
uised, but yet to knit together, that they make but one body. p The applying
of the similitude. So must we also thinke, with hee of the mystrical Body of Christ:
for all we that beleue, whether we be Iewes or Gentiles, are by one selfe same
Baptisme ioyned together with his ord, that by that means, there may be framed
one body compast of many members: and we haue drinke one selfe same Spirit,
that isto say, a spiritual feeling, perceiuaunce and motion common to vs all, out
of one cuppe. q Chr stayed together with his Church. n To become one
body with Christ. o By one quaiuing in drinke of the Lords blood we are made
partakers of his holy Spirit. s Hee amplifieth that which followed of the simi-
litude: as if he should say. The vniety of the body is not only not let by this
diuerty of members: but also it could not be a body, if it did not consist of
many and those diuers members. 10 Now hee buildeth his doctrine vpon
the foundations which hee hath laid: and fill of all hee continueth in his purposed
similitude, and afterward hee goeth to the matter barely and simply. And
first of all hee speaketh vnto them, which would haue separated themselves from
those whom they eniued because they had not such excellent gifts as they: now
this is: faith hee, as if the loote should say, it were not of the body, because it
is not the head: or the ear, because it is not the eye. Therefore all parts ought
rather to defend the vniety of the body, being coupled together to serue one
the other. 11 Again, speaking to them, hee sheweth them that if that should
come to passe which they desire, to wit, that all should be equal one to another,
there would follow a destruction of the whole body, yea, and of themselves:
for it could not be a body, vnlesse it were made of many members knit to-
gether, s 2 diuers one from the other. And that no man might haue fault with
this diuision vnequall, hee addeth that God himselfe hath coupled all these to-
gether. Therefore all must remaine coupled together, that the body may remaine
in safety.

God is the same which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man ^{to} ^{pro}fit withall.

8 For to one is giuen by the Spirit the word of wisdom: and to another the word of knowledge by the same Spirit:

9 And to another is giuen faith by the same Spirit: and to another the gifts of healing by the same Spirit:

10 And to another the operations of great workes: and to another, prophesie: and to another, the discerning of spirits: and to another, diuerty of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to euery man severally, ^{as} as hee will.

12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: ^{as} as euen so is ^{our} Christ.

13 For by one Spirit are we all baptized into one body, whether we be Iewes, or Grecians among whom we be all free, and haue bene all made to ^{drinke} drinke into one Spirit.

14 For the body also is not one member but many.

15 If the foot would say, Because I am not the hand, I am not of the body: it is therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where would the body?

20 But now are there many members yet but one body.

21 And the eye cannot say vnto the hand, I haue no need of thee, nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be more feeble, are necessary.

23 And vpon those members of the body, which we thinke most vnhonourful, put wee more honestly one: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked.

25 Left there should be any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioice with it.

27 Now ye are the body of Christ, and members of his part.

28 * And God hath ordained some in the Church: as firstly, Apostles, secondly, Prophets, thirdly, teachers, then them that doe miracles. After that, the gifts of healing, helpers, gouernours, diuerty of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

community both in commodities and discommodities. p Of the smaller and vntill officers, and therefore really accounted of, of the rest. q We more carefully count them. r Should bestow their operations and office to the profit and promotion of the whole body. 12 Now he applieth the same doctrine to the Conuersion without any allegorie, warning them that seeing there are diuerty of functions and diuerty gifts, it is their duty, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them beflow to the profite of all, that which hee hath receiued, according as his ministry doth require. s For all Churches in the world they are diuersity throug the whole world are diuers members of one body. * Ephes. 4. 11. * the offices of Deacons. n He setteth fourth the order of Elders, which were the ministers of the Churches discipline. 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselves to the best gifts, and such as are most profitable to the Church, and so if they content to excell one another in loue, which fauour passeth all other gifts.

CHAP. XIII.

1 He sheweth vnto them are no gifts so excellent, which in Gods sight are not common, if charitie be as one: 4 and therefore hee directeth vnto the commandment of it.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brafe, or a tinkling cymall.

2 And though I had the gifts of prophesie, and knew all secrets and all knowledge, yet, if I had all faith, so that I could remouie mountains, and had not loue, I were nothing.

3 And though I feed the poore with all my goods, and though I giue my body that it be burned, and haue not loue, it profiteth mee nothing.

1 He reuolueh the first of Charitie, the excellency whereof hee first sheweth by this, that without it, all other gifts are as nothing before God, which thing hee prometh partly by an illustration, and partly also by an argument taken of the eade wherefore the gifts are giuen. For to what purpose are those gifts. But to Gods glory and the profit of the Church, 2 so that hee prooueth so that those gifts without Charitie, haue no right vnto. A most excellent kind of applying a matter as if hee said. If there were any touers of Aze 1. and I be them, and I see not where to the benefitt of my neighbours, it were nothing els but a vaine and vnto the kind of building. 3 That though a vnde and nocent man should be afflicted with the gift of doing miracles, and not that faith which is in the heart, which is the cause of the doing of the gift, it is of no use. * Mat. 17. 10.

2 Hee describeth the force and nature of charity, partly by a comparison of con- ceteries, and partly by the effects of it selfe: whereby the Corinthians may understand, both how profitable it is to the Church, and how necessary, and also how rare they are from it: and therefore how valuable and without cause they are proud.

4 2 Louc 4 suffereth long: it is bountifull: louc enuied vp: louc doth not boast it selfe: it is not puffed vp:

5 It doth e noucomely thing: it seeketh not her owneth ngs: it is not prouoked to anger: it thinketh not euill:

6 Reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth al things: it beleeueth al things: it hopeth al things: it endureth all things.

8 Louc doth neuer fall away, though that prophesies be abolished, or the tongues cease, or g knowledge vanish away.

9 4 For we know in h part, and wee prophesie in part:

10 But when that which is perfect, is come, then that which is part shall be abolished.

11 5 When I was a child, I spake as a child: I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 6 For i now we see thorow a glasse darke- ly: but then shall we see face to face. Now I know in part: but then shall I know euen as I am knowne.

13 7 And now abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

2 2 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh a strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh diuers tongues, except hee pould it, that the Church may receiue edification.

6 And now brethren, If I come vnto you speaking diuers tongues, what shall I profite you, except I spake to you, either by reuelation or by knowledge, or by prophesying, or by doctrine.

7 3 Moreover things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it be knowne what is piped or harped?

8 And also if the trumpet giue an vn certaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye utter words that haue i signification, how shall it be vnderstood, what is spoken? for ye shall speake in the aye.

10 4 There are so many kindes of voices (as it commeth to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice I shall be vnto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 5 Euen so, forasmuch as ye count spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

14 6 For if I pray in a strange tongue, my spirit prayeth, but my understanding is without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.

16 7 Else, when thou bleest with the spirit, how shall he that occupieth the room of the vnlearned, say Amen, at the giuing of thanks,

2 Hee reprehendeth their perueit iudgement touching the gift of tongues. For why was it giuen 2 to wit, to the intent that the mysteries of God might be the better knowne to a greater. Thereby it is evident that prophesie, whereunto the gift of tongues ought to issue, is being the gift of tongues: and therefore the Corinthians did iudge amiss, in that they made more account of the gift of tongues then of prophesying: because forsooth the gift of tongues was a thing vnne to be bragged of. And therefore possessed another benefite of the gift of tongues in that the Corinthians vsed tongues in their congregati- on, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet hee corrupted the right use of the gift of tongues, because there came no profit to the hearers: and common assemblies were infilled and appointed not for any private mans commodity but for the profit of the whole company.

3 A strange lawe: I mean, which no man can vnderstand without an interpreter.

4 By this imposition which hee saith receiue ye of the Spirit, which is vnderstanding he saith, which hee speaks not vnto men, but vnto God: which may further men in the way of godlinesse. 5 The company. 6 Hee setteth forth that which he saith, by a similitude which hee borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that which any be the better vsed. 7 Thus doth hee vnto the matter itselfe. 8 Hee groweth that interpretation is necessary, to be ioined with the gift of tongues, by the manifold variety of languages, inasmuch that if one spake to another without an interpreter, it is as if hee spake not. 9 As the Papists in all their sermons, & they that ambitionly pounce out some Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vniuersall learning. 10 The conclusion: if they will excell in those spiritual gifts as it is meete, they must seeke the profit of the Church; & therefore they must vse the gift of tongues, unless there be an interpreter to expound the strange and vnknown tongue, whether it be himselfe that speaketh, or another interpreter. 11 Pray for the gift of interpretation. 12 A reason: Because it is not sufficient for vs to speake so in the Congregation, that we need not giue due worship God in spirit, that is, according to the gift that wee haue receiued: but we must also be vnderstood of the company, lest that be vnprofitable to other which we haue spoken. 13 If pray, when the Church is assembled, to utter in a strange tongue & the gift and inspiration which the spirit giueth vs, doth his part, not only to vs, but to the Church by his prayers. 14 So shall I be vnderstood of other, & may be heard of other. 7 Another reason: Seeing that the whole congregation must agree in what they speak, and also witness this agreement, how shall they giue their assent or agreement which know not what is spoken? 15 Only without any consideration of the hearers. 16 He that shall sit at a private mans house, so hee may vnderstand & the prayers, and all the company an interpreter, Amen.

4 The reason: because we haue need of those helpe to wit, of the gift of tongues, and knowledge and also of them, that teach them. But to what purpose lette they then, when we haue obtained & gotten the full knowledge of God which is true, but for them which are imperfect, and goe by degrees to perfection? 5 Hee learneth imperfectly. 5 Hee setteth forth that that he saith, by an excellent similitude, comparing this life to our infancy or childhoode, wherein we stagger and stumble rather then speake, and thinke and vnderstand but childish things, and therefore haue neede of such things as may moue and frame our tongue and minde: but when we become men, to what purpose should wee desire that hammering, those childish toys, and such like things, whereby our childhoode is trained by little and little? 6 The applying of the similitude of our childhoode to this present life, wherein we are darkly beheld heauenly things, according to the small measure of light which is giuen vnto us, through the vnderstanding of tongues, and to that heauenly and eternall life, wherein when we beholde God in his face present, and are lightened with this full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? 7 But yet then shall all the Saints be knit both with God, and betweene themselves with most feruent loue, and therefore charitie shall not be abolished but perfected although it shall not be delued forth and entertained by such manner of duties as peculiarly and only belong to the infirmity of this life. 8 All should vsue the vnderstanding by comparison. 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we haue receiued this gift, and they remaine as if we were Christs, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it is the best in life to come: as the rest doo, but is perfected and accomplished, by seeing that faith and hope tend to things which are promised, and as to continue, when we haue perfectly gotten them, to what purpose should we haue faith and hope? but yet there at length shall we truly and perfectly loue both God, and one another.

CHAP. XIII.

1 Hee commendeth the gift of prophesying, 7 and by a similitude of an infant in his words: 12 hee teacheth the true vse of interpreting the Scriptures: 17 hee saith away the child: 34 And forbiddeth women to speake in the Congregation.

1 Hee enerneweth now of that, that hee spake before. Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefest and principal: and so esteemeth those things as most excellent, which procure the greater part of men: (as prophesie, that is to say, the gift and teaching and applying the doctrine, which was contemned in respect of other gifts, although it be the chiefest) and most necessary for the Church) and not those which for a fewe seasons be most honourable as the gift of tongues, when a man was suddenly iudged with the knowledge of many tongues, which made men greatly amazed, and yet of little vse, not greatly to any vse, vntill there were an interpreter. 2 What profit shall it be, when in the bird words,

4 The reason: because we haue need of those helpe to wit, of the gift of tongues, and knowledge and also of them, that teach them. But to what purpose lette they then, when we haue obtained & gotten the full knowledge of God which is true, but for them which are imperfect, and goe by degrees to perfection? 5 Hee learneth imperfectly. 5 Hee setteth forth that that he saith, by an excellent similitude, comparing this life to our infancy or childhoode, wherein we stagger and stumble rather then speake, and thinke and vnderstand but childish things, and therefore haue neede of such things as may moue and frame our tongue and minde: but when we become men, to what purpose should wee desire that hammering, those childish toys, and such like things, whereby our childhoode is trained by little and little? 6 The applying of the similitude of our childhoode to this present life, wherein we are darkly beheld heauenly things, according to the small measure of light which is giuen vnto us, through the vnderstanding of tongues, and to that heauenly and eternall life, wherein when we beholde God in his face present, and are lightened with this full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? 7 But yet then shall all the Saints be knit both with God, and betweene themselves with most feruent loue, and therefore charitie shall not be abolished but perfected although it shall not be delued forth and entertained by such manner of duties as peculiarly and only belong to the infirmity of this life. 8 All should vsue the vnderstanding by comparison. 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we haue receiued this gift, and they remaine as if we were Christs, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it is the best in life to come: as the rest doo, but is perfected and accomplished, by seeing that faith and hope tend to things which are promised, and as to continue, when we haue perfectly gotten them, to what purpose should we haue faith and hope? but yet there at length shall we truly and perfectly loue both God, and one another.

2 Hee reprehendeth their perueit iudgement touching the gift of tongues. For why was it giuen 2 to wit, to the intent that the mysteries of God might be the better knowne to a greater. Thereby it is evident that prophesie, whereunto the gift of tongues ought to issue, is being the gift of tongues: and therefore the Corinthians did iudge amiss, in that they made more account of the gift of tongues then of prophesying: because forsooth the gift of tongues was a thing vnne to be bragged of. And therefore possessed another benefite of the gift of tongues in that the Corinthians vsed tongues in their congregati- on, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet hee corrupted the right use of the gift of tongues, because there came no profit to the hearers: and common assemblies were infilled and appointed not for any private mans commodity but for the profit of the whole company.

3 A strange lawe: I mean, which no man can vnderstand without an interpreter.

4 By this imposition which hee saith receiue ye of the Spirit, which is vnderstanding he saith, which hee speaks not vnto men, but vnto God: which may further men in the way of godlinesse. 5 The company. 6 Hee setteth forth that which he saith, by a similitude which hee borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that which any be the better vsed. 7 Thus doth hee vnto the matter itselfe. 8 Hee groweth that interpretation is necessary, to be ioined with the gift of tongues, by the manifold variety of languages, inasmuch that if one spake to another without an interpreter, it is as if hee spake not. 9 As the Papists in all their sermons, & they that ambitionly pounce out some Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vniuersall learning. 10 The conclusion: if they will excell in those spiritual gifts as it is meete, they must seeke the profit of the Church; & therefore they must vse the gift of tongues, unless there be an interpreter to expound the strange and vnknown tongue, whether it be himselfe that speaketh, or another interpreter. 11 Pray for the gift of interpretation. 12 A reason: Because it is not sufficient for vs to speake so in the Congregation, that we need not giue due worship God in spirit, that is, according to the gift that wee haue receiued: but we must also be vnderstood of the company, lest that be vnprofitable to other which we haue spoken. 13 If pray, when the Church is assembled, to utter in a strange tongue & the gift and inspiration which the spirit giueth vs, doth his part, not only to vs, but to the Church by his prayers. 14 So shall I be vnderstood of other, & may be heard of other. 7 Another reason: Seeing that the whole congregation must agree in what they speak, and also witness this agreement, how shall they giue their assent or agreement which know not what is spoken? 15 Only without any consideration of the hearers. 16 He that shall sit at a private mans house, so hee may vnderstand & the prayers, and all the company an interpreter, Amen.

seeing hee knoweth not what thou sayest?

17 For thou verelie giest thanks well but the other is not edified.

18 ¹ I thank my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 9 fine wordes with mine vnderstanding, than I might also instruct others, then ten thousand wordes in a strange tongue.

20 ⁹ Brethren, bee not * children in vnderstanding, but as concerning maliciousnesse bee children, but in vnderstanding be of a ripe age.

21 In the Law it is written, * By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, faith the Lord.

22 ¹⁰ Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not : but prophesying *serueth* not for them that beleue not, but for them which beleue.

23 ¹¹ If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleueeth not, or one vnlearned, hee is rebuked of all men, and is iudged of all,

25 And so are the secretes of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly that Godis in you in deed.

26 ¹² What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 ¹³ If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which *speaketh languages* and let him speake to himselfe and to God.

29 ¹⁴ Let the Prophets speake : two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne and all may haue comfort.

32 And the spirits of the Prophets, are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, *we see* in all the Churches of the Saints.

34 ¹⁵ * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: they *ought* to be subiect, as also * the Law sayth.

*For by this meanes it cometh to passe, that the faithfull seeme to other to be mad, much lesse can the vnfaithfull be instructed thereby. For Loos A. 13. 13 The conclusion. The edifying of the Congregation is a rule & measure of the right use of all spiritual gifts. 13 The manner how to vse the gift of tongues. It may be lawfull for one, two, or at the most for three to vse the gift of tongues, one after another in an assemblie, so that there be come to expound the same: but if there be none to expound, let him that hath that gift speake to himselfe alone. 14 The manner of prophesying. Let two or three propound, and let the other iudge of that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them give him leave to speake. Let euery man be admitted to prophesie severally and in his order, so farre forth as it is requir'd for the edifying of the Church. Let them be content to be subiect to each to others judgment. 15 The doctrine which the Prophets bring which is a gift from the Lord. 15 Women are commanded to be silent in publick assemblies, and they are commanded to aske of their husbands at home. * 1.T. 3. 12. * Cm 3. 16.*

35 And if they will learne any thing, let them aske their husbands at home, for it is a shame for women to speake in the Church.

36 ¹⁶ Came the word of God out from you either came it vnto you only?

37 If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandments of the Lord.

38 ¹⁷ And if any man be ignorant, let him be ignorant.

39 ¹⁸ Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

ought not to cease for such as be blubberous ly ignorant, & will not be forward notwithstanding in those things which are better taught simply to be retained and kept in Congregations is not to be forbidden, but all things must be done orderly.

CHAP. XV.

The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul was Christ, 9 He had no circumcision in Church members. 12 I must make a man of law. 13 I must first be a man, and we all shall be by him. 26 The last of the apostles, 26 The last of the apostles, 32 An Ephesus Paul taught must be left. 33 How the dead are raised. 45 The first of the apostles. 47 The first and second men. 51 We shall all be changed, not shall not all sleep. 55 Death is the way of life. 58 Consistency and peace in the Church.

1 **M**oreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue.

2 And whereby ye are saved, if ye keepe in memory, after what manner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our finnes, according to the * Scriptures,

4 And that he was buried, and that hee arose the third day according to the * Scriptures,

5 * And that he was seene of Cephas, then of the twelve.

6 After that he was seene of more then five hundred brethren at one time, whereof many remaine vnto this present, and some also are a sleepe.

7 After that he was seene of Iames: then of all the Apostles.

8 * And last of all he was seene also of me, as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 * But by the grace of God I am that I am; and his grace which is with me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleued.

12 ¶ Now if it be preached, by Christ is risen

*and last of all by his owne. * Gal. 1. 1. In the profession of our faith we see. 6 Which is my word and doctrine, but that they shall believe shall see the fruit of faith. 11. 12. 13. 14. * John 1. 19. * Of those true preachers and they Apostles, which were commonly called brethren, though I was not one of the number. 4. Not at all at all times together and at one instant. * Acts 9. 5. Hee maintained by the waye of contention of his Apostles, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the same reason hee compares his selfe in faith for others certain times set with one another, that hee might himselfe in scripture there all. * Eph. 3. 8. * Eph. 3. 7. The last argument to procure that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.*

16 A general conclusion of the treatise of the right use of spiritual gifts in assemblies with a charge to the Churches, lest the Corinthians might alone become to themselves to be wise. * Still all the members, and the gift of tongues.

The first treatise of this Epistle concerning the resurrection: and heeth a translation, or offering over from one matter to another, shewing first, that hee bringeth no new thing, to the end that the Corinthians might vnderstand that they had begun to inquire from the right course: and next that hee goeth not about to treatate of a trifling matter, but of another chiefe point of the Gospel which if it taken away, their faith must needs come to nought. And last the length hee beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and afterwards by the testimonie of the Apostles, and of more then five hundred brethren, and last of all by his owne. * Gal. 1. 1. In the profession of our faith we see. 6 Which is my word and doctrine, but that they shall believe shall see the fruit of faith. 11. 12. 13. 14. * John 1. 19. * Of those true preachers and they Apostles, which were commonly called brethren, though I was not one of the number. 4. Not at all at all times together and at one instant. * Acts 9. 5. Hee maintained by the waye of contention of his Apostles, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the same reason hee compares his selfe in faith for others certain times set with one another, that hee might himselfe in scripture there all. * Eph. 3. 8. * Eph. 3. 7. The last argument to procure that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

euen to eury feede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There are alio heavenly bodies, and earthly bodies: but the glorie of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starrs: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption:

43 It is sown in dishonour, and is raised in glory: it is sown in weaknesse, and is raised in power:

44 It is sown a naturall bodie, and is raised a spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man Adam was made a living soule: and the last Adam was made a quickning spirit.

46 Howbeit that was not first which is spirituall, but that which is naturall, and afterward that which is spirituall.

47 The first man was of the earth, & earthly: the second man is the Lord from heaven.

48 As it is the earthly, such are they that are earthly: and as it is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthly, so shall wee beare the image of the heavenly.

50 This say I, brethren, that flesh & blood cannot inherit the kingdome of God, neither doeth corruption inherit incorruption.

51 Behold, I shew you a secret thing, We shall not all sleepe: but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blowe and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortallitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victorie.

55 O death, where is thy sting? O graue, where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the lawe.

57 But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloved brethren, be ye steadfast, vnmoveable, abounding in the worke of the Lord, forasmuch as ye knowe that your labour is not in vaine in the Lord.

CHAP. XVI.

1 Hebreewbrethren: I beseeche you brethren of Jerusalem, to take heed unto yourselves, and to all that followe you: that ye be not troubled with any man's doctrine: for we have written unto you, that ye should stand fast in the word which ye have learned.

Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also.

2 Eury's first day of the weeke, let eury one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoever ye shall allow by letters, them will I send to bring your liberacion vnto Ierusalem.

4 And if it be meete that I go also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whither soener I goe.

7 For I will not see you in my passage, but I trust to abide awhile with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and effectfull is opened vnto me, and there are many aduersaries.

10 Now if Timothyus come, see that he be careful with you: for he wil worke the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuince him forth in peace that hee may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue convenient time.

13 Watch yee: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren I beseech you (ye know the house of Stephanas, that is the first fruit of Achaia) and that they haue begun themselves to minister vnto the Saiturs.)

16 That ye be obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

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1 Collected in old times were made by the Apostles among the churches that they visit in the week, on which day the members were then to assemble their churches. A Vnto ye come, I will send to bring your liberacion vnto Ierusalem. 4 And if it be meete that I go also, they shall goe with me. 5 Now I will come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia) 6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whither soener I goe. 7 For I will not see you in my passage, but I trust to abide awhile with you, if the Lord permit. 8 And I will tary at Ephesus vntill Pentecost. 9 For a great doore and effectfull is opened vnto me, and there are many aduersaries. 10 Now if Timothyus come, see that he be careful with you: for he wil worke the worke of the Lord, euen as I doe. 11 Let no man therefore despise him: but conuince him forth in peace that hee may come vnto me: for I looke for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue convenient time. 13 Watch yee: stand fast in the faith: quite you like men, and be strong. 14 Let all your things be done in loue. 15 Now brethren I beseech you (ye know the house of Stephanas, that is the first fruit of Achaia) and that they haue begun themselves to minister vnto the Saiturs.) 16 That ye be obedient euen vnto such, and to all that helpe with vs and labour. 17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they haue supplied the want of you. 18 For they haue comforted my spirit and yours: acknowledge therefore such men. 19 The Churches of Asia salute you: Aquila and

1 Stephanas is the name of a man and not of a woman
15 Timothyus was appointed to the work
16 The house of Stephanas was the first fruit of Achaia
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they haue supplied the want of you.
18 For they haue comforted my spirit and yours: acknowledge therefore such men.
19 The Churches of Asia salute you: Aquila and

25 That is called a naturall body, which is quickened and maintained by a living soule only, such as Adam was, of whom all we are borne naturally: and is said to be a spirituall, which together with the soule is quickened with his more excellent vertue to sit, with the spirit of God, which descended from Christ the second Adam into vs. Adam is called the first man, because he is more thorough from hence we sprung: and Christ is the latter man, because from the beginning of all them that are spiritual, and in him we are all comprehended. Gen 2: 7 Christ called a Spirit, in reason of that swift excellent nature, that is so say, God who dwelleth in him bodily, as Adam is called a living soule, for reason of the soule which was the first part in him. 26 Secondly, he willeth the order of this double state or qualitie to be coherent, that the naturall was first, Adam being created at the clay of the earth: and the spirituall followed and came upon it, when as the Lord being first from heauen, ended our flesh which was prepared and made fit for him, with the fulnes of the Godhead: & allowing to deure: and wholly return to earth by me. A Th. Lord is sayd to come downe from heauen by this kinde of speech, whereas that which is proper to one is somewhat of another. 27 Hee applyeth to the carnall nature of Adam, as if I may say, I saw our bodies follow as they are carnally contained: on earth, to wit in this life, and in the grave: and also the spirituall of Christ to the same our bodies after that they are risen againe: and sayth, that that flesh be our, and that, shall follow. b. Not a newe and selfe image, but such a one as hath the truth without deceit. 28 The conclusion. We cannot be partakers of the glory of God, unless wee put off all that greasie & filthy nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. c. Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it putt off corruption. 29 Hee goeth further, declaring that it shall come to passe that they which shall be found a live in the latter day, shall not descend into that corruption of the graue, but shall be reuewed with a sudden change, which change is very requisite: and that the certaine enjoying of the benefit and victorie of Christ is deferred vnto that latter time. d. A thing that hath bene said, in our case, in our hearts, and therefore worthy that you doe good reuerence. 2. Hee sayeth vnto them that are of the security sort. e. Mat. 24: 31. 1. 16: 7. 4: 16.

* Rom 16. 16.
 2. Cor. 13. 12.
 1. Pet. 3. 14.
 m By the words
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 as much to say as
 our Lord cometh
 using of the Lord, &

and Priscilla with the Church that is in their
 house, salute you greatly in the Lord.
 20 All the brethren greet you. Greete yee one
 another with a holy kisse.
 21 The salutation of me Paul with mine owne
 hand.
 22 If any man loue not the Lord Iesus Christ,
 let him be had in execration in maran-atha.
 23 That his meaning may be this. Let him be accursed unto the con-
 suming of the Lord, & so his deathes day, even for ever.

23 The grace o four Lord Iesus Christ be with
 you,
 24 My loue be with you all in Christ Iesus
 Amen.

The first Epistle to the Corinthians, writ-
 ten by Philippi, and sent by Stephan-
 nas, and Fortunatus, and Achaicus, and
 Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, & declaring what
 he hath suffered in Asia, and how happily God afflicted him.
 2 He saith it was not upon any himselfe, that he came not ac-
 cording to the promise.

PAVL an Apostle of Iesus
 Christ, by the will of God,
 and my brother Timotheus, to the
 Church of God, which is at Co-
 rinthus, with all the Saints, which
 are in all Achaia:

2 Grace be with you, and peace from God
 our Father, and from the Lord Iesus Christ.

3 Blessed be God, euen the Father of our
 Lord Iesus Christ the Father of mercies, and the
 God of all comfort,

4 Which comforteth vs in all our tribulation,
 that we may be able to comfort them which are
 in any affliction by the comfort wherewith we
 our selues are comforted of God.

5 For as the sufferings of Christ abound
 in vs, so our consolation aboundeth through
 Christ.

6 And whether we be afflicted, it is for your
 consolation and saluation, which is wrought in
 the enduring of the same sufferings, which we al-
 so suffer: or whether we be comforted, it is for
 your consolation and saluation.

7 And our hope is stedfast concerning you in
 as much as we know, that as yee are partakers of
 the sufferings, so shall yee be also of the consolati-
 on.

8 For brethren we would not haue you ignor-
 ant of our affliction, which came vnto vs in
 Asia, how we were pressed out of measure passing
 strength, so that we altogether doubted euen of
 life.

9 Yea, we received the sentence of death in
 our selues, because we should not trust in our
 selues, but in God which raiseth the dead.

10 Who deliuered vs from so great a death,
 and doeth deliuer vs: in whom we trust, that yee
 hereafter he will deliuer vs.

11 So that yee labour together in prayer
 for vs, that for the gift bestowed vpon vs for
 many, thanks may be given by many persons
 for vs.

12 For our reioycing is this, the testimony
 of our confidence, that in simplicitie and godly
 purenesse, and not in fleshly wisdom, but by the
 grace of God we haue had our conseruation in
 the world, and most of all to youwards.

13 For yee write none other things vnto
 you, than that yee read or els that yee acknow-
 ledge, and I trust ye shall acknowledge vnto the
 end.

14 Euen as yee haue acknowledged vs partly,
 that we are your reioycing, euen as yee are
 ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first
 to come vnto you, that yee might haue had a
 double grace.

16 And to passe by you into Macedonia, and
 to come againe out of Macedonia vnto you, and
 to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I
 feele lightnesse? or minde I those things which I
 minde, according to the flesh, that with mee
 should be Yea, yea, Nay, nay?

18 Yea, God is faithful, that our word to-
 ward you, was not Yea, and Nay.

19 For the Sonne of God, Iesus Christ, who
 was preached among you by vs, that is, by mee,
 and Siluanus, and Timotheus, was not Yea, and
 Nay: but in him it was yea.

20 In all the promises of God in him are
 Yea, and are in him Amen, vnto the glory of
 God through vs.

2 From this great
 danger.
 * Rom 1. 25.
 6 That he may
 not seeme to boast
 himselfe, he attri-
 buteth all to God,
 and therewith
 also confesseth
 that he attribu-
 teth much to the
 prayers of the
 faithful.

The end of the
 afflictions of the
 Saints is the glory
 of God, and there-
 fore they ought
 to be precious vnto
 vs.

8 Secondly, he
 porteth away an
 other slander, to
 wit, that he was a
 light man, & such
 a one as was not
 lightly to be cre-
 dited: seeing that
 he promised to
 come vnto them,
 and came not.

And first he spe-
 keth of the simpli-
 citie of his minde,
 and sinceritie,
 which they knew
 both by his voyce
 when he was pre-
 sent, & they ought
 to acknowledge it
 also in his letters,
 being absent and
 moreover he pro-
 fesseth that he will
 neuer be other-
 wise.

b Which earnestly
 and holy endure
 that were vnder
 the promise he
 writeth
 barely and simply: for he that writeth in colour, is rightly said to write otherwise
 than he saith: he that saith the Corinthians (I call know and like of very well
 I perfectly) as Paul sayeth in the Letters, that he had some the Corin-
 thians, and that they were ready to be such an Apostle as their nature, and taught
 them to purely and sincerely. In the same he saith as Iudge. 9 Another benefit. 9 He
 putteth away their slander and false report by denying it, and first of allin that
 the diuers went about to perswade the Corinthians, that in the preaching of the
 Gospel, Paul agreed not to himselfe: for this was the matter and the case. 9 As
 men use which avertly promise any thing and change their purpose at every turning
 of a hand. 9 That I should say and say in teaching to see called to wit-
 nesse, and say Iudge of his conscience in preaching and teaching one selfe Iudge
 of a hand. 9 True, and of whose faithfullnesse it were better to be called to wit-
 nesse. 9 I Ioyne also with himselfe, his fellows as witnesses, with whom he fully con-
 sidered in teaching one selfe: so in doing, to wit, one selfe Iudge. 9 I was not
 in my doctrine, and in writing. 9 That is in God. 12 Last of all he declareth the summe of
 his doctrine to wit, that all the promises of saluation are, and are ratified in Christ.
 a Christ is for us in this and in all things, and in all things, and in all things, and in all things,
 through our minis-
 21 19 And

1 See the decla-
 ration of such salu-
 ations in the for-
 mer Epistles.

* 1 Pet. 1. 3.
 1 He beginneth
 after his manner
 with thanksgiv-
 ing, which not-
 withstanding so-
 cietywise then he
 was wonte, he ap-
 payeth to himselfe
 blessing his Ep-
 istle with the tes-
 timony of the di-
 gnitie of his Ap-
 ostolike constrain-
 timent, (as it
 should seeme) by
 their importunity,
 which tooke an
 occasion to de-
 spise him by rea-
 son of his miserie-
 tie. He answereth
 that he is not
 loath to die, but
 that his con-
 sents do ex-
 ceed his afflic-
 tions, shewing the
 ground of them,
 even the mercy of
 God the Father in
 Iesus Christ.
 a To him he prai-
 seth and glory giueth.
 b Not merciful. 3 The Lord doth comfort us to this end
 and purpose, that we may so much the more fully com-
 fort others. 2 The mi-
 series which we suffer for Christ, or which Christ suffereth
 in vs. 4 He denieth
 that either his afflic-
 tions wherewith he was
 once afflicted, or the consolations,
 which he receiued
 of God, may iustly be
 despised, seeing that
 the Corinthians
 both might and ought
 to take great occasion to
 be comforted by either
 of them. d Although
 saluation be giuen vs
 freely, yet because there
 is a way appointed vs
 whereby we must come
 to it, which is the
 race of an innocent and
 upright life, which we
 must runne, therefore
 we are faine to mark
 our saluation. Phi-
 lippians 3. 12. And be-
 cause it is God only that
 of his free good will
 reneweth all things in
 vs, therefore is he
 said to be the
 author of our saluation
 in vs. 10 He saith
 that he is not
 ashamed of his afflic-
 tions, but that he deli-
 uereth them
 also to haue all men
 the greater of them.
 and also his decline-
 ment from them
 although it be not
 yet past. e I know
 not as all what to do,
 neither did I
 see by mans helpe
 which way to saue
 my life. f I was
 reioyned with
 yee to die.

13 He attributed the praise of his confidence only to the grace of God through the holy Ghost, and therewithall concluded that they cannot doubt of his faith, and his fellows without doing injustice to the Spirit of God: for that they that see, see by their confidence a grace, & 14 Now comming to the matter, he willeth that he did not only lightly alter his purpose of coming to them, but rather that he came vnto them for this cause, that he might not be considered to deale more flatterly with them being present, then he would. *2 Ainsley, esse ante, the danger of mine owne life.* 15 He remoueth all suspicion of tergocencie, declaring that he spake not as a Lord vnto them, but as a minister appointed of God to comfort them. *Hee speaketh the way and peace of conscience, which God hath ordered for vs, as he saith in the end of the Gospel.*

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.
 22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.
 23 Now, I call God for a record vnto my soul, that to spare you, I came not as yet vnto Corinthus.
 24 Not that we haue dominion ouer your faith, but we are archepistles of your joy: for by faith ye stand.

not Titus my brother, but rooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet fauour of Christ, in them that are lauded, and in them which perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

17 For wee are not as many, which make merchandise of the word of God: but as of sinceritie, but as of God in the fight of God speake we in Christ.

After a while he is speaking of the profits, and the income of the apostles. He denieth that they should be taken away from the dignity of his Apostleship, because he saith evidently, that it was not received with a price, because he saith, we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God.

CHAP. II.

1 Hee excuseth his not comming vnto them, & and promise to replete them with the Spirit of God. 2 He sheweth that such is his affliction towards them, 3 that he neuer reuoceth but when a case cometh. 6 Perceiving the mallice of the commandment to be turned vp to Satan, he reuoceth his question that hee sigue him. 31 He mentioneth his going into Macedonia.

reinded and detested him. For he saith hee preacheth Christ, not in them that beleeue, but also as a iudge of them that continue him, he putteth away all suspicion of tergocencie, attributing all things that he did, to the vertue of God, whom he saith sincerely, and without all doubt, wherof he maketh them witness, as he saith in the next chapter. *2 Chap. 2. 1. We can not haue this grace, and consequently, and therefore, it is not our own merit, but a mercie, which is taken from our merit, which is to play the false ball with vs, but our conscience is their end.*

CHAP. III.

1 He denieth his other commendation, 3 then, their comming to the faith. 6 He is a minister, not a killeth, vnto the spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the light of the Law doth rather darken the sight, then lighten it. 18 But the Gospel doth make manifest Gods continuance vnto vs.

He saith also, that we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God.

a Calling vnto the earnest of the Spirit, which he should haue done in them before they had repented them.

But come againe to you in a heauinesse.
 2 For if I make you forie, who is he then that should make me glad, but the same which is made forie by me?
 3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: in this confidence haue I in you all, that my ioy is the ioy of you all.

6 For I trusted that you would take it that out of the way forth with, which you knew I would commend with confidence, being hon you are persuaded that may ioy in your ioy.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made forie, but that ye might perceiue the loue which I haue, specially vnto you.

8 He passeth to another part of this Epistle, which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and vnloosing of the incke, because he seemed to haue giuen sufficient testimony of his repentance: shewing the true vse of excommunication, to wit, that it proceeded not of hatred, but of love, and so end, lest it weepee no measure, we were Satan the deuill.

5 And if any hath caused sorrow, the same hath not made a memory, but partly (lest I should more charge him) you all.

10 As if he said, it should seeme it should cleare wpe a way, as though he had neuer felt it.

6 It is sufficient vnto the same man, that hee was rebuked of many.

7 So that now contrariwise ye ought rather to forgive him, and comfort him, lest the same should be swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would vob confirm your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verily if I forgive any thing, to whom I forgave it, for your sakes forgave I it in the fight of Christ.

11 Left Satan should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found

Doe we begin to praye our selues againe? or neede we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our Epistle, written in our hearts, which is vnderstood and read of all men.

3 In that ye are a manifest, to be the Epistle of Christ, ministered by vs, and written, not with inke, but with the Spirit of the euangeling God, not in tables of stone, but in fleshy tables of the heart.

4 And such a trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministratioun of death written with letters, and engrauen in stones, was a glorious, so that the children of Israel could not beholde the face of Moyses, for the glorie of his

1 The Apostle reuoceth his speech wisely, that by this manifest hee comes to the commendation of the person to be rebuked. He saith, I spoke vnto you as an ioy.

2 He saith, we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God.

3 He saith, we are not as many, which make merchandise of the word of God. He saith also, that we are not as many, which make merchandise of the word of God.

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hood of Levi, with the ministratie of the Gospel, and the Apostles law minister, which he handleth afterward more fully. *a Thou shalt see, when, and in gloriously, we haue of the washing and fruit of our minister. b In that we are set and meet to make other ministers of a greater grace. c Hee amplifieth his ministratie and the law, that is to say, the ministratie of the Gospel, comparing it with the ministratie of the Law, which hee considereth in the person of Moyses, by whom the Law was giuen: against whom hee seeth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministratie. The Law is to be were a writing of it selfe dead, and without cheritie: but the Gospel nor content, is it written, is the very vertue of God, and is selfe increasing, multiplying, and lauding of men. The Law preponndeth death, adding all manner of vniuilgencie to it. The Gospel offereth and giveth right liuings and life. d The grace of the Law is leued for some time to the present. The Gospel endureth to the end of the world. The more what is the glory of that, the more is the maine of this. e Now of the Law, and of the Gospel. f Imprinted and engrauen, so that in this hee was manifestly written, that the Apostle is the author of the commandment of the Law, but that of the Law commandment, h The Law was a glory, but the Gospel is a brightness, and a more, so that was bodily in Moyses, but spiritually in Christ.*

hood of Levi, with the ministratie of the Gospel, and the Apostles law minister, which he handleth afterward more fully. *a Thou shalt see, when, and in gloriously, we haue of the washing and fruit of our minister. b In that we are set and meet to make other ministers of a greater grace. c Hee amplifieth his ministratie and the law, that is to say, the ministratie of the Gospel, comparing it with the ministratie of the Law, which hee considereth in the person of Moyses, by whom the Law was giuen: against whom hee seeth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministratie. The Law is to be were a writing of it selfe dead, and without cheritie: but the Gospel nor content, is it written, is the very vertue of God, and is selfe increasing, multiplying, and lauding of men. The Law preponndeth death, adding all manner of vniuilgencie to it. The Gospel offereth and giveth right liuings and life. d The grace of the Law is leued for some time to the present. The Gospel endureth to the end of the world. The more what is the glory of that, the more is the maine of this. e Now of the Law, and of the Gospel. f Imprinted and engrauen, so that in this hee was manifestly written, that the Apostle is the author of the commandment of the Law, but that of the Law commandment, h The Law was a glory, but the Gospel is a brightness, and a more, so that was bodily in Moyses, but spiritually in Christ.*

14 As for me, (saith Paul) I haue no more to doe with him: *a Left I should not argue him, who is a burden to me, which I would be glad to be taken from me. b That hee would be glad to be taken from me, which I would be glad to be taken from me. c That as my ministry would declare by the comma of the word of God, that you are his againe for a teacher. d Truth and from the heart. e I should showe you will and will will. f He returneth to the confirmation of his Apostleship, and bringeth forth the testimonie, both of his labour, and also of Gods blessing.*

15 I had no rest in my spirit, because I found

3 He sheweth the Corinthians a picture of a true minister in his own example, and Timothy and Silvanus to the end, that as he purposed from the beginning, he might procure authority to himselfe and his like.

1 succoured thee : beholde now the accepted time, behold now the day of offalation.

3 Wee giue no occasion of offence in any thing that our ministry should not bee reprehended.

4 But in all things we bapproue our selues as the ministers of God, in much patience in afflictions, in necessities, in distresses.

5 In stripes, in prisons, in tumults, in labours.

6 By watchings, by fastings, by purity by knowledge, by long suffering, by kindenesse, by the holy Ghost, by loue vniuersed.

7 By the word of truth, by the power of God, by the armour of righteoufnesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true :

9 As vnknown, and yet knowne : as dying, and behold, we liue : as chastened, and yet not killed :

10 As following, and yet alway reioicing : as poore, and yet making many rich : as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you : our heart is made large.

12 Ye are not kept in frait vs, but ye are kept in frait in your owne bowels.

13 Now for the same recompence I speake as to my children, Be ye also enlarged.

14 Be not vnequally yoked with the Infidels : for what fellowship hath righteoufnesse with vnrighteoufnesse ? and what communion hath light with darkenesse ?

15 And what concord hath Christ with Belial ? or what part hath the beleeuer with the infidel ?

16 And what agreement hath the Temple of God with idoles ? for ye are the Temple of the liuing God : as God hath said, I will dwell among them, and walke there : and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selues saith the Lord and touch none vnclean thing, and I will receiue you.

18 And I will bee Father vnto you, and yee shall beemy sonnes and daughters, saith the Lord Almighty.

1 **1** Lett by ouermuch waging them, that they do not like in lining againe their Father. **2** The opening of the mouth and heart, seeketh out a most earnest afflow in him that speaketh as if hee speaketh consciously with me as in some great joy. **3** You are in mine heart, as in an house, and that no man nor that house, for I haue opened my whole heart vnto you, but you are inwardly frait in mee, and. **4** For the manner of the Hebreues, hee calleth those tender afflictions, which fall in the heart, bowls. **5** Now be rebeketh them boldly, for that they became fellows with infidels, in outward idolatry, although it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof, is that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body that they may wholly be holy vnto the Lord. **6** *1. Cor. 13. 8* & *13. 12* can there be more grace, **7** *1. Cor. 1. 6.* and *5. 12.* **8** *1. Cor. 13. 12* hee testeth the liuing God against idoles, **9** *1. Cor. 13. 11.* **10** God dwelleth with vs because Christ is become God with vs, **11** *1. Cor. 13. 11.* **12** *1. Cor. 13. 11.*

CHA VII.

1 **1** Lett by ouermuch waging them, that they do not like in lining againe their Father. **2** hee prooueth that all that hee sayeth, is proceeded of the great good will hee be to vnto them. **3** and therefore they should not be offended that hee made them sorry, **4** and leaue them to their penitance not to leape up of.

Seeing then we haue the promises, dearly beloved, let vs cleane our selues from all filchities of the flesh and spirit, and finish our sanctification in the feare of God.

1 **1** Lett by ouermuch waging them, that they do not like in lining againe their Father.

2 Receiue vs : we haue done wrong to no man : wee haue corrupted no man : wee haue defrauded no man.

3 I speake it not to your condemnation : for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you : I reioyce greatly in you, I am filled with comfort and an exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.

6 But God that comforteth the debaile, comforted vs by the coming of Titus.

7 And not by his coming only, but also by the consolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to me, so that I reioiced much more.

8 For though I made you sorry with a letter I repent not, though I did repent : for I perceiue that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed of repentance : for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For godly sorrow causeth repentance vnto saluation, not to be repented of : but the worldly sorrow caueth death.

11 For behold this thing that yee haue bene godly sorry, what great care it hath wrought in you : yea, what clearing of your selues : yea, what indignation : yea, what feare : yea, how great desire : yea, what zeale : yea, what reuenge : in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted because yee were comforted : but rather we reioiced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed : but as I haue spoken vnto you all things in truth, euen, so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when hee remembereth the obedience of you all, and how with feare and trembling ye reieced him.

16 I reioyce therefore that I may pat my confidence in you in all things.

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CHAP. VIII.

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WE doo you also to wit, brethren, of the three part of God bestowed vpon the Churches of Hierusalem might be holpen in time conuenient. And first of all hee testeth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme penitencie, to the ende that they should follow them. **1** The benefit that God bestowed vpon the Churches.

1 **1** Lett by ouermuch waging them, that they do not like in lining againe their Father. **2** hee prooueth that all that hee sayeth, is proceeded of the great good will hee be to vnto them. **3** and therefore they should not be offended that hee made them sorry, **4** and leaue them to their penitance not to leape up of.

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me left by this great commendation and praise, the Corinthians should not be put up to the exhibition of the examination.

mission to the Gospel of Christ, and for your liberal distribution to them, and to all men.

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 Thanks therefore be unto God for his unspeakable gift.

CHAPTER X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge, he is armed, with the countenance of the wicked. 7 and that, when he is present, he detests him no less power, 11 show his words be true when he is absent.

Now I Paul my self beseech you by the meekness, and gentleness of Christ, which when I am present among you, am bafe, but am bold toward you being absent:

2 And thus I require you, that I neede not be bolde, when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked according to the flesh.

3 Neuertheless, though we walke in the flesh, yet doe we not warre after the flesh.

4 For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdens.

5 Calling downe the imaginations, and every high thing that is exalted against the knowledge of God, 3 and bringing into captivity every thought to the obedience of Christ.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke ye on things after the appearance? If any man trust in himselfe that he is Christs, let him consider this againe of himselfe, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authority, which the Lord hath given vs for edification, and not for your destruction, I should have no shame.

9 Thus I say, that I may not seeme as if were to feare you with letters.

10 For the letters, sayeth shee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters, when we are absent such will we be also in deed, when we are present.

12 For we dare not make our selves of the number, or to compare our selves to them, which

make that account of the office of an Apostle, that they doe of worldly offices, that is according to the nature of the office. 2 That nature which is inclined to mercie rather than to rigor of justice. 3 A though I had order and no helpers then that which ordinarily seeme to have and therefore Paul first his first, then his we the gentleness and the meekness of Christ and a soft speech. 2 Second. ly he is gentle, that although he be like unto other men, yet he cometh furnished with that strength, which no holdes of man can match, whether they resist by craft and deceit, or by force and might, because his warfare with divine weapons. 3 Ardent such as men with them authoritatively with one another, and doe great acts. 4 Stand upon that in the power of God, 3 An amplification of this spiritual vertue, which in such sort conquereth the enemies, bee they new to craft and mightie, that it bringeth some of them by repentance unto Christ, & justly reuengeth others that are stubbornly obstinate, separating them from vs other which suffer themselves to be ruled. 4 He beareth into their hearts that same matter, with great weight of words and sentences. 5 Do ye reuenge of things according to the outward of them? 6 Not being tolde off by me. 7 His motions from one that was the reason of his speech. 8 Being constrained to reuenge the foolish brags of certain ambitious men, hee winneth that, they are able to bring anything but that they laudably professed themselves of themselves, and as for himselfe although hee brags of excellencies, yet hee will not pass the bounds which God hath measured him our accorde whereunto he came unto them in preaching the Gospel of Christ, and traffick that hee shall goe further, when they have so profited that hee shall not neede to carie any longer amongst them to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. 6 This is spoken after adaming form.

pray themselves: but they vnderstand not that they meaire themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, * but according to the measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selves beyond our measure, as though we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,

15 Not boasting of things which are within our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 But let him that reioyce, reioyce in the Lord.

18 For he that praifeth himselfe, is not allowed, but he whom the Lord praifeth.

with also prepareth the Corinthians to heare other things, which hee hath not els but to approue himselfe to God, whole glory

CHAPTER XI.

2 He rebuketh that for the great lawes take hee leaue to the Corinthians he is compelled, 5 to utter his owne prayer: 9 and that hee bestoweth his labour on them without any reward, 13 that the false apostles should not surpass him in any thing, 22 whom hee far exceeded in those things which are praise worthy in deed.

Would to God yee could suffer a little my foolishness, and in deed ye suffer me.

2 For I am iouous ouer you with godly ielousie: for I haue prepared you for one husband, and to present you as a pure virgin to Christ.

3 But I feare lest as the serpent beguiled Eue through his subtilty, so your mindes should be corrupted from the simplicitie that is in Christ:

4 For if he that cometh, preacheth another Iesus whom we haue not preached: or if ye receiue another spirit whom ye haue not receiued: either another Gospel which yee haue not receiued, ye might well haue suffered him.

5 Verely I suppose that I was not inferior to the very chiefe Apostles.

6 And though I be rude in speaking, yet I am not so in knowledge, but among you ye haue bin made manifest to the vttermost, in all things.

7 Haue I committed an offence, because I abased my selfe that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches and tooke wages of them: do you serue.

9 And when I was present with you, and had neede, * I was not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia

they decerne themselves, if they looke to receive of any other man, hee sheweth that excellent Gospel, or more excellent gift of the holy Ghost. 2 A more perfect doctrine of Iesus Christ. 3 Hee reuengeth the slanders of those Thrasos. I graunt, sayeth hee, that I am not so eloquent an Orator, but yet by cannot take away the knowledge of the Gospel from mee, wherof you haue had good proofe, and that euery man of woe. 4 Paul chide not that kind of eloquence which is more for a man, rather for the Gospel, but hee will not be contented with an kinde of speech which is mansuere a more than of a word follow. 4 Another slunder, to wit, that hee was a rascal, and loded by the labour of his owne bandes. But herein sayeth to your iokes, and when I lacked to trauell for my living with mine owne handes is part and partly also when poueritie constrained me. I chide not that hee would to seeke my sufficiency then to be any burden to you, although I preached the Gospel vnto you. 1 Chap. 12. 13.

i Upon a woman perijure in that they haue of themselves, they take upon them they care not what. k They censure all other, and measure all their doings only by themselves. l Of those things which God hateth not, measure for me. m Eph. 4. 7. n Although God had divided the whole world among the Apostles, to be husbanded.

o In countries which other men haue prepared and husbanded with the preaching of the Gospel. p Ierem. 9. 2. q I. Corin. 1. 1. 2. r He forewarneth that which hee spake of himselfe, & threatening that hee feared they would not feeleth.

i He granteth that after a foote hee playeth the foote in this vaunting of things, but he addeth that he doth not against his will for their profit, because hee feareth them decerne by certainty: and me, through the craft and subtilly of Satan.

a Hee rebuketh as a woer but yet as one that rebuketh them not for himselfe, but for God. b To marrye you together.

c Gen. 3. 4. d This place it to be used kind of insight them which laboure that plane compare (Amplification) the Scriptures in comparison of the colour and painting of mans selfe, quod ee, d I wish it were for them that are in Christ.

e He sheweth that hee is more excellent Gospel, or more excellent gift of the holy Ghost. f A more perfect doctrine of Iesus Christ. g Hee reuengeth the slanders of those Thrasos. I graunt, sayeth hee, that I am not so eloquent an Orator, but yet by cannot take away the knowledge of the Gospel from mee, wherof you haue had good proofe, and that euery man of woe. h Paul chide not that kind of eloquence which is more for a man, rather for the Gospel, but hee will not be contented with an kinde of speech which is mansuere a more than of a word follow. i Another slunder, to wit, that hee was a rascal, and loded by the labour of his owne bandes. But herein sayeth to your iokes, and when I lacked to trauell for my living with mine owne handes is part and partly also when poueritie constrained me. I chide not that hee would to seeke my sufficiency then to be any burden to you, although I preached the Gospel vnto you. 1 Chap. 12. 13.

5 An amplification
 6 so farre is hee
 from being alie-
 med of the ad, that
 he hath also
 reioiced with him-
 selfe to doe o-
 therwise hereafter
 amongst them, to
 his ioyce was
 to be ioyce
 to follow, that at
 length they may
 truly say, that
 they are like to
 Paul.

supplied, and in all things I kept, & and will keepe
 myselfe, that I should not be grievous vnto you.
 10 The truth of Christ is in me, that this re-
 joycing shall not be shut vp against me in the
 regions of Achaia.

11 Wherefore? Because I loue you not? God
 knoweth.
 12 But what I doe, that will I doe, that I may
 cut away occasion from them which desire occa-
 sion, that they might bee found like vnto vs, in
 that wherein they reioyce.

13 For such false Apostles are deceitful wor-
 kers, and transforme themselves into the Apo-
 stles of Christ.

14 And no man will be for Satan himselfe is
 transformed into an Angel of light.

15 Therefore it is no great thing, though his
 ministers transforme themselves, as though they
 were the ministers of righteousnesse, whose end
 shall be according to their works.

16 If I say againe, Let no man thinke that I am
 foolish, or esteeme me euen as a foole, that I also
 may boast my selfe a little.

17 That I speake, I speake it not after the
 Lord: but as it were foolishly in this my great
 boasting.

18 Seeing that many reioyce after the flesh, I
 will reioyce also.

19 For ye suffer fooles gladly, because that ye
 are wise.

20 For ye suffer euen if a man bring you in-
 to bondage, if a man denoure you, if a man take
 your goods, if a man exalt himselfe, if a man smite
 you on the face.

21 I speake as concerning the reproach: as
 though that we had bin weak: but wherein any
 man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, for am I: they are Is-
 raelites, for am I: they are the seed of Abraham,
 for am I.

23 They are the ministers of Christ (I speake
 as a foole) I am more: in labours more abun-
 dant: in stripes above measure: in prison more
 plentifully: in death often.

24 O the Iewes five times received I forty
 stripes a one.

25 I was 9 thirteⁿ beaten with rodsdes: I was
 once flogged: I was thriceⁿ whipped with scourges
 and I dyed because I bene in the deepe sea.

26 In iourneying I was often, in perils of wa-
 ters, in perils of robbers, in perils of mine owne
 nation, in perils among the Gentiles, in perils in
 the city, in perils in wilderness, in perils in the
 sea, in perils among false brethren.

27 In wearinesse and painfulnesse, in watch

ing often, in hunger and thirst, in fastings often,
 in cold and in nakednesse.

28 Besides the things which are outward, I
 am combred dayly, and haue the care of all the
 Churches.

29 Who is weake, and I am not weake? Who
 is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of
 mine infirmities.

31 The God, euen the Father of our Lord Ie-
 sus Christ, which is bleisfed for euermore, knoweth
 that I he not.

32 In Damalocus the gouernour of the peo-
 ple vnder King Aretas, I laide watch in the ci-
 tie of the Damalocus, and would haue caught
 me.

33 But at a window was I let downe in a ba-
 ket through the wall, and escaped his hands.

would boast my selfe, I would take no better argument: and God himselfe is my
 witnesse that I deuide and loage nothing. Acts 9. 24.

CHAPTER XII.

1 He doth seeme wanting to make reuerend all of the brauenie
 visions: that were reucaled vnto him. 2 For which though
 he might marvellously yet he would, to keep priue of his
 own infirmities: as his iudiciall times the kind of words,
 20 in that they were reuelled vnto his glorious presence, so
 as in his time by Christ.

It is not expedient for mee no doubt to re-
 ioyce: for I will come to visions and reuelations
 of the Lord.

2 I know a man in Christ above foure teene
 yeeres agoe, (whether seuered in the body, I can
 not tell, or out of the body, I cannot tell. God
 knoweth) which was taken vp into the third
 heauen.

3 And I know such a man (whether in the
 body, or out of the body, I cannot tell: God
 knoweth)

4 How that he was taken vp into Paradise,
 and heard words which cannot bee spoken,
 which are not possible for man to utter.

5 Of such a man will I reioyce: of my selfe
 will not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not
 be a foole, or I will say the truth: but I reframe,
 lest any man should thinke of me about that hee
 seeth in me, or that he heareth of me.

7 And lest I should be exalted out of mea-
 sure through the abundance of reuelations, there
 was giuen vnto me a pricke in the flesh, the suf-
 fenger of Satan to buffet mee, because I should
 not be exalted out of measure.

8 For this thing I beought the Lord to thirte
 that it might depart from me.

9 And he laide vnto me, My grace is sufficient

9 He addeth this
 in conclusion for
 this, that the Co-
 rinthians might be
 ashamed to despise
 him, vpon whose
 care almost all
 Churches depended,
 and was
 plainly seene by
 experience.
 10 He reuereth
 that regard the
 aduersities which
 they endured: which
 they endured a
 passion, as if he
 would say, They
 alleg, my mis-
 eries, to take away
 my authority
 from me: but if
 God himselfe is my
 witnesse

1 He goeth
 forward in his pur-
 pose, and because
 these bragging
 of reuelations be-
 come in his
 things which lift
 him vp above the
 common capacity
 of men: but he re-
 fecth a place, and
 exulteth in his
 adversity.
 2 I speake this in
 Christ, if it be
 in spirit without
 a lawe: yet, yet I
 feel nothing but
 in my own
 into the highest
 heauen: or we
 were not a dis-
 tance from you
 were in the
 yet the place we
 markd a man
 them which would
 make: euen to be
 things before.
 3 So they cry
 themselves which
 we shall praise, but
 we are, a place
 where there are
 planted and with
 planted: yet, yet

will come to you, that they will at length beare their chemelues, what contentance
 for they make of it, that they have in Gods glory. 4 By lights means the bra-
 uenly glory, whereof the Angels are partakers. 5 Hee goeth forward boldly, and
 vsing a vehement tone or kinde of taunting, describeth the Corinthians to pardon
 him, if for a time he contend as a foole before them being wife, with his iolly fel-
 low was touching his externall things, to wit, touching his work, his iudgements,
 and valiant acts. 6 Refraine he cometh to the matter, he toucheth the Corinthians,
 who perswading themselves to be very wise, did not mark in the meane season
 that those false apostles abused their simplicite for aduantage. 7 As if he sayd
 in respect of this reproach which doe vs you (I speake it) which I use as well as
 if they did not vs. 8 Paul called vnto us in that her cometh to the ornaments
 a wife and a child vs. 9 He called vnto vs, we were not miserable, whereas
 we were suffering there in Gods mighty power was made vs. 10 Philip 3. 5.
 11 Paul being bouerlye iudged, doth reuere his wifely reuerence, not for his own sake,
 but because of his wifely reuerence, as he saith, 12 In danger of death, he
 reuere that that is in the spirit. 13 And moreover the place he speaketh of, that
 Paul suffered many things, which Laice had done. 14 Of the Romans Minister.
 15 Acts 16. 23. 16 Acts 19. 23. 17 Acts 20. 19. 18 Paul suffered many things, which
 Laice, as when a man is weary and would rest, he is constrained to sit to new labours.

which man they that translated the old Testament out of Hebrew into Greek, called
 the garden Eden, wherein Adam was put straight after his creation, as a man deli-
 uereth the place. 2 And here he sayeth, that that was ease of the glass of
 God, which was the same. 3 Which man was a man, as it is written, 4 Which the
 Saints themselves that were by our side, as it is written, 5 Let us be as God himselfe. 6 Thus
 doth he say, And he saith vnto you, that that is, 7 To overcome all
 temptation of ambition, hee witnesseth, hee braggeth not of the things of his
 owne, but as out of himselfe, and yet notwithstanding braggeth himselfe, left by this
 occasion other men should attribute more vnto him than hee doth hee: and
 therefore hee had rather glorie in his infirmities. 8 An excellent doctrine, why
 God will haue such his best servants to be vexed of Satan, and by all kinde of
 temptations, to wit, left they should be too much puffed up, and also that they may
 be made perfect by that continually. 9 In our meane capacities, the first
 best gift in vs, as we see, is the grace of the Holy Spirit: Paul himselfe being
 reuerent, 10 sayeth, I do not know what I shall would say. And he saith, 11 being
 by a more kinde of speech, I am from vs, or from vs, which are very dangerous
 and hurtful: for the one is a man himselfe brought vnto that meane degree. 12 Which
 is to be in vs, as it is, 13

CHAP. XIII.

1 Comming the third time, 2 Hee denounce to the flatter vengeance towards them, 5 who have apostasied from the power of Christ in his Apostleship: 10 As long as he prayeth for their repentance, 11 And wretched them presently.

4 He concludeth, that he will only let his mercies against the vaine bragges of the false Apollies, and therein also stretch himselfe, for that by the impossintunity, he was constrained to be like for much of these things as he did: to wit, because that his Apostleship were fabled, his doctine made needs full.

1 That in this see the verities of Ch: As more and more: For the meeter that our true verities are, the more doth Christs verities appear in them.

k I do not only see them actually and with a good heart, but with I see great pleasure in them.

5 Again he marketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and again he declareth by certain arguments, how farre he is from all conceitnesse, and also how he is affeccioned towards them.

4 The arguments whereby it may well appear, that I am made in the Apostleship of Iesus Christ.

6 Chap. xi. 9. no I was not flouting against my being with mine own hand, that I might not be burdened to you.

6 He putteth away another more grievous slander, to wit, that he did subtilly, and by others, make his gaine and profite of them.

7 He concludeth, that he wretch not these things unto them, as though he needed to defend himselfe, for he is guilty of nothing: but because it is honorable for them to doubt nothing of his fidelity who intruded them, w: As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, that he say so to a Christian.

for thee: for my power is made perfect through weaknesse, 4 Very gladly therefore will I reioyce rather in mine infirmities, than the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferior unto the very chiefe Apollies, though I be nothing.

12 The signes of an Apollie were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it, wherein ye were inferior unto other Churches, * Except that I have not bin so flouthfull to your hinderance? forgive me this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be flouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will not gladly bestow, and will be bestowed for your soules, though the more I love you, the less I am loued.

16 But because that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and wish him I have sent a brother: did Titus pill you of any thing? walked we not in the selfe-same spirit? walked we not in the same steps?

19 Again, thinke ye that we excuse our selves unto you? we speake before God in Christ. But we doe all things, dearely beloved, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not, and lest there be strife enuying, wrath, contentions, backbitings, whipering, swellings, and discord.

21 I feare lest when I come againe, my God abate me among you, and I shall bewaile many of them which have sinned already, and have not repented of the vncleannesse, and fornication, and wantonnesse which they have committed.

8 He putteth away another more grievous slander, to wit, that he did subtilly, and by others, make his gaine and profite of them. 7 He concludeth, that he wretch not these things unto them, as though he needed to defend himselfe, for he is guilty of nothing: but because it is honorable for them to doubt nothing of his fidelity who intruded them, w: As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, that he say so to a Christian. 8 Having confirmed his authority unto them, he rebuketh them sharply, and threateneth them also like an Apollie, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

Loe, this is the third time that I come unto you. * In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, fo write I now being absent, to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that ye seeke experience of Christ, that speaketh in mee, which toward you is not weak, but is mightie in you.

4 For though hee was crucified concerning his infirmite, yet lieth hee through the power of God. And we no doubt are weak in him, but wee shall live with him, through the power of God toward you.

5 Proue your selves whether ye are in the faith. examine your selves: know yee not your owne selves, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray unto God that ye doe none euill, not that we should bee approued, but that ye should doe that which is honest: though wee be as reprobates.

8 For we cannot see any thing against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holie Ghost be with you all, Amen.

The second Epistle to the Corinthians written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

1 Comming the third time, 2 Hee denounce to the flatter vengeance towards them, 5 who have apostasied from the power of Christ in his Apostleship: 10 As long as he prayeth for their repentance, 11 And wretched them presently.

* Dou. 19. 9. matth. 11. 16. ioh. 8. 17. iker. 10. 28.

1 A most sharpe reprimofio, for that while they despise the Apollies admonitions, they tempt Christs owne patience: and also while they censure him as wretched and miserable, they lay nothing herein against him which is not common to him with Christ.

2 And will be most iustified by vengeance of god, when they shall be.

3 As touching that sentence of a verumus who he saule upon him: heu hee desired haue etc.

4 I Cor. 11. 28. 2 He confirmeth that which hee spake of the veruete of God appearing in his ministry, and hee gathereth by the mutual relation betweene the peoples faith, and the ministers preaching that they must either receiue his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselves of infidelitie, and must confesse themselves out of Christs body.

5 He mitigateth that sharpe censure, trusting that they will shew themselves towards their brethren Apollie, apt and willing to be taught: adding this more exact, that he passeth not for his owne fame and estimation, so that hee maye haue an iudgement.

6 That all things may be in good order amongst you, and the members of the Church restored into their place, which have bene thrust out of place. 7 A briefe exhortation, but yet such as one as comprehendeth all the parts of a Christians mans life.

8 He salutateth them familiarly, and in conclusion wisheth welvome them. * 1 Cor. 16. 20.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 Straight after the *salutation*, *h* Here *reberndeth* the Galatians for *receiving* *g* from his Gospel, *15* which he received from God, *27* before he had communiated with any of the Apostles.



AVL *1* an Apolle (not a of men, neither by man, * but by Iesus Christ, and God the Father which hath rated him from the dead)

2 And all the brethren which are with mee, vnto the Churches

of Galatia: *3* Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gave him selfe for our sins, that he might deliuer vs * from the present euill world according to the will of God our Father,

5 To whom be glory for euer and euer, Amen.

6 *3* I maruel that ye are so toone removed away vnto another Gospel, from him that had called you in the grace of Christ,

7 *4* Which is not another Gospel, sawe that there be some which trouble you, and intend to peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For now preach I mens doctrine or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you, brethren, y^e the Gospel which was preached of me, was not after man.

12 For neither receiued it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 *7* For ye haue heard of my conuersation in

time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and waited it,

14 And profited in the Iewish religion aboute many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had I separated me from my mothers wombe, and called me by his grace)

16 To reueale his Sonne in me, that I should preach him * among the Gentiles, immediately I communicated not with flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fiftene daies.

19 And none other of the Apostles saw I, save Iames the Lords brother.

20 Now the things which I write vnto you, behold, I manifeste before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknown by face vnto the Churches of Iudea which were in Christ.

22 But they had heard only some say, He which persecuted vs in time past, now preacheth the faith which becometh destroyed.

23 And they glorified God for mee,

poles and others, whose names (as I said before) the false apostles abused to defire his Apollis say as though he deliuered another Gospel then the true Apollis did, and as though he were not of their number, which are to be credited without exception: therefore Paul saue that he began straightway after his calling, to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but only fiftene daies, where he saw only Peter and James, and afterwards he began to teach in Syria and Cilicia with the content and approbation of the Churches of the Iewes, which knew him only by name, to Ierre off * as it is that he was there instructed of men. *n* With any man in the world. *o* This a kind of oath. *p* The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus being unconuincid: 11 and also to his asserting his former against Peters dissimulation: 17 to what hee saith to the handling of our free will, according to Christ.

T H N fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and took with me Titus al o.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any means I should runne, or had runne *2* in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and came in primly to speake our libertie which we haue in Christ Iesus, that they

tormented the weaker brethren, in which their words had weight: altho' I had said, I will not contend, neither did they aske the least in which they might be led: but I did as they had purposed, but contrarywise they came to him and Barnab as the first of the fellowship, and acknowledged them as Apostles appointed of the Lord in the Gentiles, *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

1 A salutation comprehending in few words the summe of the Apostles doctrine, and also besides straight way from the beginning, shewing the grauities meet for the auctoritie of an Apolle, which he had to maintain against the false apostles. *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

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By admitting ourselves to them, and by saying our liberty. 4 The true and sincere doctrine of the Gospel which remained in Jerusalem being corrupted with any of these false doctrines. 5 Under the Galatians name all nations are intended. 6 Deuter. 10. 17. 2. cor. 1. 9. 7. Job. 34. 19. ad. 1. 24. rom. 2. 11. eph. 6. 9. cor. 2. 25. 1. pet. 1. 17. 7 Among the Gentiles, Peter had no law to observe among the Jews. 8 Whom alone and only he did count for pillars of the Church and who gave us the rule to observe. 9 Peter had not agreed wholly in the doctrine of the Gospel. 10 Another vehement prole of his Apollithip and also of that doctrine which he had delivered concerning free justification by faith only because for this thing only he reprehended Peter at Antioch, who offended herein in that for a few Iewes sake which came from Hierusalem, he played the Iew, and offended the Gentiles which had believed. 11 By example he has shew his contempt.

might bring vs into bondage. 5 To whom we gave no place by subjection for an hour, that the truth of the Gospel might continue with you. 6 But by them which seemed to be great, I was not taught (whatsoever they were in time past, I am nothing the better. * God accepteth no mans person) for they that are the chiefe, did adde nothing to me above that I had. 7 But contrariwise, when they sawe that the Gospel our selfe vs circumcision was committed vnto mee as the Gospel our the circumcision was vnto Peter: 8 (For he that was mighty by Peter in the Apollithip our the circumcision, was also mighty by me toward the Gentiles)

9 And when James, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are counted to be pillars, they came to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

10 Warning onely that we should remember the poore; which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I wich stood him to his face: for hee was to bee condemned.

12 ¶ For before that certaine came from I. mes, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, inasmuch that Barnabas was led away with them by that their hypocrite.

14 But when I saw, that they went not the right way to the truth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

15 ¶ We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of Law, but by the faith of Iesus Christ, euen we, I say, haue believed in Iesus Christ, that we might be iustified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, no flesh shall be iustified.

17 ¶ * If then with I we were seekte to be made

righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a tree paffer.

19 For I through the Law am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in mee: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loved mee, and giuen himselfe for mee.

21 ¶ I doe not abrogate the grace of God: for if righteousnesse bee by the Law, then Christ died without a purpose.

22 ¶ I am crucified with Christ, that I cannot take occasion to sinne by the flesh: in which the Law maketh an aide. For, 2. cor. 7. 11. ¶ The lawe that I was before. ¶ In this matter being. ¶ The second argument taken of an abstinence: If men may be iustified by the Law, then was it not necessary for Christ to die. ¶ For there was no cause why he should die, if

The Law that terrified the conscience, as by which to Christ, an abstinence caused vs to do the Law, in that hee was not dead because that by making vs righteous, it establish a way to the removal of conscience, and by inducing vs, cause, through the mortifying of the flesh, that it cannot take occasion to sinne by the flesh: in which the Law maketh an aide. For, 2. cor. 7. 11. ¶ The lawe that I was before. ¶ In this matter being. ¶ The second argument taken of an abstinence: If men may be iustified by the Law, then was it not necessary for Christ to die. ¶ For there was no cause why he should die, if

CHAP. III.

¶ Here I rebuke Peter, for suffering them, who to I had drawn from the grace of free iustification in Christ, now liues to be vnto them, & see through in Abraham, example, to receiving the effects, as a witness of the way of the Law.

¶ Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your fight, and among you crucified?

2 The only would I learne of you, Received ye the Spirit by the works of the Law, or by the hearing of faith preached?

3 Are ye foolish? that after ye haue begun in the spirit, ye would now be made perfect by the flesh?

4 ¶ Have ye suffered for many things in vaine? if so be it be euen in vaine.

5 ¶ He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it through the works of the Law, or by the hearing of faith preached?

6 ¶ I sawe, when as Abraham beleued God, and it was imputed to him for righteousnesse.

7 ¶ Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 ¶ For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying,

¶ In thee shall all the Gentiles bee blessed.

9 ¶ So then they which bee of faith, are blessed with faithfull Abraham.

The third reason or argument of those gifts of the holy Ghost, whoe which they were euened from heauen after they had heard and beleued the Gospel by Pauls ministry: which seeing they were so euident to all mens eyes, that they were as it were euidently in their eyes, where to they might behold the truth of the doctrine of the Gospel, no lesse than if they had beheld with their eyes Christ himselfe crucified, in whose only death they ought to haue their trust, he marvelled how it could be that they could be so bewitched by the false apostles, a Christ was Lyd before you to not only a plainly, that you had been lively image of a true representation, but also he had been crucified, after you. ¶ The virtuous acts and gifts, which were a sale as it were to the Galatians, that the Gospel which was preached to them, as usual, of the doctrine of faith, a The fourth argument mixed with the former, and it is double. If the Law be to be iynned with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed vpon you, are more excellent then any that could proceed from your felmes. And moreover, it should follow, that the Law is better then Christ, because it should profit and bring to end that which Christ began only. ¶ In the second reason, the erroneousness of the Law, a Thus which be works of the Spirit, that in the personal working of the Gospel. ¶ An exhortation by way of vpraising, that they doe not in vaine suffer so many conflicts. ¶ A repetition of the third argument which was taken of the effects, because he had intercalated certain other arguments by the way. ¶ The first argument which is of great force, and hath three grounds. The first That Abraham was iustified by faith, not by free imputation. ¶ Righteousnesse according to the promise apprehended by faith, as Moyses doth most plainly witness. ¶ 2. cor. 1. 1. ¶ Gen. 15. rom. 4. 3. ¶ The second, that the honnes of Abraham might be accounted of and effected by of faith. ¶ The third, that all people that beleue, are without exception comprehended in the promise of the blessing. ¶ Gen. 22. 18. ¶ 8 A proofe of the first and second grounds out of the words of Moyses, ¶ 2. cor. 1. 1. ¶ The third, that the free promise by faith. ¶ The conclusion of the first argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentile that beleue) blessed, that is to say, freely iustified. ¶ With faithfull Abraham, and not by free imputation: ¶ In the first argument, not from Abraham, but from him, by whom Abraham and all his posterity are blessed.

1 Word for word with a right faith, which see (as though againe being and dissembling, and so had we a. I. Hee call it the way of the Gospel, both the doctrine in itselfe, and also the way of the doctrine, which see hee prayeth. ¶ Hee said they were constrained, which played the Iewes by Peter's example. ¶ The second part of this Epistle, the late whereof is this: we are iustified by faith in Christ Iesus without the works of the Law: Which thing he propounded in such sort, that first of all hee meeteth with an objection, for I also haue been a Iew, therefore man may say against me, that I am an enemy to the Law; and afterward hee confirmeth it by the expresse witness of David. ¶ Although we be Iewes, yet we are pre- iustified by faith, both we now undoubtedly, that no man can be iustified by the Law. ¶ In the first Chapter, ¶ He saith, and in this world, there is a great multitude, whoe by means that hee is not a man, as it is written. ¶ Rom. 3. 19. ¶ Before the works they do not meet with their objection, which abhorred this doctrine of free iustification by faith, because say they, men are by this means withdrawn from the practice of good works. And in this sort is the objection: If sinners should be iustified through Christ by faith without the Law, Christ should appoint sinners, and should as it were exhibit them thereunto by his ministry. Paul answereth that this consequence is false, because that Christ didst choose him in the beleuers: For so faith hee, doe men see vnto Christ, through the seruice and feare of the Law: that being quit from the euile of the Law and iustified, they may be found by him, that being ther thererewithall hee beginneth in them by little and little, that by strength & power of his, which doth bring them: to the end that they, that by strength & power of the vertue of Christ crucified, Christ may liue in them, and they may conferre themselves in God. Therefore it may man glue himselfe to himse after hee hath received the Gospel, let him not accuse Christ, nor the Gospel, but himselfe, for that hee doth reject the works of God in himselfe. ¶ Hee speaketh from iustification to iustification, which is another benefit we receive by Christ, if we will hold on to him by faith,

10 The first argument, the conclusion whereof is also in the former verse taken of covariates, thus, they are iustified by the works of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed, that is are of faith, that is, they which have righteousness by faith.

11 A promise of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that doeth not the Law.

12 The second proposition with the conclusion. But no man fulfilleth the Law. Therefore no man is iustified by the Law, or els.

13 All are accursed which feele righteousness by the works of the Law. And there is an

14 used also this manner of people of the second proposition, to wit, Righteousnes and life is attributed to faith. Therefore no man fulfilleth the Law.

15 Here is a reason therefore of the former conclusion: Because the Law promitteth life to all that keep it, and therefore it is kept, it is faithfull and giueth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. *Lam. 28. 5.*

16 A pronouncing of an obidition? How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ sustained the curse which the Law laid vpon vs, that we might bee quitted from it.

17 A promise of the answer by the testimonie of Moses. *Dist. 2. 1. 2. 3.* Christ was accursed for vs, because he bore the curse that was due to vs, to make vs partakers of his righteousness.

18 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Law is the cause, of which number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but only by faith.

19 And the Apostle doth generally apply the conclusion, both to the one and the other preparing himselfe way, to the next argument whereby he declareth, that that one only feede vpon Christ, which is made of all peoples, can so otherwise be iayned and grow vj together, but by faith in Christ.

20 He putteth fourth two general rules before the next argument, which is the seventh in order: The one is, that it is not lawful to breake covenants and contraia which are iustly made & according to Law, amongst men, neither may any thing be added vnto them. The other is, that God did make a covenant with Abraham, that he would gather together his children, which consist both Iewes and Gentiles into one body (as appeareth by that which hath bene said before) For he did not say, that he would be the God of Abraham and of his feede, (which thing notwithstanding should have bene said,) he had many and diuers feedes, as the Gentiles apart, and the Iewes apart; but that he would be the God of Abraham, and of his feede, as of one.

21 I will write an example which is common among you, that you may be assured you give not so much to Gods covenants, as you do to mans. *1. Pet. 3. 9. 7.* Antiochianus, as we call it.

22 He putteth fourth the summe of the third argument, to wit, that both the Iewes and Gentiles, grow together into one body of the feed of Abraham in Christ only, so that all are one Christ, as it is afterward declared, *ver. 8.* Paul speaketh thus of Christ, *1. Cor. 10. 17.*

23 The eight argument taken of comparison, thus: If a mans covenant (being authentical) be firme and strong, much more Gods covenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ.

24 Which extendeth to Christ, as to enlarging of that argument, thus. Moreover and besides that the promise is of life etic and strong, it was also confirmed with the prescription of long time to wit, of 450. yeeres, so that it could in no wise be broken.

25 An obidition: We grant that the promise was not abrogated by the covenant of the Law, and therefore we saye the Law with the promise. Nay faith the Apostle, these two cannot stand together, to wit, that the inheritance should both be giuen by the Law, and also by promise, for the promise is free: whereby it followeth, that this Law was not giuen to iustifie, for by that meanes the promise should be broken.

26 The word inheritance, as means the thing of the feede, which is, that God should be our God, that is, that we should be as those that are as made with faith full Abraham, we that be faithfull, ought by the same to be blessed of God as well as he.

27 And no more by the Law, but God gaue it freely vnto Abraham by promise.

28 Wherefore then first of the Law? It was added because of the transgressions, that all the feed came vnto, into which the promise was made: and it was ordained by Angels in the hand of a Mediatour.

29 Now a Mediatour is not a Mediator of one Law but God is one.

30 The Law then against the promises of God? God forbid: For if there had bene a Law giuen which could have giuen life, iustly righteousness should have bene by the Law.

31 But the Scripture hath concluded that vnder finne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

32 But before faith came, we were kept vnder the Law, as vnder a garison, and shut vnto: that faith, which should afterward be fulfilled.

10 For as many as are of the workes of the Law, are vnder the curse: 11 For it is written: Cursed is every man that continueth not in all things which are written in the book of the Law, to do them.

12 And that no man is iustified by the Law, in the sight of God, it is said: * for the iust shall liue by faith.

13 And the Law is not of faith: but * the man that shall do those things, shall liue in them.

14 Christ hath redeemed vs from the curse of the Law, being made a curse for vs, (for it is written, Cursed is every one that hangeth on tree.)

15 That the blessing of Abraham might come vpon the Gentiles through Christ Iesus that we might receiue the promise of the Spirit through faith.

16 Brethren, I speake as men do: * though it bee but a mans covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

17 Now to Abraham and his feede were the promises made. He faith not, And to the feedes, as speaking of many: but, And to thy feede, as of one, which is Christ.

18 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was four hundredth and thirtie yeeres after, cannot disannul, that it should make the promise of none effect.

19 For if the inheritance be of the Law, the Law is no more by the promise, but God gaue it freely vnto Abraham by promise.

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50 Wherefore then first of the Law? It was added because of the transgressions, that all the feed came vnto, into which the promise was made: and it was ordained by Angels in the hand of a Mediatour.

32 An obidition which riseth of the former answer: If the inheritance bee not by the Law (as the least part) then why was the Law giuen, since that in promise was made? Therefore saith the Apostle to reprove men of iustice, and to seech them to looke vnto Christ, in whom at length that promise of iustification to all people together, should be fulfilled, and not that the Law was giuen to iustifie men.

33 That men might not stand by ascribing of iustice, as they are iustified by the only grace of God, which he revealed to Abraham, and not in Christ.

34 Until the promise was broken, and then was the Law added, as if it were a new law, framed of two peoples, of Iewes and Gentiles, for by the same, Iesus Christ was made one body.

35 A confirmation of the former answer taken from the manner and forme of giuing the Law: For it was giuen by Angels, striking a great terror into all, and by Moses a Mediatour coming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and so: that God would by this meanes reconcile men to himselfe, and abolish the promise, or add the Law vnto the promise, & Commanded and giuen, or proclaimed. * By the same and minister. 36 A confirming of an obidition, left any man might say, that sometime by contract of the parties which became a covenant, something is added to the covenant, or the former covenants are broken. This faith the Apostle, commeth to passe in God, who is alwaies one, and the selfe same, and like himselfe.

37 The conclusion vnto by a manner of asking a question and its answer, which was vnto before, verse 17: but proceeding of another rule: so that the argument is newe, and is this: God is alwaies like vnto himselfe: Therefore the Law was not giuen to abolish the promise. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham, and so by feed by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers being to Christ promised, might be freely iustified in him. * By the Law, Scripture, bee amongst the Law. * Rom. 3. 5. All men and whatsoever cometh from man, is in euery one of the worles, thereth an argument against the merits of worke: for all the worke, promise, faith, Christ, might be giuen, to beleeuers, are amongst merites, and not one of them can stand with deserving worke.

38 Nowe therefore followeth another handling of the second part of this Epistle: the State whereof is this: Although the Law (that is, the whole government of Gods rule, of at Abraham himselfe was cismenced, and his posteritie held till the wife of Moses Law: Paul affirmeth that it ought to be abolished, because it was instituted for that ende and purpose, that it should bee as it were a schoolmaster and keeper to the people of God, until the promise appeared indeede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit, & therefore, seeing we are out of our childhood, we haue no more neede of a keeper and schoolmaster.

39 Vnto a generall parable, left the Iewes at the least should not thinke themselves bound with the band of the Law, he pronounceth that Baptisme is common to all beleuers, because it is a pledge of our desire to Christ, as well to the Iewes as to the Gentians, that by this meanes all may bee trock into Christ, to the iustice as to the Iewes, and by this Abraham, and in him, is the source of our everlasting life.

40 Here I Iustice Baptisme, freely giuing life, circumcission, which the false apostles so much bragged of. * The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy and without blame. * You are all one: and so with Iesus Christ and promise, which is the Law.

CHAP. III.

1 Being delivered from the bondage of the Law, 4 by Christs compassing, who in the flesh, 5 is it wry absurd to this be as to beggerly rudiments: 13 He rebukes them againe therefore to the purpose of the doctrine of the Gospel, 21 con firming his doctrine with a flourish.

3 He declarath that by another double similitude, which he said before concerning the keeper & schoolmaster: For he saith, that the Law, (that is, the whole government of Gods house according to the Law) was as it were a tutor appointed for a time, vntill such time as that protection and over-seeing which was but for a time, being ended, we should at length come to bee at our owne liberie, and should liue as children, & not as seruants. Moreover hee sheweth by the same, that the governance of the Law, was as it were an A. C. & c. certain principles, in confirmation of the doctrine of the Gospel.

1 Hen I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,
2 But is vnder tutors and gouernours, vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the world.

4 2 But when the fulnesse of time was come, God sent forth his Sonne made of a d woman, and made vnder the Law.

5 That he might redeem them which were vnder the Law, that wee might receive the adoption of the sonnes.

6 3 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now it thus be a sonne, thou art also the heire of God through Chrif.

8 4 But euen then, when ye knew not God, yee did serue vnto them, which by nature are not gods:

9 But now knowing yee know God, yea, rather are knowe of God, how turne ye againe vnto idols, and beggerly rudiments, wherunto as from beginning ye wil be in bondage againe?

10 Ye obtrude daies, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 5 Be ye as I (for I am euen as you), brethren, I beech you, ye haue not hurt me at all.

13 And ye know through the ministry of the flesh I preached the Gospel vnto you at the first

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Iesus.

15 P What was then your felicitie for I feare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous our of I amifer ye, they would exclude you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I traueile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, ye that will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman.

23 But he which was of the seruant, was borne after the flesh; and he which was of the free woman was borne by promise.

24 By the which things another thing is manifest: for these mothers are the two Testaments, the one which is Agar of mount Sinai, which genereth vnder bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it is called Jerusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is aboute, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, and crye, thou that trauelest not: for the flesh hath many moe children, then she which hath an husband.

28 Therefore, brethren, wee are after the manner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so is it now.

a For my mini-
strer sake.
b I would take it
were as good as
there should be
no more
of such things
c For they are
iellous of you
for they would
exclude you
d I am
e I am
f I am
g I am
h I am
i I am
k I am
l I am
m I am
n I am
o I am
p I am
q I am
r I am
s I am
t I am
u I am
v I am
w I am
x I am
y I am
z I am

a This is added
because he is al-
ways vnder a
tutor and a
gouernour,
may heretofore
be counted
freeman.
b For Law is
called rudiments,
because that in
the Law God
traine
led his
children
as were by
tutors, and
afterward
permitted vs
his holy Spirit
most plentifully
in the
name of
our Gospel.
c He rebukes
them, because
that they
returned to
the same
idols.
d He saith that
he is as they
are, because
that hee
was borne
of a woman,
and was
borne vnder
the Law.
e He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
f He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
g He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
h He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
i He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
k He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
l He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
m He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
n He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
o He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
p He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
q He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
r He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
s He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
t He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
u He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
v He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
w He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
x He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
y He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.
z He saith
that hee is
as they are,
because that
hee was
borne
vnder the
Law.

a I am
b I am
c I am
d I am
e I am
f I am
g I am
h I am
i I am
k I am
l I am
m I am
n I am
o I am
p I am
q I am
r I am
s I am
t I am
u I am
v I am
w I am
x I am
y I am
z I am

* Gen. 27. 10.

30 But what faith the Scripture? * Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the servant, but of the free woman.

32 The children of the bondmaid shall not be heires.

CHAP. V.

1 flaming declared that we came of the free woman, hee streweth the steps of thov freedom. 13 and how we should use the same, 16 it is contrary to the spirit, 19 and resist the flesh.

2 Stand fast therefore in the liberty wherewith Christ hath made vs free, and be not ingaged againe with the yoke of bondage.

3 Beholde, I Paul say vnto you, that if ye bee circumcised, Christ shall profit you nothing.

4 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

5 Ye are ablished from Christ: whoeuer are iustified by the Lawe, ye are fallen from grace.

6 For we through the spirit wait for the hope of righteousnesse through faith.

7 For in Iesus Christ neither circumcision aualeth any thing, neither vncircumcision, but faith which worketh by loue.

8 Ye did runne well: who did let you, that ye did not obey the truth?

9 It is not the perswasion of him that telleth you.

10 A little leauen doeth leauen the whole lump.

11 I haue trust in you though the Iord, that ye will be none otherwi e minded: but he that troubleth you, shall beare his condemnation, whoeouer he be.

12 And brethren, if I yet preach circumcisi on, why doe I yet suffer persequion? Then is the slander of the croffe abolished.

13 Would to God they were euen cut off, which doe s diquety you.

14 For brethren, ye haue bene called vnto li-

1 Another obte-
ration wherein
he plainly, yet
inesth, that iustifi-
cation of workes,
and iustification of
faith cannot stand
together, because
no man can be in-
fused by the Law,
but hee that doth
fully and perfectly
fulfill it. And hee
taketh the exam-
ple of circumcisi-
on, because it was
the ground of all
the seruice of the
Law, and was
chiefly urged of
the false Apo-
stles.

2 Acts 15. 2.

3 Circumcisi-
on in other places cal-
led the seed of
righteousnesse, but
here we must haue
consideration of the
circumcisi on of the
euil: for now had
Zephaui come in
the place of circum-
cisi on. And more-
ouer Paul reu-
ereth according
to the opinion
that hee enemies
had of it, which
was to be circum-
cisi on as a
price of our saluati-
on. * 1. Cor. v. 17.

4 That is, he
himselfe expounded
it afterward, and
ye are as fallen from
grace. * 2. That is
to keepe to his flesh
by the Law, for
iudged no man is
iustified by the Law.

5 He plainly com-
pareth the new pro-
mise, for now had
Zephaui come in
the place of circum-
cisi on.

6 And more-
ouer Paul reu-
ereth according
to the opinion
that hee enemies
had of it, which
was to be circum-
cisi on as a
price of our saluati-
on.

7 In chari. i. faith Paul:
for faith, whereof
we speake, cannot be
idle, any it bringeth
forth daily fruits
of chariti. * 2. He
saith faith doeth
goodnesse: for
chariti is the
fulfilling of the
Law.

8 He againe
reneweth the
Galatians, but
with an admittion,
and there will
a price of their
former race to the
end that he may
make them more
ashamed. * 7. He
saith the part of
an Apostle with
them, and with
his authority, de-
nying that that
doctine came from
God, which is
contrary to his.
* 1. of God. * 1. Cor. 5. 4.

9 He addeth
this, that he may
not seeme to
contend vpon
a triue, warning
them diligently
by a similitude
which he borroweth
of leauen, as
Christ himselfe
also did: not to
lessen the purity
of the Apostolical
doctine, to be
defiled with the
least corruption
that may be. * 6.
He mitigateth
the former reprehension,
calling
the fault vpon
the false Apostles,
against whom
he denounceth
the horrible iud-
gement of God. * 10.
He willeth them
to consider how
that he seeketh
not his own
profit in this
matter, fearing
that he could
euen the hearts
of men, if he
would ioyne
in doing with
Christianity. * 11.
An example of
a poor Apostle
inflamed
with the zeale
of Gods glory
and the of his
Roche. * 12.
For very
that preserue
the Law,
cannot be
circumcised.

10 He willeth
them to consider
how that he
seeketh not his
own profit in
this matter,
fearing that he
could euen the
hearts of men,
if he would
ioyne in doing
with Christiani-
ty. * 11. An
example of a
poor Apostle
inflamed with
the zeale of
Gods glory
and the of his
Roche. * 12.
For very that
preserue the
Law, cannot be
circumcised.

11 An example
of a poor
Apostle inflamed
with the zeale
of Gods glory
and the of his
Roche. * 12.
For very that
preserue the
Law, cannot be
circumcised.

12 For very
that preserue
the Law,
cannot be
circumcised.

berie: * onely vfe not your libertie as an occasi-
on vnto the flesh, but by loue serue one ano-
ther.

14 Forhall the Law is fulfilled in one word
which is this, Thou shalt loue thy neighbour as
thy selfe.

15 If ye bite and denoue one another, take
hede lest ye be consumed one of another.

16 Then I say, walke in the Spirit, and ye
shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and
the Spirit against the flesh: and theie are contrary
one to another, so that ye cannot doe the same
things that ye would.

18 And if ye be led by the Spirit, ye are not
vnder the Lawe.

19 Moreover the works of the flesh are mani-
fist, which are adulterie, fornication, vnclean-
nesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emula-
tions, wrath, contentions, editions, heresies,
and such like, whereof I tell you before, as I
also haue tolde you before, that they which do
such things, shall not inherite the Kingdome of
God.

21 But the fruite of the Spirit, is loue, ioy,
peace, long suffering, gentleness, goodness, faith,

22 Meekenes, temperancie: W against such theie
is no Lawe.

23 For they that are Christs, haue crucified the
flesh with the affections and the lustes.

24 If we liue in the Spirit, let vs also walke in
the Spirit.

25 Let vs not be desirous of vaine glory,
prouoking one another, enuying one another.

26 Let vs not be desirous of vaine glory,
prouoking one another, enuying one another.

weaknes of the godly, for that they are bor in part regenerate
to remember that they are indowed with the spirit of God, which hee deli-
uered them from the fauery of finne, and so of the Law. so farre forth as it is
the virtue of finne, that they should not gne themselves to lulle
1. Rom 2. 14. but the spirit
1. 1. For the flesh doeth it euen in the regenerate man, but the spirit
reigneth, vntil without great strife, as in lag 30 for iustice, Rom. 7. 16 He
saith out that partially, which hee saith generally, reckoning vpon those chief
effs of the flesh and opposing them to the fruits of the Spirit, that no man
may preterid himselfe. * Therefore they are not the fruits of free will, but so farre
from it as our will is made free by grace. 17 Let vs therefore as men should oblige,
that Paul paid the Sophister, as one who yrping the Spirit, yrgeth nothing but that
which the Law commandeth. hee heweth that hee requireth not that lateral and
outward obedience, but spiritual, which proceedeth not from the Law, but from
the Spirit of Christ, which doeth beget vs againe, and must be wrought to be im-
planted and guide of our life. * If we bee made meek with the queneing spirit,
which caueh vs to die to finne, and to be of God, let vs be in our own right, that is,
by holinesse of life. * 18 Hee addeth peculiar exhortations according as hee knewe the
Galatians subiect to diuers vices, and first of all the wantonnesse to take heed of
ambition, which vice hath two followers, backbiting and enuie, out of which two
it cannot be, but many contentions must needs arise.

CHAP. VI.

1 Now hee instructeth particulars of chariti towards such as
offend, **2** and the minimal part of the word, **12** Not like some
people that are of the house of israhel: **13** Not like some
such who haue a common rule of the Law, **14** closing
in the vanities of the flesh, **15** and vnto the crisse of
Christ.

1 Brethren, * if a man be suddenly taken in
By another yfe, which are b spiritual, restore
such one with the spirit of meekenesse, * a consi-
dering thy selfe, lest thou also be tempted.

2 Hee condemneth
impotentia-
tion, because
that by the
reprehensions
ought to be
moderated
and tempered
by the spirit of
meekenesse. *
3 Through the
weaknes of
the flesh and
the diuill. * 4
Which are
exhortations
by the course
of Gods Spirit.
* Labour to
kill vp that
that is in
us, in him.
* 5 This is
a kinde of
bitche which
the Hebrewes
vse, saying
I vnderstand
thereby, that
alleged of
the crisse
from God.
* 6 He
testeth the
foie: for
they commonly
are more
loose iudges,
whilst
they see
their owne
infirmities.

12 The third
part of
this Epistle
flouing that
the right vic
of Christi-
an liberty
consisteth
in this, that
being deliue-
red from
the liber-
ty from
the fauery
of finne
and the
flesh, and
being ob-
dient to the
spirit, we
should
serue vnto
one ano-
ther in
brotherly
fellowship
through
loue. **13**
Hee propos-
edeth the
loue of
our neighbour,
as
a marke
wherunto
all Christi-
ans ought
to referre
all their
actions,
and thereunto
directeth
the testimo-
ny of the
Law. **14**
This particu-
lar (As) is
referred to
the 12th
of the
Law. **15**
Lewis 19. 18.
16
17
18
19
20
21
22
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14 An exhorta-
tion to the
dotes of
chariti, by
the
profite that
enureth
thereof, be-
cause
that no
man
prouide
worse for
himselfe,
than
they that
hate one
another. **15**
Hee acknow-
ledgeth
the great
benefit
wherewith
they
which
hate
deli-
uered
them
from
the
fauery
of
finne,
and
so
of
the
Law.
so
farre
forth
as
it
is
the
virtue
of
finne,
that
they
should
not
gne
themselves
to
lulle
the
flesh,
but
the
spirit
reigneth,
vntil
without
great
strife,
as
in
lag
30
for
iustice,
Rom. 7. 16
He
saith
out
that
partially,
which
he
saith
generally,
reckoning
vpon
those
chief
effs
of
the
flesh
and
opposing
them
to
the
fruits
of
the
Spirit,
that
no
man
may
preterid
himselfe.
* Therefore
they
are
not
the
fruits
of
free
will,
but
so
farre
from
it
as
our
will
is
made
free
by
grace. 17
Let
vs
therefore
as
men
should
oblige,
that
Paul
paid
the
Sophister,
as
one
who
yrping
the
Spirit,
yrgeth
nothing
but
that
which
the
Law
commandeth.
hee
heweth
that
he
requireth
not
that
lateral
and
outward
obedi-
ence,
but
spiritual,
which
proceedeth
not
from
the
Law,
but
from
the
Spirit
of
Christ,
which
doeth
beget
vs
againe,
and
must
be
wrought
to
be
im-
planted
and
guide
of
our
life. * If
we
be
made
meek
with
the
queneing
spirit,
which
caueh
vs
to
die
to
finne,
and
to
be
of
God,
let
vs
be
in
our
own
right,
that
is,
by
holinesse
of
life. * 18
Hee
addeth
peculiar
exhortations
accord-
ing
as
he
knewe
the
Galatians
subiect
to
diuers
vices,
and
first
of
all
the
wantonnesse
to
take
heed
of
ambition,
which
vice
hath
two
followers,
backbiting
and
enuie,
out
of
which
two
it
cannot
be,
but
many
contentions
must
needs
arise.

15 If ye bite
and denoue
one another,
take hede
lest ye be
consumed
one of
another. **16**
Then I say,
walke in
the Spirit,
and ye shall
not fulfill
the lusts
of the
flesh. **17**
For the
flesh
lusteth
against
the Spirit,
and the
Spirit
against
the flesh:
and theie
are contrary
one to
another,
so that
ye cannot
doe the
same
things
that ye
would. **18**
And if ye
be led by
the Spirit,
ye are not
vnder
the Lawe. **19**
Moreover
the works
of the
flesh are
manifest,
which are
adulterie,
fornication,
vnclean-
nesse,
wantonnesse,
idolatrie,
witchcraft,
hatred,
debat,
emula-
tions,
wrath,
contentions,
editions,
heresies,
and such
like, where-
of I tell
you before,
as I also
haue tolde
you before,
that they
which do
such things,
shall not
inherite
the King-
dome of
God. **21**
But the
fruite of
the Spirit,
is loue,
ioy, peace,
long suffer-
ing, gentle-
nesse, good-
nesse, faith,
meekenes,
temperancie:
W against
such theie
is no Lawe. **23**
For they
that are
Christs,
haue cruci-
fied the
flesh with
the affec-
tions and
the lustes. **24**
If we liue
in the
Spirit, let
vs also
walke in
the Spirit. **25**
Let vs not
be desirous
of vaine
glory, prouo-
king one
another,
enuying
one another. **26**
Let vs not
be desirous
of vaine
glory,
prouoking
one ano-
ther, enuy-
ing one
another.

12 Not like
some
people
that
are
of
the
house
of
israhel:
* 13
Not
like
some
such
who
haue
a
common
rule
of
the
Law,
* 14
closing
in
the
vanities
of
the
flesh,
* 15
and
vnto
the
crisse
of
Christ.

3 Hee sheweth that this is the end of reprobation, to raise up our brother which is fallen, and not proudly to oppresse him. Therefore every one must seeke to have commendation of his owne life by approving himselfe, and not by reprehending others.

e. Christin plaine and flat words, calculate the commendations of chaity his commendement.

2 ³ Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man prove his owne worke: and then shall he have rejoicing in himselfe onely and not in another.

5 * 4 For every man shall beare his own burden.

6 ⁵ Let him that is taught in the word, make him that hath taught him, partaker of *f. all his goods.*

7 ⁶ Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 * 7 Let vs not therefore be weary of well doing: for in due season we shall reape, if we faint not.

10 ⁸ While we have therefore time, let vs doe good vnto all men, but especially vnto them, which are of the household of faith.

* 1. Cor. 3. 8.

4 A reason, wherefore men ought to have the greatest reuew upon themselves, because that every man shall be iudged before God according to his owne life, and not by comparing himselfe with other men.

5 It is meete that maisters should be lauded by their scholars, so farre forth as they are able.

f. Of what sorters be hath, according to his ability.

* 1. Cor. 9. 7.

6 Hee commethd liberality towards the poor, and first of all children them which were not ashamed to pretend this and that, and all because they would not hurt their neighbours, as though they could deeeue God: And after ward commeth almes to a spiritual sowing, which shall haue a most plentiful harvest, so that it shall be very profitable, and compare countes niggardly ways to a small sowing, whereof nothing can be gathered but such things as lade away, and perish by and by.

g. To the commodities of this present life.

* 2. Thess. 3. 12.

7 Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time, and the harvest were at one instant.

8 They that are of the household of faith, chaity, such as are joined with vs in the profession of one Ielle faith religion, ought to be preferred before all other, yet to notwithstanding that our liberty extend to all.

11 ⁹ Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the k^r of Christ.

13 For they themselues which are circumcised keepe not the Law, but desire to haue you circumcised, that they might reioice in you.

14 ¹⁰ But God forbid that I should ^{reioice}, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, & I vnto ^{the} world.

15 For in Christ Iesus vnto me circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercy, and vpon the ^{of} Israel of God.

17 ¹¹ From henceforth, let no man put me to businesse: for I beare in my body the ^{of} marks of the ^{of} Lord Iesus.

18 ¹² Brethren, the grace of our Lord Iesus Christ be with you ^{of} spirit, Amen.

The fourth hand last part of the Epistle, wherein hee returneth to his principle; and end purpo: to wit, that the Galatians should not suffer themselves to be led by the false apostles: and be painted out of his false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection and zeale they haue to the Law; but only for this purpose that they may purchase themselves isour among their own sort, by the circumcision of the Galatians.

h. He setteth a faire shew against the law.

i. For the preaching of form that was crucified.

j. That they haue entangled you in their net, and yet be burthen in the forme of circumcision.

k. Hee blisseth not with them, showing that on the contrary part hee reioiced in them which hee suffereth for Christs sake, and as he is despised of the world, so doth hee in like fort esteeme the world as naught: which is the true circumstance.

m. When T and vnto this world in good sense or part, it is sufficient to set a man selfe wholly in a thing, and to content himselfe therewith.

n. Vpon the same Iesus Iesus, whose praise is in God, and not of men.

o. 11. Continuing still in the same metaphor, hee opposeth his miseries and the marks of those floues which hee bare for Christs sake, against the shate of the outward circumcision, as a true marke of his Apostleship.

p. Markes which are burnt into a mans flesh, as they vnto in old time, to marke their seruants that had runne away from them.

q. For it importeth much, who marks we be are: for the cause maketh the marry, and was the punishment.

r. Taking his farewell of them, he wilseth them grace, and the Spirit, against the deceits of the false Apostles, which laboured to beat those outward things into their braines.

s. With your mindes and hearts.

Vnto the Galatians written from Rome.

1. That is, in the keeping of ceremonies.

2. For the preaching of form that was crucified.

3. That they haue entangled you in their net, and yet be burthen in the forme of circumcision.

4. Hee blisseth not with them, showing that on the contrary part hee reioiced in them which hee suffereth for Christs sake, and as he is despised of the world, so doth hee in like fort esteeme the world as naught: which is the true circumstance.

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11. With your mindes and hearts.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CH A P. I.

1. After the salutation, 4 he increaseth of the free election of God, 5 and adoption. 7 12 from whence mans saluation floweth, as from the true and naturall fontaine: and because so high a mystery cannot be understood, 16 hee praicheth that the full 20 knowledge of Christ, may by God be remailed vnto the Epistles.



Paul ^{an} Apostle of Iesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithfull in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ² Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs ⁱⁿ all spiritual blessings in ^{the} heavenly things in Christ,

The first part of the Epistle, wherein hee handleth all the parts of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lord Iesus Christ. 4 The next final cause in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heavenly and proper to the Elect. b ¹² vs all kinde of gracious and boundless goodnes which is heavenly in deeds, and from God onely.

c. Which God our Father gaue vs from his right hande from above, or because the Saints haue whose gifts be bestowed on them, which belong properly to the citizens of heauen.

5 The next of our saluation is Christ, in whom onely we are iudged with spiritual blessing, and our saluation.

4 ⁶ As hee hath chosen vs in ^d him, before the foundation of the world, 7 that wee should be holy, and without blame ⁶ before him in loue:

5 ⁸ Who hath predestinate vs, to be adopted through Iesus Christ ⁱⁿ himselfe, according to the good pleasure of his will,

6 ⁹ To the ³ praise of the glory of his grace ¹⁰ wherewith hee hath made vs freely accepted in his loue,

7 ¹¹ By whom wee haue redemption through

wit, sanctification, and iustification, whereof hee will speake hereafter. And hereby also two things are to be noted, to wit, that himselfe of himselfe cannot be separate from the grace of election: and againe, what putteth forward it vs, is the pitie of God, who hath freely of his merite chosen vs.

e. Then God did not chait vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.

f. Being clothed with Christs righteousness, 3. Truth, and faculty.

8 Another plaine exposition of the efficient cause, and eternal election, whereby God is said to haue chosen vs in Christ, to wit, because hee pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: For that there is no reason in re of our election to be sought, but in the free merite of God, neither is faith which God forelaw, the cause of predestination, but the effect.

g. God respecteth nothing, either that present, or that is to come, but himselfe onely.

9 The vnto and chiefest final cause is the glory of God the Father, who faueth vnto vs in his Sonne. *1. That vs his boundless goodnes defendeth vs all vnto, so all it should be set forth and published.*

10 Another final cause meete necesse, is our iustification, which that hee freely remitted vs lot full in vs, is the pitie of God, expounding of the material cause, how we are made acceptable to God in Christ, for hee it is onely, whose faculty by the merite of God is imputed to vs, for forgiveness of sinnes.

6 Hee declareth the efficient cause, or by what means God the Father faueth vs in his Sonne: because faith hee, hee chose vs so everlasting in his Sonne. *d. To be adopted in him.*

7 Hee expoundeth the next final cause, which hee maketh double, to wit, that hee pleased him to appoint vs out when we were not yet borne, whom hee would make to be his children by Iesus Christ: For that there is no reason in re of our election to be sought, but in the free merite of God, neither is faith which God forelaw, the cause of predestination, but the effect.

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his blood, *even* the forgiueneſſe of finnes according to his rich grace :

9 ¹² ¹³ Wherby he hath bin abundant toward vs in all wiſedome and vnderſtanding, and hath opened vnto vs the ^m mystery of his will ² according to his good pleaſure, which he had purpoſed in him.

10 ¹⁴ That in the diſpenſation of the fullneſſe of the times, he might ² gather together in one all things, both which are in heauen, and which are in earth, *euery* in Chriſt:

11 ¹⁵ In whom al we are choſen when we were predeſtinate according to the purpoſe of him, which worketh ² all things after the counſell of his owne will,

12 That we, which firſt truſted in Chriſt ſhould be vnto the praife of his glory :

13 ¹⁶ In whom al oye haue truſted, after that yee heard the ⁹ word of truth, *euery* the Goſpel of our ſaluation, wherein alſo after that yee beleue, yee were ² ſealed with the holy ¹ Spirit of promiſe,

14 Which is the earnest of our inheritance, for the ² redemption of that libertie purchaſed vnto the praife of his glory.

15 ¹⁷ Therefore alſo after that I heard of the faith, which yee haue in the Lord Ieſus, and loue toward all the Saints,

16 I caſt not to giue thanks for you, making mention of you in my prayers,

17 ¹⁸ That the God of our Lord Ieſus Chriſt, that Father of ⁹ glory, might giue vnto you the Spirit of wiſedome, and reuelation through the ² acknowledging of him.

18 That the eyes of your vnderſtanding may be lighted, that yee may know what the ⁷ hope is of his calling, & what the riches of his glorious inheritance ² in the Saints,

19 ¹⁹ And what is the exceeding greatneſſe of his power toward vs, which beleue, ² according to the working of his mightie power,

from the beginning of the worlde (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heauen, when he came into the earth, ſo wit, ſuch as by faith in him came, were gathered together; and other being found vpon the earth, were gathered together to him, and the reſt are dayly gathered together. *The faithfull are ſaid to be gathered together in Chriſt, becauſe they are ioynd to, either with him through faith, and become ² in were one man.* 15 Happilyth ſeuerally the benefice of vocation to the beleeuing leues, going backe to the very fountain, that euen they alſo may not attribute their ſaluation, neither to themſelues, nor to their ſtocke, nor to any other thing, but to the only graceeſt merit of God, both becauſe they were called, and alſo becauſe they were firſt called. *Al things are attributed to the grace of God without exception, and yet for all that, we are not flooke, for he giueth vs grace backe to us, and to be able aduocate theſe things that are good.* Philip. 2. 13. *He that is the head of the body,* 16 Now he maketh the Epiſtoliens (or rather all the Gentiles) equal to the Iewes, becauſe that notwithstanding they came laſt, Yet being called by the ſame Goſpel, they imbraced it by faith, and were ſealed vpon with the ſame Spirit, which is the pledge of election, vntill the inheritance it ſelfe be ſeene, that in them alſo the glory of God might ſhine forth, and be manifeſted. *That word which is truth indubitable, becauſe it cometh from God.* *Thou in a borrowd name of ſpeech ſtateſt for a ſeale, which bringeth vnto any thing maketh a difference betwene theſe things that are true, and others that are not.* *I Wiſd that Spirit, which bringeth noſe to Lam but the promiſe of free adoption.* 17 *Full vnderſt.* 17 Hee returneth to the former gratulation concludung two things together of thoſe things that went before. The firſt is, that all good things come to vs from God the Father in Chriſt and by Chriſt that for them we may be praieſed of God. The ſecond is that all theſe things (which hee bringeth to two heads, to wit, faith and charitie) are increaſed in vs by certaine degrees, in that we muſt define loue e of his grace, from whom we haue the beginning, and of whom we hope for the end. 18 The cauſe of faith, are God the Father lightening our minde with his holy Spirit, that we may imbrace Chriſt according to his Goſpel: to the obtaining of eueralting life, and the ſetting forth of Gods glory. *What maiſtie.* *X For is not enough for vs to haue known one God, but we muſt know him every day more and more.* *What liſteth to be called by the calliſſion to hope? y whom he calleth to Chriſt.* 19 The excellency of faith is declared by the effects, becauſe the mightie power of God it ſelfe ſheweth therein. ¹ Chap. 3.7 col. 2. 12.

20 ²⁰ Which he wrought in Chriſt, when hee raiſed him from the dead, & ſet him at his ² right hand in the heauenly places,

21 Farre aboue all principality, and power, and might, and domination, and cūery ² Name, that is named, not in this worlde onely, but alſo in that which is to come,

22 ²¹ And hath made all things ſubiect vnder his feet, and hath giuen him ouer all things ² to be the head of the Church,

23 Which is his body, *euery* the ² fullneſſe of him that filleth all in all things.

weakeneth the heath. ¹ To be ſiſion Gods right hand, is to be partakers of it's ² in one ſiſion which he hath on all creatures. A ² Every thing which ſerues, or about ad things he ſerues ſuch power or excellency. 21 That we ſhould not thinke that the excellency glory of Chriſt, is a thing wherein hee hath more to doe, hee witneſſeth, that hee was appointed of God the Father head of all the Church, & therefore the body muſt be ioynt vnto his head which otherwiſe it ſhould be a miſmaged thing without the members, which now with ſtanding in one of one ſiſion (ſiſion that the Church is rather quickned & ſublied by the onely vnto of Chriſt to ſerue of it, it, that hee heareth the fullneſſe the col) but of ſiſion infinite good-will and pleaſure of God, who vouchſafeth to ioyne vs to his Sonne. 6 ² In ſuch a ſiſion as hee hath in himſelfe, in a ſiſion in him. c For the ſiſion of Chriſt vs ² to graue to ſiſion the Church that though hee uſe fully ſiſion vs with all things, yet hee euen thoſe ſiſion ſiſion as a man, and vnderſteth beſt, unſiſion hee haue the Church ioynd to him as a ſiſion.

CHAP. II.

The letter is to the grace of Chriſt, but with a comparison, calling thers in minde, 5 that they were together call an aynt and alians, 8 that they are ſealed by grace, 13 and brought nere, 16 by reconciliation through Chriſt, 27 yu ſiſion by the Goſpel.

And ¹ yee hath ² quickned, that were ² dead in ² treſpaſſes and finnes,

2 Wherein, in times paſt yee walked, ⁴ according to the courſe of this worlde, and ⁸ after the prince that ruleth in the ayre, *euery* the ſpirit, that now ² worketh in the ² children of diſobedience,

3 Among whom we alſo had our conuerſation in time paſt in the luſtes of our ⁴ fleſh, in fulfilling the will of the fleſh, and of the mind, and ⁷ were by nature the ² childen of wrath, as well as ⁸ others.

4 But God which is rich in mercy, through his great loue wherewith hee loved vs,

5 Euen when we were dead by finnes, hath quickened vs together in Chriſt, *y* whoſe grace yee are faued,

6 And hath raiſed vs vp together, and made vs ſit together in the heauenly places in ¹ Chriſt Ieſus.

20 The Apoſtle willett vs to be build in our moſt glorious Chriſt with the eyes of faith, that moſt excellent power and glory of God, whereof all the faithfull are partake, ſ although it be as yet very darke in vs by reaſon of the ignominy of the croſſe and the

He declareth againe the greatness of Gods good will, by comparing that miserable ſtate where we are borne, with that dignitie wherunto we are advanced by God the Father in Chriſt. So that he ſeruieth that condition in ſuch fort, that the faith, that touching ſpirituall notions were not onely borne halfe dead, but wholly and altogether dead. Col. 2. 13. A Zeke Rom. 6. 2. then hee calleth

them dead which are not regenerate: for as the immortal ſiſion of them which are damned in their liſe, ſo the liſting together of body and ſoule, is properly the liſe, but death in them which are not ſiſion by the Spirit of God. 2 Hee ſeruieth vs, calling vs dead, to death, to wit, from finne. 3 Hee prooueth by the effects that all were ſiſion and aynt. 4 Hee prooueth it ſeul to be vniuerſall, in ſomuch as all are ſiſion of Satan, & of the pleaſure of illiſſion. 5 Hee ſeruieth vs to ſiſion becauſe they are willingly rebellious againſt God. 6 They are called the children of diſobedience, which are ingenious diſobedience. 6 After that he hath ſeruieth condemned the Gentiles, hee conſelleth that the Iewes, amongſt whom hee numbeth him ſelfe, are not a wit better. 7 By the name of ſiſion in his ſiſion place, hee maketh vs a whole man, which be divideth into two parts: into the fleſh, which is the part that the Philoſophers ſerue without reaſon, and into the thought, which they call reaſonablen, ſo that hee learneth nothing in our halfe dead, but cometh that the whole man is of vniuerſe the ſiſion of wrath. 7 The conſolation: All men are borne ſiſion to the wrath and curſe of God. 8 Men are ſiſion to be the children of wrath beſiſion, that is to ſay, quide of eueralting death by the iudgement of God, who ² ſeruieth vs with vs, for ſiſion people which ſiſion not God. 8 Nowe herof followeth another member of the comparison, declaring our excellency to wit, that by the vantage of Chriſt we are deliuered from that death and made partakers of eternall liſe, to the end that at length we may reigne with him. And by duersand ſiſionly meanes hee breatheth this into their heads, that the efficient cauſe of this benefit is the free mercede of God and Chriſt him ſelfe in the materiall cauſe; and that is the iſſion of which alſo is the free gift of God; and the end is Gods glory. 9 ² To wit, whoe addeth afterwarde in Chriſt, for yee ſiſion not ſiſion in vs, but only in our head, by whoſe ſiſion we haue receiued die to finne, and to liue to God, with that we muſt be ſiſion, though ſiſion to our ſiſion, yet the hope is certainer, for we are aſiſion of that we ſiſion for, as we are of that we haue receiued already.

7 That hee might shew in the ages to come, the exceeding riches of his grace through his kindeffe towards vs in Christ Iesus.

8 For by his grace are yee faued through faith, and that not of your felues: it is the gift of God; 9 Not of works, least any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them.

11 Wherefore remember that yee being in y^e time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That yee were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, y^e which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, by making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and by slay hatred thereby,

17 And came, and preached peace to you which were as afeare off, & to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are at no more strangers and foreigners but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the chief corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to bee the habitation of God by his Spirit.

For this cause, I Paul, am the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, that is given me to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in other ages was not opened vnto his fornes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, of the same body and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vncircumcible riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

11 According to the eternall purpose, which he wrought in Christ Iesus our Lord,

12 By whom we haue boldnes and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole familie in heaven and in earth)

16 That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man.

17 That Christ might dwell in your hearts by faith;

18 That yee, being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height;

19 And to know the loue of Christ, which passeth knowledge, that yee may be filled with all fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Bee prayse in the Church by Christ Iesus, through all generations for euer, Amen,

preaching and hearing of the word: which are needfull not onely to them which are younglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being comforted with all spirittual gifts,

may be grounded and increased in the knowledge of that inmeasurable loue, whereby God the Father hath loued you in Christ, seeing that the whole familie whereof you are already receiued into heaven, and part of ye here on earth, dependeth vpon that adoption of the heavenly Father, in his onely Sonne.

And that whoe people, which hath but one beneficent Father, and that is the Church, which is adopted in Christ. f According to the greatness of his meritt, e Looke Rom 7 22. h Wherein God loneth vs, which is the roote of our Religion. i How perfitt that worke of Christ is in euery part. k Which God hath shewed vs in Christ l Which passeth all the capacities of mans wit, to comprehend it fully in his minde for otherwise who should the Spirit of God, preclude such a worke (according to the measure that God hath giuen him) as is sufficient to salvation, m So that we haue all our wants in our wanton things are requisite to make vs profitt with God. a Hee breakeeth forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

1 Hee maintaineth his Apostleship till age 70. the sentence of the crosse, whereon also hee taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them into the communion of the faith; because God had determined it from the beginning, although hee deferred a great while the manifestation of that his counsell.

a These words, the prisoner of Iesus Christ, are taken figurally, that is to say I Paul am cast into prison, for maintaining the glory of Christ.

b Remembert not that none knew the calling of the Gentiles before, few new of it, and so; thus did knowe, as the Prophets. And is reucaled vnto them by the Spirit of God.

c The whole flock for calling of the Gentiles, was as it were a plaine to the heavenly Angels, where in they might behold the marvellous wisdom of God.

d God neuer had in any way our, to saue men by vs; it had diuers Iustifications and sinners, a Which was before all beginnings.

e Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

f Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

g Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

h Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

i Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

k Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

l Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

m Hee teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore we ought to loyne prayers with it.

h Sober, Grace that is to say, the gift of God and faith ise handone with another, so which is to saye is contrary. To be faued by our felues, or by our merites. Therefore who measure they which would loyve together things of y^e contrary nature. g Hee teacheth away especially and namely from our wicket the praise of iustification, seeing that the good workes themselves are the effects of grace in vs.

h Hee teacheth here as a remembrance of nature: therefore hee the wicket merites for god, but what they are, they are of grace.

i Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes by nature, but also as for an especiall foer, strangers and without Gods: and therefore they ought to remember that same foer, that is, a benefite of God.

k You were called to other wise then Gentiles, that is, all the world might knowe of your righteousness.

l Of the Iewes which were known from you by the marke of the circumcision marke of the covenant.

m Hee beginneth first with Christ who was the end of all the promises.

n You had no right or rule to the common wealth of Israel.

o Christ is the onely bond of the Iewes and Gentiles, whereby they are reconciled to God.

p As by the ceremonies and worship appointed by the Law, the Iewes were diuided from the Gentiles, so now Christ, having broken downe the partition wall, notwithstanding both together, both himselfe, and beetweene himselfe, and to God. Whereby it followeth, that who soeuer establisheth the ceremonies of the Law, maketh the grace of Christ void, and of none effect.

q Col. 2. 14. o Hee alludeth to the sacrifice of the Law, which represented that true and onely Sacrifice.

r For hee destroyed death by death, and suffered it as it were the crosse.

s The preaching of the Gospel, is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles.

t Christ is the gate as it were, by whom we come into the Father, and into the holy Ghost.

160 Hee beginneth first with Christ who was the end of all the promises. 161 You had no right or rule to the common wealth of Israel. 162 Christ is the onely bond of the Iewes and Gentiles, whereby they are reconciled to God. 163 As by the ceremonies and worship appointed by the Law, the Iewes were diuided from the Gentiles, so now Christ, having broken downe the partition wall, notwithstanding both together, both himselfe, and beetweene himselfe, and to God. Whereby it followeth, that who soeuer establisheth the ceremonies of the Law, maketh the grace of Christ void, and of none effect. 164 Col. 2. 14. o Hee alludeth to the sacrifice of the Law, which represented that true and onely Sacrifice. 165 For hee destroyed death by death, and suffered it as it were the crosse. 166 The preaching of the Gospel, is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles. 167 Christ is the gate as it were, by whom we come into the Father, and into the holy Ghost. 168 Hee alludeth to the sacrifice of the Law, which represented that true and onely Sacrifice. 169 For hee destroyed death by death, and suffered it as it were the crosse. 170 The preaching of the Gospel, is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles. 171 Christ is the gate as it were, by whom we come into the Father, and into the holy Ghost.

CHAP. III.

1 Hee declareth that therefore hee suffereth many things of the Iewes 2 because hee preached the mysterie touching the saluation of a Gentiles, 8 as Gods commandments: 13 After hee desireth the Ephesians not to faint for his afflictions: 14 And for this cause hee prayeth vnto God, 15 that they may understand the grace loue of Christ.

C H A P. IIII.

*These brethren Chapters continue priors of maner, & her ex-
position in the same. me. 7 sheweth the order of the
bookes of it, so that the order may be kept up. & the
children from the same. the first, as follows, 29
and from the last.*

1 Therefore, being prisoner in the Lord, pray
you that ye waike worthy of the vocation
whereunto ye are called,

2 With all humblenesse of minde, and
meekenesse, with long suffering, upposing one
another through loue,

3 Encouraging to keepe the vnitie of the
Spirit in the bond of peace.

4 There is one body, and one Spirit, euen as
ye are called in one hope of your vocation.

5 There is one Lot, one Faith, one Baptisme,
6 One God and Father of all, which is aboue
all, and throughout all, and in you all.

7 But vnto eury one of vs is giuen grace,
according to the measure of the gift of Christ.

8 Wherefore the Lath, when he ascended vp on
hie, hee captiue y took, and gaue it vnto euery
9 (Now in that he ascended, what is it but
that he had also descended into the lowest
parts of the earth?

10 Hee that descended, is euen the same that as-
cended, that he was aboue all heuens, that he might
fill all things.)

11 Hee therefore gaue some to bee 1 Apolltes,
and some Prophets, and some Euangeliests,
and some Pastours, and Teachers,

12 For the repairing of the Saints, for the
worke of the ministerie, and for the edification of
the body of Christ,

13 Till we all meete together (in the vnitie
of faith, and that acknowledging of the Sonne of
God) vnto a perfit man, and vnto the measure of
the fullnesse of the stature of Christ,

14 That we henceforth bee no more chil-
dren, nor wauering, and carried about with eury
winde of doctrine, by the deceit of men, and
of the craft of the word,

15 That we henceforth bee no more children,
nor wauering, and carried about with eury
winde of doctrine, by the deceit of men, and
of the craft of the word,

16 That we henceforth bee no more children,
nor wauering, and carried about with eury
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17 That we henceforth bee no more children,
nor wauering, and carried about with eury
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of the craft of the word,

23 That we henceforth bee no more children,
nor wauering, and carried about with eury
winde of doctrine, by the deceit of men, and
of the craft of the word,

24 That we henceforth bee no more children,
nor wauering, and carried about with eury
winde of doctrine, by the deceit of men, and
of the craft of the word,

1 w craftinesse, whereby they lay in wait to deceiue,

15 Let vs follow the truth in loue, and
in all things grow vp into him, which is the head,
that is, Christ,

16 By whom all the body being coupled and
knit together by eury ioynt, for 7 iunited to-
gether (according to the effectual power, which is in
the measure of eery part) receiue 7 increase of
the body, vnto the edifying of it selfe in y loue.

17 This I lay therefore and desire in the
Lord, that ye henceforth walke not as other
Generales walke in y vanity of their mind,

18 Haunting their vnderstanding darkened, and
being strangers from the life of God through
the ignorance that is in them, because of the
hardnesse of their heart:

19 Which being I past feeling, hate giuen
themselues vnto wantonnesse, to worke ad-
uancement, euen with greedynesse,

20 But ye haue not so leamed Christ,

21 If ye haue heard him, and haue bene
taught by him, as the truth is in Iewes,

22 That is, that ye call concerning the
conuenient in the past; that old man, which
is corrupt through the deuenable lusts,

23 And be renewed in the spirit of your mind,

24 And put on the new man, which after God
is created vnto righteousnesse, and 7 truthfulness,

25 1 Whereof call off lying, and speake
eury man truth vnto his neighbour: for we are
members one of another,

26 Be not angry, but sinne not: let not
the sunne goe downe vpon your wrath,

27 Neither giue place to the diuell,

28 Let him that stole, steale no more: but let
him rather labour, and worke with his hands the
thing which is good, that they may haue to giue
vnto him that needeth.

29 Let not corrupt communicatio proceed out
of your mouths: but that which is good, 7
of edifying, it may minister grace vnto your
hears 30 And grieue not the holy Spirit of God,

betweene the children of God, & them which are not regenerate
all the power of the mind are corrupt, & their sinnes in
these senses are darkned with manifold darkness, & their affection
is made foolish by little & little wickednesse, that it lengthen
the rambling into all wickednesse,
bring vnto defile vnto all iudgement. 7 24. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

31 Let him that stole, steale no more: but let
him rather labour, and worke with his hands the
thing which is good, that they may haue to giue
vnto him that needeth.

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37 Let him that stole, steale no more: but let
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38 Let him that stole, steale no more: but let
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thing which is good, that they may haue to giue
vnto him that needeth.

39 Let him that stole, steale no more: but let
him rather labour, and worke with his hands the
thing which is good, that they may haue to giue
vnto him that needeth.

1 Which is the same as the first chapter, and so forth.

by

19 An Argument taken from the example of Christ, who gaue and vchement, both for pardoning of thofe finners which haue bene done vnto vs by our great enemies vnto moderation of

by who ye are fealed vnto the day of redemption. 31 Let all bitterness, and anger, & wrath, crying, and euill speaking bee put away from you, with all malicioifneffe. 32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 euen as God for Christs sake, freely forgave you.

and much more for heling consideration of the miserable, and gentle behaviour towards all men,

CHAP. V.

1 *Left, in these vs, in which he reprehended, they should set lights by his admittions, 5 he reuertieth them by denouncing severe iudgements. 8 And directeth them forward: 15 Then he detesteth from general lessons of manners, 21 to the particular duties of wiuers 25 and husbands.*

Be ye therefore followers of God, as deare children.

2 * And walke in loue euen as Christ hath loued vs, and hath giuen himselfe for vs, to an offering and a sacrifice of a sweete smelling sauour to God.

3 * But fornication, and vncleaneffe, or conetoufneffe, let it not be once named among you, as it becometh Saints,

4 Neither filthineffe, neither foolish talking neither iesting, which are things not comely, but rather giuing of thanks.

5 * For this ye know, that no whoremonger neither vncleane person, nor conetous person which is an idolater, hath any inheritance in the kingdome of Christ, and of God,

6 * Let no man deceiue you with vaine words: for, for such things cometh the wrath of God vpon the children of disobedience.

7 3 Be not therefore companions with them.

8 For ye were once darkeneffe, but are now light in the Lord: walke as children of light, 9 (For the fruit of the light is in all goodnesse, and righteoufneffe, and truth.)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darknes, but euen reprove them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light are manifest: for it is light that maketh all things manifest.

14 Wherefore if he sayeth, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

15 4 Take heed therefore that ye walke circumspectly, not as fooles, but as wife,

16 Redeeming 3 season: for 3i dayes are euill. 17 * Wherefore, bee ye not vniwile, but vnderstand what the will of the Lord is.

18 5 And be not drunke with wine, wherein is

excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing and making melodie to the Lord in your hearts,

20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 6 Submitting your selues one to another in the feare of God.

22 7 * Wiuers, submit your selues vnto your husbands, 8 as vnto the Lord.

23 * 8 For the husband is the wiuers head, euen as Christ is the head of the Church, 10 and the same is the sauour of his body.

24 11 Therefore as the Church is in subiection to Christ, euen so let the wiuers be to their husbands in euery thing.

25 12 * Husbands, loue your wiuers, euen as Christ loueth the Church, and gaue himselfe for it,

26 13 That he might sanctifie it, and cleanse it, by the washing of water through the word,

27 That he might make it vnto himselfe a glorious Church, 10 not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 14 So ought men to loue their wiuers, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church,

30 For we are members of his body, 9 of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh.

32 15 This is a great secreete, but I speake concerning Christ, and concerning the Church.

33 16 Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

as also the saluation of the Church is of Christ, although farre otherwise. 12 The conclusion of the wiuers duties towards their husbands. Coloss 3. 19. 13 The husbands duty towards their wiuers, is to loue them as themselves, of which loue, the loue of Christ toward his Church is a lively patterne. 13 Because many men pretended the infirmities of their wiuers to excuse their owne hardness and cruelty, the Apostle willeth vs to marke what manner of Church Christ gaue, when he ioyced it to himselfe, and howe he doeth not only not lette all her filth and vncleaneffe, but cealeth not to wipe the same away with his cleaneffe, vntill hee haue wholly purged it. 14 Make vs body. 15 Through the promise of free justification and sanctification in Christ, recurred by faith. 16 The Church, as it is constituted in itselfe, but not yet wauers vntill, before it come to the market is flouresht as a flower in a whilke, it is unwhilke: a rose, but yett to be considered in Christ, as it is cleane and without wrinkle. 17 Another argument: euery man loueth himselfe, euen of nature: therefore hee striueth against nature that leaeth not his wife: hee proueth the consequent, first by the mystical knitting of Christ and his Church together, and then by the ordinance of God, who sayth, that man and wife are as one, tharis, notto be diuinded. p His owne body. q Hee alleueth to the making of the woman, which significeth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. * Gen. 2. 24. matth. 19. 5. marke 10. 7. 1. cor. 6. 16. r Look Matth 19: 5. 17 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiuers is) hee sheweth that it is secret, to wit, spiritual and such as farre differeth from the common capacitie of man: a which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band. 18 The conclusion both of the husbands duty towards his wife, and of the wiuers toward her husband.

CHAP. VI.

1 He sheweth the duties of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battell betwix the faithfull house, 21 and what weapons we must vs in the same: 21 In the end he commeth to the Titulus.

1 Iohn 13. 31. and 13. 1. 1. Iohn 3. 29. * Etop. 4. 8. coloss. 3. 5. 2. Ioh. 4. 17. 1 Now he cometh next to another kind of affections, which is in that part of the minde, which men call conetous or disconetous: & he reprobeth fornication, conetousnes, and iudging, very sharply. 2 A Teste which men cast one at another: that no leghburie be sene, nor euill example giuen nor any offence moued by euill words or backbiting. 3 Because these finnes are such, that the most part of men count them not for finnes, he awaketh the godly, to the end they should to make the more take heede in themselves from them, as most hurtfull plagues.

4 A bond laue to idolatry for the conetuous man thinketh that his life standeth in goods.

5 Ioh. 1. 9. 4. marke 12. 8. 2. Ioh. 8. 3. 3 Because we are not ready to any thing, as to follow euill examples, therefore the Apostle waineth the godly to remembet alwayes, that the other are but as they were darkeneffe, and that they themselves are as it were light. And therefore the other commit all villainies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is) reprove their darkeneffe, and to walke fo (having Christ that true light giuing before them) as it becometh wile men. e The faithfull are called light, both because they haue the true light in them which lighteth them, and also because they giue light to other. in matth. that their honest conuersation reuolue the life of wicked men. d By whilke force we are made light in the Lords.

6 Make them open to the world, by your good life. f The Scripture, or Gods in the Scripture. g See the duties of the death of finne. 4 The wofe and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions, and resist nothing but the will of God. * Col 4. 5. h This is a metaphor taken from warre marches: who preferre the least profit that may be, before all other pleasures. i The times are troublesome and sharpe. * Rom. 12. 5. 2. Ioh. 4. 3. 5 Hee teacheth the sober and ioly assemblies of the faithfull against the dissolute banquet of the vnfaithfull, in which the prailes of the only Lord must sing, but in prosperitie or aduersitie.

k All kind of riot, ioynt with all manner of filthinesse and vncleaneffe. l With an earnest affection of the heart, and not with the tongue only. m A hortepreition of the coad which enuene all things ought to be directed to. n One another for Gods sake. * Coloss. 3. 18. Titim 2. 5. * 1. cor. 3. 1. 7 Now hee delecteth to a familie, diuiding orderly all the parts of a familie. And hee saith that the duties of wiuers consisteth herein, to be obedient to their husbands. 8 The 6th argument, for they cannot be disobedient to their husbands, but they must first God also, who is the author of this subiection. * 1. Cor. 11. 3. 9 A declaration of the former saying: Because God hath made the manhead of the woman in marriage, as Christ is the head of the Church. 10 Another argument: Because the good estate of the wife dependeth of the man, so that this subiection is not only iust, but also very profitable:

2 He declareth his good will towards them there-withall being by what means chiefly they may be conuicted, to wit, by continual prayer.

3 He heueth what things wee ought chiefly to desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that enen to the end we may giue our selues to good workes in order to the glory of God by Christ.

4 If righteously of the see & good works in this world needs be decreased, when they say that workes are the cause of righteously.

5 He presenteth the offence that might come by his perfection, whereby diuers rooke occasion to disgrace his Apostleship, to whom he answereth, that God hath blessed his imprisonment in such wise that hee is by that means become more famous and the doctrine of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeede.

6 For Christ his sake.

7 In the Emperours court.

8 The Apostle addeth the word, so that through the excellencie of it.

9 Not with a mere desire for otherwises their doctrine to be pure.

10 He heueth by setting foorth in his owne example, that the end of our afflictions is true ioy, and that through the vertue of the Spirit of Christ, which hee giued to them that keit.

11 Under a goodly colour and theme: for they desire Christ a cloake for their ambition and enuie.

12 We must continue enen to the ende, with great contention, hauing nothing before our eyes but Chriles ioy onely whether we liue or die.

13 An example of a true shephard: who maketh more account howe he may profite his sheepe, then he doeth of any commodity of his owne whatsoever.

14 To be with more industry.

15 Having let downe these things before in manner of a Prelace, he descendeth now to exhortations, warning them first of all, to content both in doctrine and minile, and after ward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthy the profession in the Gospel.

16 The word of crosse, so stand fast, and it is prayer to ourselves that stand fast, and for whoe you a force.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement.

10 That ye may allow those things which are best, that ye may be pure, and without offence vntill the day of Christ.

11 Filled with the frutes of righteouslyesse, which are by Iesus Christ vnto the glory and praise of God.

12 I would ye vnderstood brethren, that the things which *was come* vnto mee, are turned rather to the furthering of the Gospel.

13 So that my bands in Christ are famous thorough all the iudgement hall, and in all other places.

14 Inomuch that many of the brethren in the Lord are boldened through my bands, and dare more frankly speake the Word.

15 Some speake Christ enen through enuie and strife, and some allo of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 As I when ye Christ is preached al manner wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death aduantage.

22 And whether to liue in the flesh were profitable for mee, and what to chuse, I know not.

23 For I am distressed betweene both, desiring to be looued and to be with Christ, which is best of all.

24 Neurtherlesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide and with you all continue, for your furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in Iesus Christ for me, by my coming to you againe.

27 Onely let your conuerfation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one mind, fighting together through the faith of the Gospel.

23 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake.

30 Having the same fight which yee saw in mee, and now heare to be in me.

1 Hee exhorteth them about all things, 2 to humilitie, 3 and that by the example of Christ, 4 he promitteth to send Timotheus shortly vnto them, 5 and exhorteth the long carrying of his apostolitus.

1 If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one iudgement.

3 That nothing be done through contention or vaine glory, but that in meeknesse of minde eury man esteeme other better then himselfe.

4 Looke not eury man on his owne things, but eury man also on the things of other men.

5 Let the same mind be in you that was in Iesus Christ,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath alio highly exalted him, and giuen him a Name aboue eury name, to that at the Name of Iesus should eury knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that eury tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you both in the will and the deed, euen of his good pleasure.

14 Doe all things without murmuring and rearings,

9 We ought not to be discouraged, but rather encouraged by the persecutions: which the enemies of the Gospel imagine, & practise against us: seeing that they are certaine witnesses from God himselfe both of our saluation, and of the destruction of the wicked.

10 Hee proeth that his saying, that persecutions are a token of saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith.

11 Not whether heathen or what purpose hee made mention of his afflictions.

1 A most exact request to remove all those things whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to passe that they separate themselves one from another.

2 A Christian comfort.

3 If any feeling of inward loue.

4 Let eue. A Heleth before them a most perfect example of all modetic and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farr for our sakes, although hee became all, that hee tooke vpon him the forme of a seruant, to wit, our flesh willingly, subiect to all infirmities, euen to the death of the crosse.

5 Such as God him selfe vnder there is some selfe partible to God, but God himselfe.

6 Christ as at glorias and our blessing God use what he might, mightfully and lawfully not appear in the bare flesh of man, but receive with him selfe mee for a see: see the ebe a noble to delate himselfe. If some Some be equal to the Father: then it were necessary an equal, which Arrius, who hereticke sayeth: and if the Some be compared with the Father, then there is a distinction of persons, which is wrong: that hereticke denyeth, & He beareth himselfe from all things, and we saye nothing. By saying our man had vpon him. 8 He heueth the most glorious euent of Christ's submission, to teach vs, that mediocitie is the true way to true praise and glorie, i. ignite and renouue, and the matter with it. 9 Creators shall at length be in the end of Christ, I. Euerlasting. 10 The conclusion: We must giue our owne saluation with humilitie and submission, by the way of orocation. In Heria said to make an end of our saluation, which runneth in the race of righteouslyesse. 5 A most iure and grounded argument against pride, for that we haue nothing in vs prouer worthy, but it cometh of the free gift of God, and is without vs: for we haue no ability of power, so much as will well (much lesse to doe well) but only of the free mercy of God. 6 In what they, we see not floues, but in what we will well, we see not only the gift of God, but also the grace of God, which is the gift of God. 8 He describeth modetic by the contrary effects of pride: teaching us that it is farre, both from all malicious, and close inward hatred, and also from open contentious and brawlings. 9 Pet 4.5.

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7 To be short, hee requireth a life without fault, and pure, that being without spot, the word of God, they may shine in the darknesse of this world.

8 Again hee priceth them for woe them in a true Apollolike care, that hee had of them, comforting them moreouer, to the end they should not be torie for the greatnesse of his afflictions, no not although hee could die to make profit their oblation with his blood, as it were with a drinke offering.

9 Hee saith also, I brought you to this point, that you should not be torie for the greatnesse of his afflictions, no not although hee could die to make profit their oblation with his blood, as it were with a drinke offering.

10 Hee saith also, I brought you to this point, that you should not be torie for the greatnesse of his afflictions, no not although hee could die to make profit their oblation with his blood, as it were with a drinke offering.

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12 Hee saith also, I brought you to this point, that you should not be torie for the greatnesse of his afflictions, no not although hee could die to make profit their oblation with his blood, as it were with a drinke offering.

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16 Hee saith also, I brought you to this point, that you should not be torie for the greatnesse of his afflictions, no not although hee could die to make profit their oblation with his blood, as it were with a drinke offering.

15 7 That ye may be blamelesse, and pure, and the formes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine as * lights in the world,

16 Holding forth the word of life, & that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine,

17 Yea, and though I be offered vp vpon the sacrifice & seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send * Timothy shortly vnto you, that I also may be of a good comfort when I know your state,

20 For I haue no man like minded, who will faithfully care for your matters,

21 * For all feecke their owne, and not that which is Iesus Christs,

22 But ye know the prooffe of him, that as a sonne with the father, he hath serued with mee in the world.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus vnto you my companion in labour, and fellow souldier, euen your messenger, and hee that ministered vnto mee such things as I wanted.

26 For hee longed after you, and was full of heauinesse, because he had heard that hee had beneficke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on mee also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ hee was neere vnto death, and regarded noth his life, to fulfill that seruice which was lacking on your part toward me.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, and haue no conscience in the flesh:

4 4 Though I might alio haue confidence in the flesh, if any other man thinketh that hee hath wherof he might trust in the flesh, much more I am circumcised the eighth day, of the kinred of Israell, of the tribe of Benjamin, * an Hebrew of the Hebrewes, * by the Law a Pharise,

6 Concerning zeale, persecuted the Chinch, touching the righteousnesse which is in the Law, I was vntrekeable.

7 But the things that were vantage vnto mee, the same I counted losse for Chrills sake.

8 Yea, doubtlesse I thinke all things to be losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe Iudge them to be dungue, that I might knowe Christ,

9 And might be found in him that is, & not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, euen that righteousnes which is of God through faith,

10 5 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any means I might attaine vnto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake alio I am compelled: of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behind, and endeavour my selfe vnto that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 7 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, Gods shall reuele euen the same vnto you.

16 Neuertheless, so that wheneunto we are come, let vs proceede by one rule, that wee may minde one thing.

17 Brethren, be followers of mee, and looke on them which walke so, as ye haue vs for an example.

18 8 * For many walke, of whom I haue rolded you often, and now tell you weeping, that they are the enemies of the crosse of Christ.

9 9 The way of righteousness by faith touching vs, that by the vertue of his resurrection we may escape our death.

3 The flesh and the we thought that we should be able to see true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the seruice of Christ we may serue God in pure conscience.

4 He doubteth not to prefer himselfe euen as counting to the flesh, being that person who is of the Law, that all men may know that hee doth with good iudgement and wisely esteem all those outward things to be dung as hee saith nothing which hath Christ, the confidence of our works cannot stand with the freee righteousness in Christ by faith.

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CHAP. III.

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5 Hee saith also, I follow, if that I may comprehend that for whose sake alio I am compelled: of Christ Iesus.

1 A conclusion of those things which haue bene before sayd: to wit, that they goe forward cheerfully in the Lord.

2 A proface to the next admonition that followeth, to the good heed and beware of false Apollites which ioyne circumcision with Christ (that is to say, iustificatiion by works, with free iustificatiion by faith) & bat into men heads the ceremonies which are abolished, for exercise of, colluence, a haruie. And hee calleth them dogges as prophane bickers, & vnto women, because they neglected true works, and did not teach the true vie of them. To be short, hee calleth them false Apollites, because in vaine circumcision, they were circumcised, and others from the Church, a which you know of, & so on.

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M O reouer, my brethren reioyce in the Lord. I tell you, that I haue not written to you, as I haue done to some, that ye should be sorrowfull: but as I haue done to some, that ye should be glad: because your affliction is according to the will of God, which is a thing that is necessary to you, that ye may be perfect, and whole, and free from all unrighteousnes.

2 Beware of dogs: beware of euill workers: beware of the b concision.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, and haue no conscience in the flesh:

4 Though I might alio haue confidence in the flesh, if any other man thinketh that hee hath wherof he might trust in the flesh, much more I am circumcised the eighth day, of the kinred of Israell, of the tribe of Benjamin, * an Hebrew of the Hebrewes, * by the Law a Pharise,

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5 That is the true circumcision we may see in the Law, which is the circumcision of the heart, that cutting off all wicked affections by the seruice of Christ we may serue God in pure conscience.

6 Hee saith also, I follow, if that I may comprehend that for whose sake alio I am compelled: of Christ Iesus.

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8 Hee saith also, I follow, if that I may comprehend that for whose sake alio I am compelled: of Christ Iesus.

2 Hee declares his good will towards them, feeling them that they must not fall remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true use of it.

3 *Thou first shall love, or your love which cometh from the Spirit.*

4 The gift of continuance is not of vs, but it proceeds from the vertue of God, which hee doth freely give vs.

5 *To must not be unwilling, and as it were drawn out of vs by force, but proceed from a mans own free will.*

6 Having ended the preface, hee goeth to the matter itselfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fully divided into three treatises: the first of all hee expoundeth the true doctrine, according to the order of the causes, beginning thus with the word, *And* from thence beganeth to apply the same to the Colossians with divers exhortations,

8 *Who hath also declared unto vs your love in the Spirit.*

9 For this cause wee also since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spiritual understanding,

10 That ye might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, unto all patience, and long suffering with joyfullnesse.

12 Giving thanks unto the Father which hath made us meeete to be partakers of the inheritance of the Saints in his light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the Kingdom of his deere Sonne,

14 In whom wee have redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of the invisible God, the first begotten of every creature.

16 For by him were all things created which are in heauen, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalties, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, and the first begotten of the dead, that in all things hee might haue the preminence.

19 For it pleased the Father, that in him should be all fulnesse dwelt,

20 And through peace made by that blood of that his cross, to reconcile to himselfe through him, through him, I say, all things both which are in earth, and which are in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in

euill works, hath he now also reconciled,

22 In that body of his flesh through death, to make you holy and vnblameable, and without fault in his sight,

23 If ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to every creature, which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is given me to youward, to fulfill the word of God,

26 Which is the myserie hid since the world began, and from all ages, but now is made manifest to his Saints,

27 To whom God would make known what is the riches of his glorious myserie among the Gentiles, which riches is Christ in you, the hope of glory,

28 Whom wee preach, admonishing every man, and teaching every man in all wisdom, that wee may present every man perfect in Christ Iesus,

29 Whereunto I also labor & strue, according to his working which worketh in me mightily,

the Churches with these examples of patience. *For thus professe and commendeth. The afflictions of the Church are laid in Christs afflictions: by reason of that following and knitting together; that the body and the head have the one with the other, not that there is any more neede to haue the Church, but rather a law, that Christ furnisheth his power in the body, as well as hee, and that for the comfort of the whole body.* 13 He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the ende that by this meanes that same might be fulfilled by him, which the Prophets had foretold of the calling of the Gentiles. *Rom. 1. 5. 11. 15. 16. 17. 18. 19. 20. 21. Whom hee chooseth to sanctifie vnto himselfe in Christ: moreover hee saith, that the myserie of our redemption was hidde since the world began, except it were revealed vnto a time, who also were taught it extro euangely.* *Thou Pauls doleth the cause of the Church.* 14 Hee reioiceth that hee doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ, not only through the Lords plentiful blessing of his labours, but perfected and sound wisdom, which hee perfurmeth in selfe, and shall in the end make them perfect that follow vs.

The soule, in that fleshy body to pur vs into vncleane: from that vncleane was not a mans fleshy body, but a soule body.

The second treatise of this part of the Epistle wherein hee exhorteth the Colossians, is to offer themselves by any means to be conuincd from this doctrine, there is God, and declaring that there is no where any other true Gospel.

To all men: whereby we learne that the Colossians was that top wisdom through the doctrine of Iesus Christ. 22 Hee purchaseth authentic to this doctrine by his Apostleship, and taketh a most force proofe thereof, of his afflictions which hee suffereth for Christ his Name to instruct

CHAP. II.

4 Hee comforteth vs, in that, whereas we without Christ, 11. imitating strictly of our sinnes, 16. of abstinence from meats, 18. and of our shipping of Angels, 20. That we are deliuered from their traditions of the Law through Christ.

For I would ye knew what great fighting I have for your sakes, and for them of Iudaea, and for as many as haue not seene any person in the flesh,

2 That their hearts might be comforted, and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the myserie of God, euen the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this in vs, least any man should beguile you with insuing words,

5 For though I be absent in the flesh, yet am I with you in the spirit, reioicing and beholding your good order, and your steadfast faith in Christ.

6 As ye haue therefore received Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in teaching men, that they be knit together in loue, reioicing themselves happily in the knowledge of Gods great kindness, vntill they come fully to enioyce: 8 Whom hee neuer sawe vs off that vnderstanding, which bringeth forth a creature and vnderstand

The taking away of an obediencie that hee offered to the Colossians, and the Iudaeans, hee did it not of any negligence, but for the more carefull for them. *The professors had.*

Hee concludeth shortly the same doctrine, in wit, that the whole summe of our wisdom, and most secret knowledge, is not to consist in Christ only, and that this is the life of it.

Applying vnto the treatise following against the perplexions of Christianitie. *Whom I sawe of late, many of them were of the same discipline.* *Deliance, 6. That Christ's strength not vnder was tradition.*

to the 6. vers of the second Chapter. And last of all in the third place, euen to the third Chapter, hee releteth the corruption of true doctrine. 5 The efficient cause of our saluation is the only mercie of God the Father, who maketh vs meeete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *6. That his glorious and heavenly Kingdom.* *Math. 2. 12 and 13. 14. 15. 16.* 6 The matter selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of sinnes for vs, by the offering vp of himselfe. 7 A lively description of the person of Christ, whereby wee vnderstand that in him only, God sheweth himselfe to be fenee; who was begotten of the Father before any thing was made, that is, from euertlasting, by whom all other things that are made, were made without any exception, by whom also they do consist, and whose glory they serue. *Hebr. 1. 3. I Begotten before any thing was made: and therefore the everlasting Sonne of the euertlasting Father.* *John 1. 3. 6. Hee seeth forth the Angels with glorious names, that by the comparison of most excellent vs Christ, we may vnderstand how farre passe the excellencie of Christ vs, in whom only we haue to continue our felicitie, and let vs see all Angels.* 8 Having gloriously declared the excellent dignitie of the person of Christ, hee describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the Prince and gouernour of it, and the very beginning of true life, as who is first from death, is the Author of eternall life, so that hee is alone all, in whom there is most plentiful abundance of all good things, which is poured out vpon the Church. *Ru. 1. 5. 1. cor. 1. 2. 1. 2. 1. Who so will exaue that hee shall die no more, and who's selfe other from death to life by his power.* *John 1. 14. chap. 2. 9. m. Most plentiful abundance of all things pertaining to God.* 9 Now hee teacheth how Christ executed that office which his Father assigned him, to wit, by suffering the death of the cross: (which was ioyned with the sorte of God) according to his decree, that by this sacrifice hee might reconcile to his Father all men, as will them which beleued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward. And thus is iustificatiion described of the Apostle, which is one and the chiefest part of the benefite of Christ. *The word Iacob, 10. Sanctification is another worke of God in vs by Christ, in that that hee reconciled vs (which he had God exte mercy, and were wholly and willingly given to him) to his gracious fauour in such sort, that hee therewithall purseth vs with his holy Spirit, and doth reueretate vs to righteousnesse.*

the faith, as ye haue bene taught, abounding ther- in with thanksgiving :

8 ¶ Beware lest there be any man that i spoyle you through Philosophic, and vaine deceite, & through the traditions of men, * according to the * rudiments of the world, 7 and not after Christ.

9 ¶ For in him ^m dwelleth ^a all the fulnesse of the Godhead ^o bodily.

10 And yee are complete in him, which is the head of all principallitie and power.

11 ¶ In whom also yee are circumcised with * circumcision made without handes, by putting off the ^r sinful body of the flesh, through the circum- cision of Christ,

12 ¶ In that yee are * buried with ^r him, through Bapt me, ¹¹ in whom yee also raised vp together through the faith of the operation of ^r God, which raised him from the dead.

13 * 12 And you which were dead in finnes, ¹³ and in the vncircumcision of your flesh, hath hee quickened together with him, forgiving you all your trespasses.

14 And putting off the * hand writing of ordinances that was against vs, which was contrary to vs, hee euen took it out of the way, and fastened it vpon the crosse,

15 And hath ^o spoiled the * Principallities, and Powers, and hath * made a shew of them openly, and hath triumphed over them in the ^r same crosse.

16 ¶ Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes,

17 Which are ^o but a shadow of things to come: but the ^r body is in Christ.

4 Hee bringeth all corruptors to three kindes: The first is that, which telleth of vaine and curious speculations, and yet beareth a shew of a certaine sub- til wiledome. 5 This was a word of vaine ostent as much as to drinke or carry away a spoile or bovie. 6 The second which is manifestly superstitious and vaine, and standeth only vpon custome and fained inspirations. 7 The third kind was of them which joyned the rudiments of the law, the ceremonies of the Law with the Gospel. 8 Principles and rudiments which Gods wills his Church, as it were under a school- master. 9 A general con- futation of all cor- ruptions is this, that that must needs be a false religion, which addeh any thing to Christ.

18 ¶ Let no man at his pleasure beare rule o- ver you by a humblenesse of minde, and wor- shipping of Angels, ¹⁷ vndawning himselfe in those things which hee neuer law, ¹⁸ b rashly puff vp with his fleshly minde,

19 And holdeth not the ^r head, whereof all the body furnished & knit together by ioynts and bands, increaseth with the increasing of ^r God.

20 ¶ Wherefore if ye be dead with Christ from the ordinance of the world, why, * as though ye liued in the world, are yee burdened with tradi- tions?

21 ¶ 21 Touch not, Taste not, Handle not.

22 Which all perish with the vning, ²³ and are a ter the commandemens and doctrines of men.

23 ¶ Which things haue in deede a shew of ^r wisedome, in ^r voluntary religion and humble- nesse of minde, & in ^r not paring the body, which are things of no value, ²⁴ *sub they pertaine to the i filling of the flesh,*

bleness of minde: for otherwi a humblenesse is a vertue. For the Angels, vnder the biasse of a shew of pride, as would goe straight to God, and vnder vaine meane be- liefs Christ. 17 Secondly, because they rashly thrust vpon them for oracles, these things which they neither law nor heare, but desire to be sanctified. 18 Thirdly, because the things haue no other ground, whereupon they are built, but only the opinion of men, which please themselves with all measure in their vaine denices. b Wahouiseuol. 19 The fourth argument, which is of great weight, because they ipeole Christ of his dignitie, who onely is sufficient both to nourish, and also to increate his body: c Christ. d Which increaseth which cometh from God. 20 Now last of all heighteth against the second kind of corruptions, that is to say, against meere superflitions, inuention of men, which partly deuide the simplicitie of some with their crastinitie, and partly with very foolish superflitions, and to be laughed at: as when godlinesse, remission of sins, or any such like vertue is put in some certaine kind of meate, and such like things, which the intente- rs of such righteousness vnderstand not, because in deede it is not. And hee vseth an argument taken of compassion. If by the death of Christ, who established a new covenant with his blood, you be delivered from these externall rites wherewith it pleased the Lord to prepare the world, as it were by these cerimonie- ments: to that full knowledge of the true religion, why would yee bee burdened with traditions I wote not what, as though yee were citizens of this world, that ye say, as though yee depended vpon this life, and earthly things? Now this is the cause why before verse 8. hee followed another order then hee doeth in the confutation: because hee sheweth there by what degrees false religion came into the world, to wit, beginning first by curious speculations of the wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs the Lord leat as length that seruice of the Lawe, which hee abused in like sort: but in the confutation hee began with the abolishing of the Law seruice, that hee might shew by comparison that those sacrifices ought much more to be taken away. e As though you should haue sought for earthly things, and the kingdom of God were not spirituall. 21 An imitation in the person of the false superflitions men, rightly expressing their nature and vice of speech. 22 Another argument: The spirituall and inward Kingdom of God cannot consist in the outward things and such as perish with the vning. 23 The third argument: Because God is not the author of the traditions, and therefore they doe not bind the consciences. 24 The taking away of an objection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good minde, and humble themselves, and neglect the body, which the most part of men curiously pampre vp and cherishe: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to the things that are spirituall and enlasting, but to the noumerment of the flesh. f Whiche seeme made to be some exquisite thing, and is a wise deuice as though they came from heauen. g Hence sprang the works of superogation as the Papists terme them, which is say, needfull worke, as though men performed more then God commanded them, which was the beginning and the very ground whereon the Monks meritis were brought in. h A lively description of Monks. i Seeing they stand in meate and drinke, wherein the Kingdom of God doeth not stand.

CHAP. III.

1 Against earthly exercises, which the false apostles regard 3 he teaches heauenly, 5 and beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on each man calling.

1 ¶ If ye then ² bee ^r risen with Christ, ³ seeke ⁴ those things which are above, where Christ

is seated. Another part of this Epistle, wherein hee teacheth obser- uation by reason of those vaine exercises to the due dutie of a Christian life: which is an ordinarie thing with him after hee hath once let downe the doctrine to himselfe. A Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which sundry armes or riuers doe after ward flow. A For if we be partakers of Christ, we are sealed as hee were into another life where we shall neede neither meate nor drinke, for we shall be like vnto the Angels. 3 The end and marke which all the duties of Christian life sheweth at, is to enter into the kingdom of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlines, and not to those out- ward and corporal things.

18 Hee disparteth against the first kind of corrup- tion, and setteth downe the wor- shipping of An- gels for an exam- ple: which kinde of false religion hee confuteh, first, this way: because that they which bring in such a worship, attribute that vnto themelues which is proper only vnto God, to wit, authority to bind mens consciences with tel- lion, although they seeme to bring in these things by humble- nesse of minde.

As a foolish super- stitious man, who is full of pride, as would goe straight to God, and vnder vaine meane be- liefs Christ. 17 Secondly, because they rashly thrust vpon them for oracles, these things which they neither law nor heare, but desire to be sanctified. 18 Thirdly, because the things haue no other ground, whereupon they are built, but only the opinion of men, which please themselves with all measure in their vaine denices. b Wahouiseuol. 19 The fourth argument, which is of great weight, because they ipeole Christ of his dignitie, who onely is sufficient both to nourish, and also to increate his body: c Christ. d Which increaseth which cometh from God. 20 Now last of all heighteth against the second kind of corruptions, that is to say, against meere superflitions, inuention of men, which partly deuide the simplicitie of some with their crastinitie, and partly with very foolish superflitions, and to be laughed at: as when godlinesse, remission of sins, or any such like vertue is put in some certaine kind of meate, and such like things, which the intente- rs of such righteousness vnderstand not, because in deede it is not. And hee vseth an argument taken of compassion. If by the death of Christ, who established a new covenant with his blood, you be delivered from these externall rites wherewith it pleased the Lord to prepare the world, as it were by these cerimonie- ments: to that full knowledge of the true religion, why would yee bee burdened with traditions I wote not what, as though yee were citizens of this world, that ye say, as though yee depended vpon this life, and earthly things? Now this is the cause why before verse 8. hee followed another order then hee doeth in the confutation: because hee sheweth there by what degrees false religion came into the world, to wit, beginning first by curious speculations of the wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs the Lord leat as length that seruice of the Lawe, which hee abused in like sort: but in the confutation hee began with the abolishing of the Law seruice, that hee might shew by comparison that those sacrifices ought much more to be taken away. e As though you should haue sought for earthly things, and the kingdom of God were not spirituall. 21 An imitation in the person of the false superflitions men, rightly expressing their nature and vice of speech. 22 Another argument: The spirituall and inward Kingdom of God cannot consist in the outward things and such as perish with the vning. 23 The third argument: Because God is not the author of the traditions, and therefore they doe not bind the consciences. 24 The taking away of an objection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good minde, and humble themselves, and neglect the body, which the most part of men curiously pampre vp and cherishe: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to the things that are spirituall and enlasting, but to the noumerment of the flesh. f Whiche seeme made to be some exquisite thing, and is a wise deuice as though they came from heauen. g Hence sprang the works of superogation as the Papists terme them, which is say, needfull worke, as though men performed more then God commanded them, which was the beginning and the very ground whereon the Monks meritis were brought in. h A lively description of Monks. i Seeing they stand in meate and drinke, wherein the Kingdom of God doeth not stand.

6. So her cathedr
that them of relig
quies which she take
o'm the former
Chapour.

siteth at the right hand of God.

2 Set your affections on things which are a-
bove, and not on things which are on the earth.

3 For ye are dead, and your life is hid with
Christ in God.

4 When Christ which is our life, shall appear,
then shall ye also appear with him in glory.

5 Mortifie therefore your members which
are on the earth, fornication, uncleanness, the in-
ordinate affection, euill concupiscence, and coue-
tousnesse which is idolatry.

6 For the which things take the wrath of God
as commeth on the children of disobedience.

7 Wherein ye also walked once, when ye li-
ued in them.

8 But now put ye away euill all these things,
wrath, anger, maligouneesse, cursed speaking, filth-
ie speaking, out of your mouth.

9 Lie not one to another, y^e seeing that yee
haue put off the old man with his works,

10 And haue put on the new: which is re-
newed in knowledge after the image of him
that created him,

11 Where is neither Grecian nor Iewe,
circumcision nor vncircumcision, Barbarian,
Scythian, bond, free: But Christ is all, and in all
things.

12 Now therefore as the elect of God, holy and
beloued, I put on the bowels of mercie, kin-
dnesse, humblenesse of minde, meeknesse, long suf-
fering:

13 Forbearing one another, and forgiving one
another, if any man haue a quarrell one to ano-
ther: euen as Christ forgue me, euen so doe yee.

14 And aboute all these things, put on loue,
which is the bond of perfectnesse.

15 And let the peace of God rule in your
hearts, to the which yee are called in one body,
and be ye thankfull.

16 Let the word of God dwell in you plente-
ously in all wisdom: teaching and admonishing
your owne selues in Psalmes, and hymnes, and
spirituall songs, singing with a grace in your
hearts, to the Lord.

17 And whatsoever yee shall doe, in word or
deed, doe all in the Name of the Lord Iesus, gi-
uing thanks to God, euen the Father by him.

18 ¶ 10 Wiues, submit your selues vnto your

husbands, as it is comely in the Lord.

19 ¶ 11 Husbonds, loue your wiues, and be not
bitter vnto them.

20 ¶ 12 Children, obey your parents in all
things: for that is well pleasing vnto the Lord.

21 Fathers, prouoke not your children to
anger, lett they be discouraged.

22 ¶ 14 Seruants, be obedient vnto them
that are your masters according to the flesh, in all
things, not with eye-service as men-pleasers, but
in singleness of heart, fearing God.

23 And whatsoever yee doe, doe it heartily, as
to the Lord, and not to men,

24 Knowing that of the Lord ye shall receiue
the reward of the inheritance: for yee serue the
Lord Christ.

25 ¶ 15 But see that doeth wrong, shall receiue
for the wrong that he hath done, and there is no
respect of persons.

ward their children. 14 Of seruants, that fearing God in their
obedience is acceptable, they reverently, submissly, and from the heart, obey their
masters ¶ Ephes. 6.5. tim. 2.9. 1. pet. 3. 18. ¶ For that thou y^e haue boundly
obeyed your masters, for the sake shall come that you shall be made more of seruants, and
then shall you know that of a iuristice, which shall be when you are more partakers of
the heavenly inheritance. 15 He requireth of masters, that being in mild heart how lett
they themselves also shall render an account before that heavenly Lord and Master,
which will eneege wrongfull doings without any respect of masters or seruants,
they shall themselves also and upright with equitie vnto their seruants.

CHAP. IIII.

¶ 1 Hee remembreth to general exhortations, 2 touching prayer
and gracious speech, 7 and to stand with greatnesse and com-
mendations.

Ye masters, doe vnto your seruants, that which
is iust and equall, knowing that yee also haue
a Master in heauen.

2 ¶ 2 Continue in prayer, and watch in the
same with thanksgiving.

3 ¶ 3 Praying also for vs, that God may open
vnto vs the doore of vnterance, to speak the mys-
terie of Christ: wherefore I am also in bonds.

4 That I may vter it, as it becommeth me to
speak.

5 ¶ 4 ¶ 4 Walke wisely toward them that are
without, and redeme the sea'son.

6 Let your speech be as gracious alwaies, and
powdered with salt, that yee may know how to
answer every man.

7 ¶ Tychicus our beloued brother, and faith-
full minister, and fellow seruant in the Lord, shall
declare vnto you my whole estate.

8 Whom I haue sent vnto you for the same
purpose that he might know your state, & might
comfort your hearts,

9 With Onesimus a faithfull and a beloued
brother, who is one of you, They shall shew you
of all things here.

10 Aristarchus my prison fellow (luteth you,
and Marcus Barnabas cousin (touching whom ye
receiued commandements: If he come vnto you,
receiue him)

11 And Iesus which is called Iustus, which are
of the circumcision. These only are my work-
fellows vnto the kingdom of God, which haue
bene vnto my consolation.

12 Epaphras the seruant of Christ, which is
one of you, saluteth you, and alway triueth for
you in prayers, that ye may stand perfect, and full
in all the will of God.

13 For I beare him record, that hee hath
great zeale for you, and for them of Laodicea, and
them of Hierapolis.

¶ For the seruants
doe not let God in
Christ Iesus in them
in their loue, but
the Philosopher
knoweth not.

¶ 1. Pet. 3. 1.

¶ He requireth
of his bonds, that
they loue their
wiues, and vie
them gently.

¶ Ephes. 6. 1.

¶ He requireth
of children, that
according to Gods
Commandment
they be obedient
to their parents.

¶ 1. Iher. Lord and
1. tim. 2. 9.

¶ 1. Pet. 3. 18.

¶ 1. 2. Of parents
that they be gentle
to their children.

¶ 1. 3. Of masters
that they be gentle
to their seruants.

¶ 1. 4. Of seruants
that they be gentle
to their masters.

¶ 1. 5. Of masters
that they be gentle
to their seruants.

¶ 1. 6. Of masters
that they be gentle
to their seruants.

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¶ 1. 23. Of masters
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¶ 1. 24. Of masters
that they be gentle
to their seruants.

the flesh die in you, and let the contrary motions which are spirituall, liue. And hee reckoneth
y^e a long seruice of vices, and their contrary vertues. ¶ Ephes. 4. 3. c
The motions and affectes that are in you, in this place very properly called members,
because that they receive in it y^e sinne conveyed, doeth y^e them as if they had death in
members, a ¶ 1. 1. A definition of our new birth taken of the
parts thereof, which are the putting off of the olde man, that is to say, of the
wickednesse which is in vs by nature, and the restoring, and repairing of the
new man, that is to say, of purenesse which is giuen vs by grace: but both of them
are but begun in vs in this present life, and by certaine degrees finished: the one
dying in vs by little and little, and the other comming to the perfection of another
life, by little and little. 8 Newnesse of life consisteth in knowledge, which trans-
formeth man into the image of God his Maker, that is to say, to the sincerity and pure-
nesse of the whole soule. ¶ Hee speaketh of y^e effluuie of knowledge. ¶ Hee
tellet them againe that the Gospel doeth not respect to the externall things, but
true iustification and sanctification in Christ only, which haue many fruits, as hee
reckoneth them vp here: But commethed the two things especially, to wit, godly
concord, and continuall fruite of Gods word. ¶ To payne, that you may pay
off. ¶ The most tender affection of exceeding compassion. ¶ A brotherly meeth and
kisseth together all the diuinites that passe from man to man. ¶ A brotherly meeth and
kisseth. ¶ You are ioined together into one body through Gods goodnesse, which
mutually helpe one another as fellos members. 1. 8. ¶ I desire to be made to all godly herse,
which were written upon dauid's breast, and by hymnes, all such as containe the praise
of God, and a spirituall song, other more peculiar an arifit you against which were all
in praise of God, but they were made fuder of his like. 1. cor. 1. 21. ¶ Call
upon the Name of Christ, when you doe it, or doest to Christ, may be a glory. ¶
5. 22. ¶ Hee goeth from precepts which concerne the whole ciuill life of
man, to precepts pertaining to euery mans family, and requirith of wiues, subiection
in the Lord.

14 * Luke the beloued phyſician greeteth you, and Demas.
 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.
 16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfillit.

18 The ſalutation by the hand of mee Paul. Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Tycheus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIAN S.

C H A P. I.

1 Heeſ therefore beginneth with thankſgiving. 4 ſpeaketh in waude, that whatſoeuer is praife worthy in them, is come of Gods goodwilſe: 8 awaith that they are examples vnto others.



DAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceaſing, remembering your effectual faith, and diligent loue, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much affurance, as yee know after what manner we were among you for your ſakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghoſt.

7 So that yee were as infants to all that beleue in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that we need not to ſpeake any thing.

9 For they themſelues ſhew of vs what manner of entering in we had vnto you, and how yee turned to God from idoles, to ſerue the liuing and true God,

10 And to looke for his ſonne from heauen, whom hee hath raiſed from the dead, euen Ieſus which deliuered vs from that wrath to come.

his doctrine, which hath bene ſo many wayes confirmed vnto them, euen from heauen as they themſelues did well know. b Paul ſerueſt by two things, that there is ſhewed very great fruit of his preaching, to wit, bye iſteyſe of the holy Ghoſt, and that certaine affurance which was thoroughly ſeiſed in their minds, as appeared by their willing bearing of the croſſe. c Another reaſon, becauſe euen to that day, they embraced the Goſpel with greater cheerfullneſſe, in ſomuch that they were an example to all their neighbours: ſo that it ſhould be no more thane for them to ſoiaint in the mid care. d With ioy which commeth from the holy Ghoſt. e All the believers. f It is no true conuerſion to forſake idoles, velle: man therewith all worſhip the true and liuing God in Chriſt the onely Redeemer. g This word (that) is not put here without cauſe; and by (wrath) is meant that reuenge and puniſhment which ſhall be vnto the world at length in that terrible waie.

C H A P. II.

1 Hee declareth how faithfull hee preached the Goſpel vnto them, ſeeking neiſe therein, and not praife therein, ſo and hee ſpeaketh the ſame by their owne teſtimony. 14 That they did conſtantly beare perſecutions of their committing: 17 that hee be deſirous very much to ſee them.

FOr yee your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had ſuffered before, and were ſhamefull entreated at * Philippi, (as yee know) wee were bold in our God, to ſpeake vnto you the Goſpel of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by vncleanneſſe, nor by guile,

4 But as wee were allowed of God, that the Goſpel ſhould be committed vnto vs, ſo wee ſpeake, not as they that pleaſe men, but God, which approoueth our hearts.

5 Neither yet did we euer vie flattering words, as yee know, nor coloured countenance, God vs record,

6 Neither fought we praife of men, neither of you, nor of others, when we might haue bene chargeable, as the Apoſtles of Chriſt.

7 But wee were gentle among you, euen as a nouriſher cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe yee were deare vnto vs.

9 For yee remember, brethren, * our labour and trauaile: for we laboured day and night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye are iuſtices, and God alſo, how holily and iuſtly, and vnblameably wee behaue our ſelues among you that beleuee.

11 As yee know how that we exhorted you, and comforted, and beſought euery one of you, (as a father his children)

12 That yee would walke worthy of God, who hath called you vnto his kingdom and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that beleuee.

d Which liketh and alloweth of them. 5 To ſubmit himſelfe men to the beſt, to winnethem, and to eſchew all pride. e When I might lawfully haue uſed upon the expecſe of the Church. f We were not rough, but ſuſe and gentle, as a nonſe that is neither ambitious nor contentious, but ſaketh all paines as patiently, as if we were a mother. g To haue the flocke that is committed vnto him, in more eſtimation, then his owne life. h To depart with his owne right, rather then to be chargeable to his ſheepe. i After 2o. 34. 1 cor. 4. 12. 2. theſ. 3. 8. k To excell others in example of godly life. l To exhort and comfort with a fatherly mind and affection. m To exhort all men diligently and earnestly to lead a godly life. n After 4. 1. phil. 1. 7. o claff. 1. 10. 11 Having approved their minifery hee commendeth conſcience (to the end and purpoſe that I ſpake of) the cheerefullneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience,

1 That which hee touched before ſhortly concerning his Apoſteliſhip, hee handleth now more at large, and to that end and purpoſe which wee ſpake of.

2 The vertues of a true apoſtles are freely, & without feare to preach the Goſpel, euen in the middes of dangers.

3 After 1. 6. 12. a Through Gods gracious helpe.

4 To teach pure doctrine iuſtly and with a iuſt heart.

5 By any wicked and vntrue kinde of dealing.

6 To approve his conſcience to God, being free from all flatterie and countenance.

7 Seeing there is ſhould difference betweene the Indignities of God and the indignities of men, that when men chaſe, they reſpect the qualities of thoſe things which ſtand before them, but God ſindeth the reaſon of his counſell onely in himſelfe, iſtlowe eiſe, that ſeem are not able to ſhew a good thing, but to ſhew ſeuere hee ſerueſt to ſhew holy calling, hee maketh them able, and doeth not ſerue them able.

8 And therefore in thoſe we are allowed of God, it hangeth upon his mercy.

1 An example of a right Chriſtian reioycing; whereby alſo we learne, that ſuch as haue great gifts in them, are in two ſorts bridled, to wit, if they conſider that they haue receiued all from God, and that continuance muſt be deſired at his hands, wherunto alſo the whole Epistle exhortheth the Theſſalonians. 2 He commendeth them for three ſpeciall gifts, effectual faith, continuall loue, and patient hope: to the end they might be affirmed being endued with ſuch excellent gifts, not to continue in Gods election. 3 A Word for word, that your election is of God. 4 Another reaſon why they ought in no wiſe to ſtate back, but continue to the end, becauſe they cannot do other than they themſelues did well know. 5 Paul ſerueſt by two things, that there is ſhewed very great fruit of his preaching, to wit, bye iſteyſe of the holy Ghoſt, and that certaine affurance which was thoroughly ſeiſed in their minds, as appeared by their willing bearing of the croſſe. 6 Another reaſon, becauſe euen to that day, they embraced the Goſpel with greater cheerfullneſſe, in ſomuch that they were an example to all their neighbours: ſo that it ſhould be no more thane for them to ſoiaint in the mid care. 7 With ioy which commeth from the holy Ghoſt. 8 All the believers. 9 It is no true conuerſion to forſake idoles, velle: man therewith all worſhip the true and liuing God in Chriſt the onely Redeemer. 10 This word (that) is not put here without cauſe; and by (wrath) is meant that reuenge and puniſhment which ſhall be vnto the world at length in that terrible waie.

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrymen, which came aswell (saith he) to the churches of the Iewes, as to them; and therefore they ought to take it in good part.

13 Which Church hath gathered together.

14 6 Euen of them which are of the same country, and the same towne that I am now of.

15 He presenteth a offence which might be taken for that the Iewes especially abone all other persecuted of the Gospel. That is now they, saith he, seeing they flew Christ himselfe and his prophets, and have builded me also. 14 He correcteth the vnder delinquency of the Iewes. Let any man should be moved by their rebellion. 15 For the Iewes would neither enter into the kingdom of God themselves, nor suffer others to enter in. 16 Unill they be wicked of heart, which they haue by the instance of more of their fathers, he growen so great, that the measure of their iniquity was filled. God may come forth to wrath. 17 The iudgement of God being agaynst, which indeede appeareth shortly after the destruction of the city of Ierusalem, whether many reformed euen on oiders present, when it was at hand. 18 He correcteth with an obiectiō, when one can not to them Right waies being in god great misery. I desired sometimes (saith he) should say not in me, but Satan hindered my owne endeavours, and therefore I left Timothy as my faithful companion vnto you, because you are much deare vnto me. 19 He is kept asunder from you, and will be absent.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because yee haue also offered the same things of your owne countrymen, euen as they haue of the Iewes.

15 Who both killed the Lord Iesus & their owne Prophets, & have persecuted vs away, & God they please not, & are contrary to all men.

16 And forbid vs to preach vnto the Gentiles, that they might be saved, to fulfill their finnes alwaies: for the wrath of God is come on them to the vtmost.

17 Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twice) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioicing? for are not you it in the presence of our Lord Iesus Christ at his coming?

20 Yes, ye are our glorie and ioy.

11 Now God himselfe, euen our father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lord increase you and make you abound in love one toward another, and toward all men, euen as we doe toward you:

13 To make your hearts stable, & vnblameable in holinessse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

charitable toward all men, & inward purity of the heart, the account withstanding is deferred to the next coming of Christ. his work by the same grace, wherevnto he begot in vs. Chap. 5. 1. 1. cor. 13.

CHAP. III.

1 Hee vrbideth them 3 to holinessse, 9 and another's ioy, 13 Hee rebuketh them to forswear after the manner of infidels. 15 Hee correcteth their history of our resurrection.

And furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that yee increase more and more, as ye haue received of vs, how ye ought to walke and to please God.

2 For ye know what commandements wee gaue you by the Lord Iesus.

3 For this is the will of God, euen your sanctification, and that ye should abstaine from fornication,

4 That euerie one of you should know how to possess his vessel in holinessse and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraude his brother in any matter: for the Lord is auenger of all such things, as we also haue told you beforetime, and testified.

7 For God hath not called vs vnto uncleannessse, but vnto holinessse,

8 He therefore that despiseth these things, despiseth not man, but God who hath euen giuen us his holy Spirit.

9 But as touching brotherly love, yee neede not that I write vnto you: for yee are taught of God to love one another.

10 Yea, and that thing verily yee doe vnto all the brethren, which are thoroughout all Macedonia: but we beseech you brethren, that ye increase more and more:

11 And that ye study to be quiet, & to meddle with your owne businesse, & to work with your owne hands, as we command you:

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 I would not brethren, haue you ignorant concerning the: which are asleepe, that theye nor euen as other which haue no hope.

14 For if we beleue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

6 Thirdly he requireth a ready mīde to all manner of loving kindness and exhorteth them to profic more and more in that vertue. 7 Iohn 13. 34. and 15. 12. 1. ioh. 13. and 15. 7. Hee condemneth vnquiet business, and such as are curious in matters which appertaine vnto them. 8 Hee rebuketh idlenessse and slothfulnessse, which vices whicouer ar giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is entituled among the former exhortations (which hee returned vnto afterwards) wherein hee speaketh of mourning for the dead, and the manner of the resurrection, and of the last day. 10 Wee must take heed that we doe not immediately bewaile the dead, that is, as they vnto to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleep of the body (for hee speaker of the faithfull) vntill the Lord cometh. 12 A reason of the confirmation, for seeing that the dead is risen the member of all faithfull; and that by the vertue of God & the life in Christ, which continue in faith vnto they: they are giued into Christ euen to the last breath. 13 Will call their bodies out of their graues, and bringe their ioules to them againe.

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CHAP. III.

1 To shew his affection toward them hee sendeth Timothy vnto them: 6 He is to use as by the report of their prosperous life 9 that he cannot give sufficient thanks, 11 and therefore hee breaketh into prayer.

Wherefore since we could no longer forbear, we thought it good to remaine at Athens alone,

2 And haue sent Timothy our brother and minister of God, & our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching faith:

3 That no man should be moued with these afflictions: for ye your selues know that we are appointed therunto.

4 For verily when we were with you, we tolde you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had been in vaine.

6 But now lately when Timothye came from you vnto vs, and brought vs good tidings of your faith and love, and that ye haue good remembrance of vs alwaies, desiring to see vs, as we also doe you:

7 Therefore brethren, wee had consolation in you, in all our affliction and necessity through your faith.

8 For now are we againe alive, if yee stand fast in the Lord.

9 For what thanks can wee recompense to God againe for you for all the ioy therewith we reioice for your sakes before our God.

10 Night and day, praying exceedingly, that we might see your face, and might accomplish

* Acts 16. 1. 1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions. 2 Because they haue beene prone to sell forward, he exhorteth them againe to make an end of the rest of their ioy, seeing that therein also they shall doe him their Apollie great pleasure. 3 For now you can not otherwise thinke me safe and in good case, vntill ye see forward in religion and faith. 4 Rom. 1. 11. and 15. 22. 4 Paul was contented to be contented, though hee was in paine, because hee had forborne the building which hee had forborne because. And for this cause hee had left Silas and Timothy, Macedonia, and returned to come to Athens to him, hee sent him because hee was the way. So that he desired to see the face of you, that he might see your face and religion, which was as yet imperfect.

11 Now God himselfe, euen our father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lord increase you and make you abound in love one toward another, and toward all men, euen as we doe toward you:

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* *July 6.*
 2 He openeth the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnes sake, we may behold as if we were in a glasse the reformation of that judgement to come, and the end thereof most acceptable to vs, so as most happy to our enemies.
 3 A proole: God is iust, therefore he will worthily punish the vnjust, and will do away the miseries of his people.
 4 He commendeth them also by the way, by this meane, that the condition both of this present state and the state to come, is common to him with them.
 * *1. Thib. 16.*
 5 A most glorious description of the coming of Christ, to be set against all the miseries of the godly, and triumphs of the wicked.

* *Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.*
 6 For it is a righteous thing with God, to recompence tribulation to them that trouble you,
 7 And to you which are troubled, rest 4 with vs, * 5 when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,
 8 In flaming fire, reuering vengeance vnto them, * that doe not know God, and which obey not vnto the Go pell of our Lord Iesus Christ,
 9 Which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.
 10 When he shall come to be glorified in his Saints, and to be made manifest in all them that beleue (7 because our testimony toward you was beleued) in that day.
 11 Wherefore, we also pray alwaies for you that our God may make you worthy of *his* calling, & fulfill e all the good pleasure of *his* goodnesse, and e all the worke of faith with power,
 12 That the Name of our Lord Iesus Christ may be glorified in you, and yet in him according to the grace of our God, and of the Lord Iesus Christ.

worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that hee is God.
 5 Remember yet not, that when I was yet with you, I tolde you these things?
 6 And now ye know a what which holdeth that he might be reuiled in his time.
 7 For the misterie of iniquity doeth already worke: 7 onely he which now * withholdeth, shall let till he be taken out of the way.
 8 And then shall that wicked man be reuiled, * whom the Lord shall continue with the Spirit of his mouth, and shall abolish with the brightness of his coming,
 9 *Euen him* whole coaming is by the effectual working of Satan, with all power, and signes, and *in* lying wonders,
 10 And in all deceiueablenesse of vntighteousnesse, among them that perish, because they reuiled not the loue of the truth, that they might be saved.
 11 And therefore God shall send them * strong delusion, that they should beleue lies,
 12 That all they might be damned which beleueed not the truth, but had pleasure in vntighteousnesse.
 13 *But* wee ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through *his* Sanctification of the Spirit, and the 9 faith of truth,
 14 Whereunto hee called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

4 He reuelleth that Antichrist, tharis, whose name bee he that shall occupie that state that fallth away from God, shall nurse in within the Church, but in the very bowels of *his* Church,
 5 This prophesie was continually declared to the ancient Church, but it was neglected of them that followed.
 6 *It was hindered and stayed,*
 7 *Euen to the Apostles time* the first foundations of the apostolical sed were layd, but yet so that they decayed in time.
 8 Hee reuelleth that when the Empire of Rome is taken away, the seat that fallth away from God shall succede and fill holde the place, as the old writers, I. scullian, Chrysostome and Hierome doe expound it.
 9 He which was in antioch, and which all was, the Roman Empire,
 10 That wickednes shall at length be detected by the word of the Lord, and verily be abolished by Christes coming.

2 The first which shall be the day of the Lords fall not come, will there be a departure from the faith, 3 and that Antichrist be reuiled, 8 whose destruction kees with vs: 15 and thereupon exhorteth to confidence.

11 Therefore, brethren, stand fast, and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.
 12 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,
 17 Comfort your hearts, and stablish you in every word and good worke.

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CHAP. I. I.

Now we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,
 2 That ye bee not suddenly moued from your minde, nor troubled neither by *the* spirit, nor by *the* word, nor by *the* letter, as if were from vs, as though the day of Christ were at hand.
 3 Let no man deceiue you by any meanes: 3 for that day shall not come, except there come a departing first, and that e that man of sinne bee disclosed, euen the sonne of perdition,
 4 Which is an aduersary, and exalteth himselfe against all that is called God, or that is

Word for word, that lastly follow what is sayd, he that shall read Gods Lawe vnder foot. * *Mat. 11. 4.* k Bring inought. l With *his* word: for the true Ministers of the word are as the mouth, whereby the Lord becometh as it may be, and our lasting word which shall make vs enemies in iudice, as it were with *his* word. 9 He reuelleth that Satan will bestow all his might and power, and e all his miracles that hee can to establish that state, and that with great force, because the wickednes of the world doth to deliue it yet to, that onely the *his* faithfull shall perseure through his decrees. m *Epist. ad corinth. 13.* and partly wronge to establish a false doctrine. n *Ad multitudine* working to deceiue them. o *They* liked his so well, that they had pleasure in them, which is the greatest misse that may be done.
 10 The cleb shall stand stedfast and safe from all these mischiefes. Now election is knowne by these evidences: Faith is gathered by sanctification: faith by that we accord vnto the truth: truth, by calling, through the preaching of the Gospell from whence we come at length to a certaine hope of glorification. p *To* finish you q *Faith* which layeth hold not upon law, but upon the smee of God, which is the Gospell. r *By* our preaching. 11 The conclusion: It remaineth then, that we continue in the doctrine which was deliueed vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope and also in all godlinesse our whole liue long.

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CHAP. II.

Moreover, brethren, we beseech you, by the coming of our Lord Iesus Christ, and by our assembling vnto him,
 2 That ye bee not suddenly moued from your minde, nor troubled neither by *the* spirit, nor by *the* word, nor by *the* letter, as if were from vs, as though the day of Christ were at hand.
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It is no marvel
that the Gospel is
hated of so many,
seeing that faith
is a rage of Gods.
N^e withstanding
the Church shall
never be destroy-
ed by the multi-
tude of the wic-
ked, because it is
grounded & lay-
ed upon the aith-
full promise of
God.

*From Savant
from or from evil
The second ad-
monition is that
they follow we
always the doctrine
of the Apostles as
a rule for their life.
4 Thirdly he di-
ligently and ex-
actly admonisheth
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Monke faith labor-
s, booke 8. of his
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for able and euill men: for all men haue not
faith.

3 But the Lord is faithfull, which will sta-
blish you, and keepe you from euill.

4 And we are perwaded of you through
the Lord, that ye both doe, and will do the things
which we warne you of.

5 And the Lord guide your hearts to the
loue of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of
our Lord Iesus Christ, that ye withdrawe your
selues from an eury brother that walketh inordi-
nately, and not aiter the instruction, which he re-
cited of vs.

7 For ye your selues know, how ye ought
to follow vs: for we bchaue not our selues in-
ordinarily among you.

8 Neither tooke we bread of any man for
nought: but we wrought with labour and trea-
tull: night and day, because we would not be
chargeable vnto any of you.

9 Not because we haue nor authority, but
that we might make our selues an ensamble vnto
you to follow vs.

10 For euen when we were with you, this we
warned you of, that if there were any, which
would not worke, that he should not eate.

11 For we heare, that there are some which
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are not to be suffred. 12 Left he might seeme to
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for an example, who besides his traualle in
preaching, laboured with his hands, which
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9 Therefore them that are such, we warne &
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eate their owne bread,

10 And ye, brethren, be not weary in well
doing.

11 If any man obey not this our saying in
this letter, note him, and haue no company with
him, 12 that he may be ashamed:

13 Yet count him not as an enemy, but ad-
monish him as a brother.

14 Now the Lord himselfe of peace giue
you peace alwayes by all means. The Lord be
with you all.

15 The salutation of mee Paul, with mine
owne hand, which is the token in eury Epistle:
so I write.

16 The grace of our Lord Iesus Christ be with
you all, Amen.

¶ The second Epistle to the Thessalonians,
written from Athens.

then they which neglect their owne, 9 The Lord commaundeth, and the Apostles pray in the Name of Christ, first that no man be idle, and next, that eury man doe quietly and carefully see to doe his dutie in that office and calling where he is in the Lord hath placed him. 10 We must take heed that some mens unworthie case vs not to be slacke in well doing. 11 Excommunication is a punishment for the obliuate. 12 We must haue no familiaritie nor fellowship with the excommunicate. 13 The end of excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must to eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may beto bring them aglowe in to the right way. 15 Prayers are the feate of all exhortations. 16 The Apostle scribereth his letters with his owne hand, that falls letters might not be brought and put in place of true.

THE FIRST EPISTLE
OF PAUL TO
TIMOTHEVS.

CHAP. I.

Setting forth a perfect pattern of a true Pastor, whose office
is chiefly consisteth in teaching. 1 He warneth him that some
questrous see a parte, teach teach things, 5 which further cha-
ritie and faith: 11 and that his authority be not commended,
12 he sheweth what an one he is made through the grace of God.

1 First of all hee
saoucheth his
owne free voca-
tion, and also Ti-
mothies, that the
one might be con-
firmed by the o-
ther: and there-
withall he decla-
reth the summe of
the Apofallick
doctrine, to wit, the
mercie of God in
Christ Iesus ap-
prehended by
faith, the ende
whereof is yet
hoped for.
[Or, and mer-
cy.]
A There is as much
difference betwixt
mercie and grace,
as is betwixt the effect
and the cause. For
grace is that free
good will of God,
whereby he chooseth
vs in Christ and
oversee is that free
iustificacion which
followeth it. 2 The
whole Epistle con-
sisteth in admo-
nition, wherein all
the duties of a
faithfull Pastor
are liuely let out.
And the first
admonition is
this, that no inno-
uacion be made
either in the Apo-
stles doctrine
it selfe, or in the
manner of teach-
ing. 3 The do-
ctrine is corrupted
not onely by
false opinions,
but also by vaine
and curious Spe-
culation: the de-
claration and
veterance whereof
can nothing helpe
our faith. 4 He
warneht out
one kinde of
ounguent. 4 The
second admo-
nition is, that
the right way
and practise of
the doctrine
must be ioy-
ned with the
doctrine. And
that consisteth
in pure charity,
and a good
conscience, and
true faith. * Rom.
13. 10. c Of the
Law.



Paul: An Apostle of Iesus Christ,
by the I commandement of God
our Sauour, and of our Lord Ie-
sus Christ our hope,

2 Vnto Timotheus my natu-
rall sonne in the faith: Grace,
and mercie, and peace from God our
Father, and from Christ Iesus our
Lord.

3 As I besought thee to abide still in
Ephesus, when I departed into
Macedonia, so doe, that thou
mayest warne some, that they
teach none other doctrine,

4 Neither that they giue heed to
fables and genealogies which
are endlesse, which breed
questions rather then godly
edifying which is by faith.

5 For the ende of the com-
mandement

is deuote out of a pure heart and of a good
conscience, and of faith vnfaied.

6 From the which things some haue
erred, and haue turned vnto
vaine iangling.

7 They would be doctours of
the Law, and yet verstand not
what they speake, neither
whereof they affirme.

8 And we know, that the Law
is good, if a man vse it lawfully,

9 Knowing this, that the Law
is not giuen vnto a righteous
man, but vnto the lawlesse
and disobedient, to the vn-
godly, and to the prophane,
to filthners of fathers and
mothers, to manslayers,

10 To whomerongers to
buggerers to men-stealers,
to liars, to the periured, and
if there bee any other thing
that is contrary to whole-
some doctrine,

11 Which is according to the
glorious Gospel of the blessed
God, 12 which is committed
vnto me.

The taking away of an obedi-
ence: The comdemneth not the
right way and practise of it. 8
Hee indeed escapeth the curse
of the Law, and therefore doeth
not abhorre it, who being and
eschewing those things which
the Law comdemneth, giueth
himselfe with all his heart to
obediencie: and not he that
maketh a vaine babbling of
outward and curious matters. 9
And such an one as he, whom
the Law hath indaued with
inueditine and with the holy
Ghost, is to be counted as
a man of sinning. 9 Hee
teacheth againe for a rule, to
be obserued, not onely the
Law, but the Gospel also,
which comdemneth not, but
greatly commendeth the
works contained in the
commandments of God,
and therefore hee calleth it a
glorious Gospel, and the
Gospel of the blessed God,
the vertue whereof is
that it babbles know not.
10 A reason why neither
any other Gospel is to be
taught then he hath taught
in the Church, neither after
any other sort, because there
is no other Gospel beside
that which God committed
to him.

13 There is neither
loue without a
good conscience,
nor a good conscience
without faith
without the
word of God.
14 That which
he saith before
generally of
vaine and
curious con-
trouersies he
applies to them,
which pretending
a zeale of the
Law, dwellled
upon outward
things, and
never made an
end of babbling
of foolish trifles.
16 There are
none more
vaine, and
& more impudent
in vsurping
the name of
holinesse,
then foolish
sophistical
babblers.
17 The Law,
but requieth
the right way
and practise of
it. 8 Hee
indeed escapeth
the curse of
the Law, and
therefore doeth
not abhorre
it, who being
and eschewing
those things
which the Law
comdemneth,
giueth him-
selfe with all
his heart to
obediencie: and
not he that
maketh a vaine
babbling of
outward and
curious mat-
ters. 9 And
such an one
as he, whom
the Law hath
indaued with
inueditine
and with the
holy Ghost,
is to be
counted as
a man of
sinning. 9
Hee teacheth
againe for a
rule, to be
obserued,
not onely
the Law, but
the Gospel
also, which
comdemneth
not, but
greatly
commendeth
the works
contained in
the command-
ments of
God, and
therefore hee
calleth it a
glorious
Gospel, and
the Gospel
of the
blessed
God, the
vertue
whereof is
that it
babbles
know not.
10 A
reason
why
neither
any
other
Gospel
is to be
taught
then he
hath
taught
in the
Church,
neither
after
any
other
sort,
because
there
is no
other
Gospel
beside
that
which
God
committed
to him.

CHAP. V.

Having set down a manner how to rebuke all degrees, 5 the care of widows, who were chosen for the service of the Church: 7 Then he committeth to Elders, 23 and speaketh somewhat touching the heads of the body.

1 Of keeping measure in private reprehensions according to the degrees of ages and kindes, 2 The Apostle giveth their rules touching the care of widows.

3 Have care of soft widows which have need of helpe.

3 Widows children and nephews must take care for their parents, according to their ability.

4 The first reason, because that which they believe upon theists, they betrow it upon themselves.

3 Another, because nature it self teacheth to recompole our parents.

6 The third: because this duty is the greatest pleasure of God.

7 The second rule: because the Church have care of such as are widows indeed, that is to say, such as are pure and delicate of their own friends, and live godly and religiously.

8 The third rule: Let widows that live in pleasure, and neglect the care of their owne family, be holden and accompanied as fallers away from God and his religion, and worke them very unskillful.

9 The fourth rule: Let none vnder thre score yeres olde, be taken into the number of widows, for as much as the Congregation of Churches, and such as are free from all reproch of unchastitie, and are well reported of for their diligence, charitie, and integrity.

10 The first reason why younger widows are not to be admitted to this ministerie, is this, because for the lightness of their age, they will at length shake off that burden that Christ hath layd upon them, and thinke rather upon playing againe: and so will forsake the ministerie whens they had bound themselves, and so they shal not enter into the list of widomes.

11 Another reason: because they are for the most part praters and buffbodies, and gadders up and downe, neglecting their charge and dutie. 12 The third rule: Let younger widows marry and generat their houses godly. 13 The first rule: Let the skillfull helpe their widows at their owne charge, as much as they can, and let not the Congregation be troubled with their expenses.

14 **R**ebuke not an Elder, but exhort him as a father, and the younger men as brethren.

2 The elder women as mothers, the younger as sisters, with all purenesse.

3 Honour widows which are widows in deed.

4 But if any widows have children, or nephewes, let them learne first to shewe godlinesse toward their owne house, and to recompene their kindred: for that is an honest thing, and acceptable before God.

5 And she that is a widow in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there be any that proudeth not for his owne, and namely for them of his householde, he denieth the faith, and is worse then an infidel.

9 Let not a widow be taken into the number vnder thre score yere old, that hath bene the wife of one husband.

10 And well reported of for good workes: if shee haue nourished her children, if she haue lodged the frangers, if shee haue washed the Saints feete, if she haue ministered vnto them which were in aduersitie, if she were continually giuen vnto every good worke.

11 But if she refuse the yonge widomes: for when they haue begun to waxe wanton against Christ, they will marie.

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle, they learne to go about from house to house: yea, they are not onely idle, but also praters and buffbodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

17 ¶ The Elders that rule well, let them be had in double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, *Thou shalt not mouel the mouth of the oxe that treadeth out the corne: and, *The labourer is worthy of his wages.

19 Against an Elder receive none accusation: but vnder two or three witnessles.

20 ¶ Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ I charge thee before God and the Lord Iesus Christ, and the clef Angels, that thou obserue these things, without putting one to another, and doe nothing partially.

22 Lay hands, suddenly on no man, neither be partakers of other mens sinnes: keepe thy selfe pure.

23 Drink no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 ¶ Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 ¶ Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

Let to the members of the Congregation, the order did desire that as an yong preaching and prayer, so and for the congregation. * Deuteronomy 15. 4. 16. Corinthe 9. 9. * Malchew 10. 12. Luke 10. 7. ¶ The second rule: Let no accusation be admitted against an Elder, but vnder two or three witnessles.

¶ The third rule: Let the Elders to be committed be abused openly, that they may be an example to others. * Chapter 6. 13. ¶ The fourth rule: Let sinners not be vsed without any previous or precept of persons in the Ecclesiastical proceedings (especially against the Elder) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 Their rule: Let the minister lay hands suddenly on no man: Let him not be faultie herein, either by labouring any mans folly, or peruerse opinion: I ought hee done otherwise than well of hisseuilles, let him keepe his conscience pure.

¶ The fifth rule, doe not rashly censure any whatsoever, in any Ecclesiastical iudgement.

¶ The sixth rule: Let the Elders haue indifferent consideration of their neighbours, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neede of great diligence vnto the Apostle willeth the Paulous not to be troubled therewith, & backed up with it of his diligence in trying and examining, because the Lord hath appointed a time to discourt the laity of such men, and it is our partes to take heed that we be not therein seduced.

¶ Another comfort belonging to them, which sometime are seduced and misreported of.

CHAP. VI.

¶ He serueth the studie of seruants: to and what a ministerie ender comenly seruants: 13 and laing upon the seruants of ser mens becomen vnder his discipline, 20 to censure oppositely to be abiding.

¶ Let as many seruants as are vnder the yoke, count their masters worthe of all honour, as that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloved, and partakers of the benefite. 4 The things teach and exhort.

the common Rule. And this is the first rule: Let the seruants that are come to the faith, and haue infidel to their masters, serue them not with a willing heart but with a reluctant. 2 The reason: Let God should teeme by the doctrine of the Gospel to rize vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them in such the rather obey them. 4 Let the be seruants, that as they haue their masters be seruants to cherish their life they are partakers of the same grace and love of God, as the masters themselves are. 4 A general conclusion: since the thing ought not only to be simply taught, but must with what you be diligently beaten into their heads.

14 Now: gi-
etc rules, and
them how he
ought to beaue
himselfe with
a lacer, that is to
say, with the Pa-
thers and such
as haue the go-
uernance in the
discipline of the
Church, which is
preiudicial to the
company. The next
rule: Let the
Church or Con-
gregation see va-
rious especially
as God himselfe
did commaun-
deth that the Eld-
ers that do censure
dilate well, be
secretly main-
tained.
¶ He must be
pastore, water
then, but for the
rest.
¶ Let there
be no kinds of
falses, where
ministeria upon
the members
only, and also.

He contendeth
sincerely, and ex
commeneth
o each out of
the Church as
proud men, such
as content not
themselves with
Christs doctrine,
(that is to say) the
doctrine of god-
liness) but war-
ry both them-
selves and others
in vaine g'elli-
ous, (for all o-
ther things are
vain) because
they content not
themselves in
Christs doctrine,
and as lying de-
ceiturs, because
they favour or
found of nothing
but vanitie, as
mad men, be-
cause they trouble
themselves so
much in mat-
ters of nothing:
as mischievous
plagues, for that
they cause great
contentions, & cor-
rupt mens minds
and iudgement:
to be short, as
prophane and
wicked, because
they abuse the
precious name
of godlinesse and
religion to filthy
lucres.

3 5 If any man teach otherwise, and contene-
teth not to the wholesome words of our Lord Ie-
sus Christ, and to the doctrine which is according
to godlinesse,
4 Hee is put vp and knoweth nothing, but
doteth about questions and b'frise of wordes,
whereof cometh enuie, strife, railings, euill sur-
mising,
5 Forward c' disputations of men of corrupt
minds and deftiture of the truth, which thinke
that gaine is godlinesse: from such separate thy
selfe.
6 But godlinesse is great gaine, if a man be
content w'th that he hath.
7 For we brought nothing into the world,
and it is certain, that we can carrye nothing out.
8 Therefore when we haue food and raim-
ent, let vs therewith be content.
9 For they that will be rich, fall into ten-
tation and snares, and into many foolish and noi-
some lustes, which drowne men in perdition and
destruction.
10 For the desire of money is the roote of all
euill, which while some lusted after, they erred
from the faith, and 4 peared themselves thorow
with many forrowes.
11 But thou, O e man of God, flee these
things, and follow after righteousnesse, godlines,
faith, loue, patience, and meeknesse.
12 Fight the good fight of faith: lay holde of
eternall life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.

13 * 10 I Charge thee in the sight of God, who
quickeneth all things, and beiore Iesus Christ,
which vnder Pontius Pilate * witnessed a good
confession.
14 Thou that keepe *this* commendment with-
out spot, and vnrubekable, vntill the appearing
of our Lord Iesus Christ,
15 Which in dew time hee shall shew, that is,
* blessed and Prince only, the King o' kings and
Lord of lords,
16 Who onely hath immortality, and dwelth in
the light that none can attaine vnto, * whom
neuer man sawe, neither can see, vnto whom be
honour and power euerlasting, Amen.
17 Charge them that are rich in g this
world, that they be not high minded, and that
they * trust not in vncertaine riches, but in the
h'liuing God, (which giueth vs abundantly all
things to enjoy.)
18 That they doe good, and be rich in good
workes, and ready to distribute, & communicate
19 * 12 Laying vp in store for thyselfes a good
foundation against the time to come, that they
may obtaine eternall life.
20 * 3 O Timotheus, keepe that which is com-
mitted vnto thee, and auoide prophane and vaine
babblings, and oppositions of science falsely so
called,
21 Which while some 1 professe, they have
erred concerning the faith: Grace be with thee,
Amen.

* Chap. 5. 2. 1.
1 A most carott
requit & charge,
toobferre and
keepe all the pre-
dications faithfully,
with our eyes set
vpon the coming
of Iesus Christ,
whose glory we
haue to see againe
the vaine glitte-
ring of this world
and his power a-
gainst all the ter-
rors of y wicked.
* Mai. 6. 27. 11.
Iohn 18 37.
f He beapest many
mans together, to
one purpose, to e-
reke the vaine b'be
gawes of God,
whch of his rickes
shd vniu, so shall
not be wound out
of our standing.
* Chap. 1. 2. 1. reue.
17. 1. and 15. 16.
Iohn 1. 18.
1 Hee addeth for
an overplus, as it
were, thus ad-
monition to the
rich, that they
chiefly take heed
of two mischiefs,
to wit, of pride &
decidial hope, a-
gainst which hee
setted three excel-
lent vertues, hope
in the liuing God,
liberality towards
their neighbour,

6 Strivings about words, and not about matter: and by
words be inuentsh all those things which haue no pith in them, and whereby we can reape
no profite. c Such as we see in those shamelesse schooles of Popes, which are en-
shing elat vaine babbling and praising. 6 Hee turneth away hily the name of
gaine and lucre, confessing that godlinesse is great gaine, but late after another
lor, to wit, because it bringeth true sustenance. 7 Hee mocketh their folly,
which doe so greedily gaze after frail things, that they can in no wize be satisfi-
ed, and yet so notwithstanding they cannot enoy that excess. 8 He frayeth Ti-
mothee from contentousnesse: aiter another sort, to wit, because it draweth with it
an infinite sort of uices, and thole very hurtfull, wherewith contentous men doe torment
themselves so farre forth, that in the end they call away from them their faith
and falowship. d Sorrow and griefe doe as it were peare thorow the mind of man,
and are the harvest and fruit of contentousnesse. 9 A peculiar exhortation to
diuers vertues, wherewith it becometh the Pastours especially to be furnished,
o Whom the Spirit of God commendeth.

The first Epistle to Timotheus, written from
Laodicea, which is the chiefest city of Phry-
gia Paciana.
and gentle conditions. g In things pertaining to this life, with whom those men
are compare, which are rich in good works. * Mark 4. 19, Luke 2. 15. b Who
wily 4, and that vnto the 1. for hee setteth the fraile nature of riches against God.
* Math. 6. 2. 1. The praise of liberality by the effects thereof: because it is a
sure testimonie of the Spirit of God which dwelth in vs, and therefore of the sal-
tation that shall be giuen vs. 13 Hee rehereth the chiefest of all the good ex-
hortations which ought to be deeply imprinted in the middes of all ministers of
the word, to wit, that they eschew all vaine babblings of sophistrie, and continue in
the simplicitie of sincere doctrine. 1 Not onely in word, but also in continuance
and gestures: to be short, whilst their behaviour is as such, thus often when they talke
of their peace, they would make men beleue their hearts were occupied about nothing but
pish and mischiefe matters, when they erred concerning the faith.

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

C H A P. I.

5 Hee commendeth Timotheus faith, 6 and exhorteth him to goe
o faithfully in the charge committed vnto him, 8 and that first
for his owne, 15 nor the reuoluing of others, but first
11 Hee triumpheth of his Apostleship, 14 Hee will shew him
how care of the thing committed, vnto him, 16 and prayeth
Omniphora.



Paul an Apostle of Iesus Christ by
the will of God, * according to
the promise of life which is in
Christ Iesus,
2 To Timotheus my beloved
sonne: Grace, mercie and peace
from God the Father, and from Iesus Christ our
Lord.

3 I thank God, * whom I serue from
mine 4 elders with pure conscience, that without
5 Hee commendeth Timotheus faith, 6 and exhorteth him to goe
o faithfully in the charge committed vnto him, 8 and that first
for his owne, 15 nor the reuoluing of others, but first
11 Hee triumpheth of his Apostleship, 14 Hee will shew him
how care of the thing committed, vnto him, 16 and prayeth
Omniphora.

ceasing I have remembrance of thee in my pray-
ers night and day,
4 Desiring to see thee, mindfull of thy teares,
that I may be filled with ioy:
5 When I call to remembrance the vnfained
faith that is in thee, which dwelt first in thy
grandmother Lois, and in thy mother Eunice, and
am assured that it dwelleth in thee also.
6 2 Wherefore I put thee in remembrance that
thou 4 stirre vp the gift of God which is in thee,
by the putting on of mine hands.
7 For God hath not giuen to vs the Spirit of
fearre, but of power, and of loue, and of a sound
minde.
8 3 Be not therefore ashamed of the testimo-

2 Hee warrmeth vs
to feel the immen-
sible power of the
Spirit, which God
hath giuen vs a-
gainst those forms
which may and do
come vpon vs.
c The gift of God
is as it were cer-
taine lively flame
kindled in our
hearts, which the
flesh and the deuil
goe about to put out
and therefore we
must

on the contrary side must labour as much as we can to suffer and abide in burning. d To
peare vs thorow, and vrrise vs as men whom the Lord will deliuer. 3 He proneth
that the ignominie or shame of the crosse, is not onely not to be ashamed of, but also
that it is glorious and most honourable: first, because the Golpe wherefore the
godly are afflicted, is the testimonie of Christ: and secondly, because at length the
great vertue and power of God appeareth in them.

a Sent of God to
preach that life
which hee promise
in Christ Iesus.
b The chiefest
marke that is in this
Epistle, is to con-
firme Timothee
to continue con-
stantly and man-
fully euen to the
end, setting first
before him the great
good which hee
shall receive by
the excellēt gifts
which God would
haue, as it were to
be by inheritance
in Timothee, and
his benefices, which
might lo much more
make him bound to
God. * Act. 22. 4.
f From Arabians, Isaac
and Jacob: for see
Ipeateth out of
P'ns if any one, out of
Christians.

For his sake,
 of the Gospel after
 he is laid to rest
 is written in them
 that preach it.
 8 Through the
 power of God.
 4 He himself
 with how great
 benefits God hath
 bound vs to main-
 taine boldly and
 constantly his glo-
 ry which is ioy-
 ned with our sal-
 uation and reckon-
 ed up the number
 of our iniquitation,
 to wit, that free
 and eternall pur-
 pose of God to
 iue vs in Christ,
 which was to be
 come whereby, it
 should come to
 passe that wee
 should at length
 be freely called of
 God by the pre-
 aching of the Gos-
 pel to Christ, the
 destroyer of death
 and an hour of
 immortality.
 ¶ Tit. 2. 5.
 b He is that
 that grace was gi-
 uen vs from our
 lawlesse, vnto which
 we were predes-
 tinate from crea-
 tion, so that the
 doctrine of fore-
 foreknowledge
 foreknowledge, is
 inuincible con-
 trary to
 the doctrine which
 saith we were pre-
 destinate to sinne
 before we were
 created.

nie of our Lord, neither of me his prisoner: but
 be partaker of the afflictions of the Gospel ac-
 cording to the power of God,

9 ¶ Who hath laued vs and called vs with an
 holy calling, not according to our works; but
 according to his owne purpose and grace, which
 was giuen to vs through Christ Iesus before
 the world was.

10 But now is made manifest by that appear-
 ing of our Saviour Iesus Christ, who hath abo-
 lished death, and hath brought life and immor-
 talitie vnto a light through the Gospel,

11 ¶ Wherunto I am appointed a preacher,
 and Apollis, and a teacher; of the Gentiles.

12 ¶ For the which cause I also suffer these
 things, 7 but I am not ashamed: for I know
 whom I haue beleued, and I am perswaded that
 hee is able to keepe that which I haue committed
 to him against that day.

13 ¶ Keepe the true paterne of the whole some
 words, which thou hast heard of me in faith and
 loue which is in Christ Iesus.

14 ¶ That worthy thing which was commit-
 ted to thee, keepe 10 through the holy Ghost,
 which dwelleth in vs.

15 ¶ This thou knowest, that all they which
 are in Asia, be turned from me: of which sort are
 Phigelus and Hermogenes.

16 The Lord giue me ierue vnto the house of
 Ondiphorus: for he oft refreshed me, and was not
 ashamed of my chaine.

17 But when hee was at Rome, hee fought mee
 out very diligently and found me.

18 The Lord grant vnto him that he may find
 mercy with the Lord at that day; and in how ma-
 ny things hee hath ministered vnto me at Ephesus
 thou knowest very well.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe
 with the affairs of this world, because hee would
 please him that hath chosen him to bee a sould-
 ier.

5 ¶ And if any man also strive for a masterie
 hee is not crowned, except he strive as he ought to
 doe.

6 ¶ The husbandman must labour before hee
 receiue the fruits.

7 ¶ Consider what I say: and the Lord giue
 thee vnderstanding in all things.

8 ¶ Remember that Iesus Christ made of the
 feede o David, was raised againe from the dead
 according to my Gospel.

9 ¶ Wherein I suffer trouble as an euill doer,
 euen vnto bonds: but the word of God is not
 bound.

10 Therefore I suffer all things for the elects
 sake, that they might also obtaine the saluation
 which is in Christ Iesus, with eternall glory.

11 ¶ It is a true saying, For it we be created
 together with him, we also shall liue together with
 him.

12 ¶ If we suffer, wee shall also reigne toge-
 ther with him: if wee deny him, hee also will deny vs.

13 ¶ If wee beleene not, yet abideth the faithfull
 he cannot deny himselfe.

14 O theefe things put them in remembrance,
 and protest before the Lord, that they strive not
 about words which is to no profit, vnto the per-
 uerting of the hearers.

15 ¶ Studie to shew thy selfe approoued vnto
 God a workeman that needeth not to be asha-
 med, diuiding the word of truth e aight.

16 Stay prophane and vaine bablings: 7 for
 they shall increaue vnto more vngodlike.

17 And their word shall frist as a canker: of
 which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred
 from the marke, saying that the resurrection is
 past alreadie, and doe destroy the faith of cer-
 taine.

19 ¶ But the foundation of God remaineth
 sure, and hath this seale, The Lord knoweth who
 are his: and, Let every one that calleth on the
 Name of Christ, depart from iniquitie.

6 With affiance
 of his grace
 being to ouer-
 come
 all things.
 7 The third ad-
 monition: The
 minister is like
 to a game of
 souldier, wherein
 he is
 instructed for
 the victorie,
 and is not
 to be
 entangled
 with the
 things of
 this world,
 which are
 perishing,
 but hee
 must be
 diligent
 to please
 him that
 hath chosen
 him to be
 a souldier.
 8 The fourth
 admonition:
 The husband-
 man must
 labour
 before hee
 receiue the
 fruites.
 9 The fifth
 admonition:
 The minister
 must be
 approved
 vnto God
 a workeman
 that needeth
 not to be
 ashamed.

1. That is the
 Gospel which
 was preached
 vnto you
 before the
 world was
 made.

CHAP. II.

2 The better shall our performance in the Christian warfare, 3
 takeio familiarly, 4 from sinners, 6 and from ambitious
 men, 10 Hee sheweth vs his bonds are for the profit of the
 Saints: 15 Then be warne 17. moethes diuine the word of tru-
 aright, 17 to beware of the examples of the wicked, 22 and to oo
 all things modestly.

Thou therefore my sonne, be strong in the
 grace that is in Christ Iesus.

2 And what things thou hast heard of me, by
 many wifemes, the same deliuer to the faithful
 men, which shall be able to teach other also.

3 ¶ Thou therefore suffer affliction as a good
 soldier of Iesus Christ, to thyselfe, but they rather which doe most freely com-
 municate it with vs, to the end that many may be partakers of it without any
 mans loffe or hindrance. 4 When many were by, which can beare witness of the
 things. 5 Another admonition: That the ministry of the word is a spirituall
 warfare, which no man can so trauell in that he may please his captiue vnto, hee
 forgoe and part with all hindrances which might draw him away from it.

in prison as an euill doer, yet there is no cause why therefore I should goe
 aboute to degate credit from his Gospel, fearing that notwithstanding God did
 best to his ministry, may, rather, the example of this his captiue and patience
 did sundry wayes confirm the Church in the hope of a better life. 8 The
 fourth admonition: we ought not to contend vpon wordes and questions, which
 are not euenly profitable, but also for the most part hurtfull: but rather vpon
 this, how we may frame our selves in all manner of patience, and to die with
 Christ (that is to say, in Christis Name) because that if we die with
 the most glorious Iesus as carterwise, the falling away of man can diminish no
 part of the truth of God, although by such means they procure vnto certaine
 destruction to themselves. ¶ Rom. 6. 5. c If we be afflicted with Christ, and
 for Christes sake. ¶ Math. 10. 33. ¶ Rom. 3. 2. and 9. 4. d Call God
 to witness for a iudge. as Miles, Sammel, and d. Panholster, did. Alex. 20.
 9 The fifth admonition: A minister must not be an idle dispenser, but a faith-
 full steward in diuiding aight the word of truth, in such that hee must first
 the mouth of other diuine bablers. e By adding nothing to it, neither ouer-
 stepping anything, neither subtracting it, nor vnting it in law, nor working it out: but
 making simply what his vntoes are able to beare, and what is first in euangeli-
 ¶ Make no match, and hee they creepe not further. ¶ Hee discouereth the
 subtiltie of Satan, who beginning with the principles, draweth vs by little & little
 to vngodlike, though the means of that wicked and prophane abiding, fill
 creeping on: which hee doeth by the horrible example of the false teachers, that
 the resurrection was already past. ¶ A disgression: wherein the false teachers of
 offence that rote by their falling away: shewing first, that the elect are of soall
 danger of any such falling away: secondly that they are knowne of God and not vs
 therefore it is no maruell if wee count hypocrites oftentimes for true brethren: but
 we must take heed that we be not like them but rather that we be in deed, such as
 we are sayd to be. ¶ That serueth vs and worshipping him, and is not vnto the
 him, a false god man or Christian.

15 Of whom be thou ware also : for he with-
stood our preaching fore.

16 At my first answering no man assisted me,
but all orfooke me : I pray God, that it bee not
laid to their charge.

17 Notwithstanding the Lord assisted me, and
strengthened me, that by me the preaching might
bee fully beleued, and that all the Gentiles should
heare : and I was deliuered our of the mouth of
the lion.

18 And the Lord will deliuer mee from euery
euill worke, and will preſerue me vnto his hea-
uenuely Kingdome : to whom bee praise for euer and
euer. Amen.

19 Salute Prisca and Aquila, and the* house-
hold of Onesiphorus.

20 Erasus abode at Corinthus : Trophimus
I left at Miletum sicke.

21 Make speede to come before winter : Eu-
bulus greeter thee, and Pudens, and Linus, and
Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit.
Grace be with you. Amen.

¶ The second Epistle written from Rome vnto
Timothy, the first Bishop elected of the
Church of Ephesus, when Paul was pre-
sented the second time before the Emperour Nero.

o Of Titus.
f Preterea me pure
from committing
any thing unwarily
my Apoll this
g To make me
partaker of his
kingdome.

x Hee voucheth
his Apollship,
(not for Titus, but
for the Cretenses
sake) both by the
testimony of his
outward calling,
and by his content
wherein hee agreeth
with all the
elect from the be-
ginning of the
world.

a A Minister, as
Christ himselfe, in
that that was a
Minister, and head
of the Prophetie,
called after him,
Eti. a. 3. 10.

b Of those whom
God hath chosen,
2 The faith wher
in all the elect con-
sent, is the true and
sincere knowle: ge
of God, tending to
this end, that woe
shipping God a-
right, they may at-
taine his eternall life
euerlasting accord-
ing to the promi-
se of God, who
is true, which promi-
se was exhibi-
ted in Christ in
due time, accord-
ing to his eter-
nall promise.

c Hope is the
ende of faith,
d Truly, and of
the more liberallie.

e 1 Pet. 1. 20. e
Looke at Tims. 1. 9
3 This truth is so
other where to bee
sought, but in the
preaching of the
Apostles. f Gal. 1. 8
The word (Sancti-
on) doth not onely
signifie a preterious
of life, but also a
giue of life. 4 The
Apostle
moueth the Cretenses
to heare Titus, by
setting forth his
content and agree-
ment with him in
the faith, and there
withal sheweth by
what speciall note
we may dis-
tinguish true
ministers from
false. 5 There is
but one way of
saluation, common
both to the
Pastor and to the
Socke. 6 The first
admonition, to
ordaine Elders,
to euery city. 7
L. Tims. 2. 3
The word a
minister, that
faithfull Pastors
which hee compre-
hended to be
of the word Elders
is not had a
causitie, but
because the Lord
hath appointed
the word of
Circumpriti
of a sound iudgement,
and of a singular
example of
moderitie. 8
The third
admonition: The
Pastor must
hold fast
the doctrine,
which the
Apostle
delivered, and
pertaineth
to saluation,
leauing
all curious
and vaine
matters. 9
The fourth
admonition: To
apply the
knowledge
of the
true doctrine
vnto vs, which
consisteth
in two things,
to wit, in
gouerning
them
which
bee
the
members
of the
Church,
as
to
teache
and
confuting
the
obdinate,

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

¶ Hee sheweth what kinde of men ought to bee chosen Ministers,
so how vaine Sallies ministers should bee stopped, 12 and
through this called hee toucheth the nature of the Cretians,
14 and the Jewes, who put holinesse in outward shewes.

PAVL a 2 a seruant of God, and an
Apostle of Iesus Christ, according
to the faith of Gods b elect, a and
the acknowledging of the truth,
which is according vnto godlines,
2 Vnto the hope of eternal life, which
God that cannot lie, hath a promised before the
* world began :

3 3 But hath made his word manifest in due
time through the preaching, which is * commit-
ted vnto me according to the commandment of
God our Saviour.

4 4 To Titus my naturall sonne according to
the common faith, 5 Grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.

5 5 For this cause left I thee in Crete, that thou
shouldest continue to redifie the things that re-
maine, and shouldest ordaine Elders in euery city
as I appointed thee,

6 6 If any bee vnreproeable, the husband of
one wife, hauing faithfull children, which are not
slandered of riot, neither are e disobedient.

7 7 For a Bishop must bee vnreproeable, as
Gods b steward, not i froward, not angry, not gi-
uen to wine, no striker, not giuen to filthy lere,

8 8 But harberous, one that loueth goodnesse,
a wife, righteous, holy temperate,

9 9 Holding fast that faithfull worde accord-
ing to doctrine, 9 that hee also may be able to
exhort with wholesome doctrine, and conuince
them that say against it.

10 10 For there are many disobedient and vaine
talkers and deceiters of minds, chiefly they of the
Circumcision,

11 11 Whose mouthes must bee stopped, which
subuert whole houses, teaching things which
they ought not, for filthy lucres sake.

12 12 One of them Iesus esen one of their own
prophets said, The Cretians are alwayes liars, cruel
beasts, slow bellies.

13 13 This witness is true: wherefore conuince
them s sharply, that they may be found in s faith.

14 14 And not taking heede * to Iewish fables,
and commandments of men, that turne away
from the truth.

15 15 Vnto the pure : are all things pure, but
vnto them that are defiled, and vnbeleuing a no-
thing pure, but euen their o mindes and consciences
are defiled.

16 16 They professe that they know God, but by
works they denie him, and are abominable & dis-
obedient, and to euery good worke reprobate.

¶ Hee rebueth the duties of the
and sister, 6 and
will shew him to
instruct the Church
in manners. 11 He
draweth an argu-
ment from the end
of our redemption,
12 which is
that we shew
godly and uprightly.

CHAP. II.

¶ Hee speaketh vnto the things which become
whole some doctrine,

2 2 That the elder men bee watchfull, graue
temperate, found in the faith, in loue, and in pa-
tience.

3 3 The elder women likewise, that they be in
such behaviour as becommeth holinesse, not false
accusers, nor subiect to much wine, but teachers
of honest things,

4 4 That they may instruct the young women
to bee sober minded, that they loue their hus-
bands, that they loue their children,

5 5 That they be temperate, chaste, keeping at
home, good and * ubiect vnto their husbands,
that the word of God be not euill spoken of.

6 6 Exhort young men likewise, that they be
sober minded.

7 7 In all things shew thy selfe an example
of

to An applying
of the generally
proposition to a
particular: the
Cretenses about
all other needs
harpe reprehensi-
ons: both be-
cause their mindes
are naturally gi-
uen to lies and
foultulnesse, and
also because of
certaine coner-
tuses, which vn-
der a colour of
godlinesse, they
partly certaine
vaine traditions,
and partly old
ceremonies with
the Goipel.
1 Of the Iewes, or
rather of those
Iewes, which went
about to ioyne Christ
and the Law to-
gether. 2 Epimenides,
who was counted a
Prophet amongst
them. 3 Hee
rebueth the
duties of the
and sister, 6
and will shew
him to instruct
the Church in
manners. 11
He draweth an
arguement from
the end of our
redemption, 12
which is that
we shew godly
and uprightly.

¶ The first ad-
monition: The do-
ctrine must not
only be generally
pure, but also be
applied to all ages
& orders of me
according to di-
uersity of circum-
stances, a What
are the chiefest
vertues for
old and young
men and women
and whereunto
they ought to
be directed vnto
them continually.
* Negadites v.p.
and done. *
Ephes. 5. 2. 3
The first ad-
monition: That
both the Pastors
and doctrine
shuld be sound.

6 Not such a quarrel as may drive me from com- ming to the minister, but such a way as will shew to come in them (reuerent and honest) for.

* Ephes. 6. 5. 1. 3. 22. 1. pet. 3. 18. 4 The tenth ad- monition, of ser- uants doctie to- ward their ma- sters.

5 Which may be done without of- fence to God.

1 For 1. 2. 2. coloff. 1. 22. 5 The eight ad- monition belong- ing to all the God- ly, that seeing God calleth all men to the Gospel, and Christ hath in- iured vs, that he hath also sanctified vs, we must all of vs give out (sides to true godlinesse and righteousnes, seeing before vs a sure hope of that immeasurable glorie: which thing must in such sort be beaten into their heads, that the gaineyers also must be reprobued by the authority of the almightie God. d Luces of the Rts, which belongs to the present state of this life and world. e Christ is here most plainly called the mighty God, and his appearance, and coming is called by the same Name with our hope. f As it were a thing peculiarly layd out for his selfe. g Wisdome in every possibill.

of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the whole some word, which can not be condemned, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Sauiour in all things.

11 * For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vn- godlinesse and worldly lusts, and that we should liue soberly and righteously, and godly in this present world,

13 Looking for that blessed hope, and appearing of the glory of that mighty God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people to himselfe, zealous of good workes.

15 These things speake, and exhort, and continue with all g authority. See that no man de- spise thee,

be no fighters, but so it shewing all meekenesse vnto all men.

3 * For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and ennie, hateful, and hating one another.

4 But when that bountifullnesse and that loue of God our Sauiour toward man appeared,

5 * Not by the works of righteousnes, which we had done, but according to his mercy he saued vs, by the washing of the new birth, and the re- newing of the holy Ghost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauiour,

7 That wee, being iustified by his grace, should be made heires according to the hope of eternal life.

8 3 This is a true saying, and these things I will thou shouldst affirme, that they which haue beleued God, might be carefull to shew fourth good workes. These things are good and profit- able vnto men.

9 * But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 4 Reiect him that is an heretike, after once or twice admonition,

11 Knowing that hee that is such, is peruerred, and sinneeth, being damned of his owne selfe.

12 5 When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let our selues also learne to shew forth good workes for necessary vses, that they bee not vn- profitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

2 Hee confirmeth againe the forme of exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.

* 1 Cor. 6. 11. * 3 Tim. 2. 16. a Word for word of workes which are done in righteousnesse: and this place hath fully refered to the doctrine of script.

b Which the verbe of the holy Ghost worketh, 3 Again with great earnestnesse wee bee teaching into our heads, how that we ought to giue out (sides to true godlines, and euenew all vaine questions, which serue to nothing but to mooue strife and debate.

c Giue the selues earnestly vnto good workes.

* 1 Tim. 4. 4. and 2 Tim. 2. 22.

4 The minister of the word must at once cast off heretikes, that is, such as stubbornly and seditiously disquiet the Church, and will giue no eare to Ecclesiasticall administrations.

5 List of all, he which a word or two of private matters, and commendeth certaine men.

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence such as be in authority: 3 That they remember their former life and attitude as all which allow vnto grace. 9 And if any brother wish stand these things, 10 He willeth that be reuerend.

P^V 1^t in remembrance that they * bee subiect to the principalities and powers, and that they be obedient, and ready to every good worke.

2 That they speake euill of no man, that they men owe to men, and especiall subiects to their magistrates.

1 Hee declareth particularly and severally, that which is said before generally, noting out certaine chiefe and principall duties, which men owe to men, and especiall subiects to their magistrates. * Roman. 13. 1. 1. pet. 3. 13.

THE EPISTLE OF PAUL TO PHILEMON.

1 Paul handling a safe and small matter, yet according to his manner somewhat soft vnto God, 8 Sending againe to Philemon vs vagabond and through seruants, see on ournesse pardon for him, and very greatly teacheth of Christian equitie.



A VI a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellowe helper,

2 And to our deare sister Apphia, & to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I * gue thankes to my God, making mention alwayes o thee in my prayers;

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the 2 fellowship of thy faith may be made effectual, and that whatsoever good thing

is in you through Christ Iesus may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee y brother, the Santes bowels are comforted.

8 therefore, though I be very bold in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to mee,

12 Whom I haue sent againe: thou therefore receiue him that is mine owne d bowels,

also that ioy and comfort which entreib into the very bowels: as thou hast refreshed and comforted. 1 An example of a Christian exercit and commendation for another man. * Coloff. 4. 9. d As mine owne sonne, and as if I had begotten him of mine owne body.

* 1. Theff. 1. 3. 2 1 ioh. 1. 3. a By the fellowship of faith, he meaneth those duties of charity which are bestowed vpon the Saints, and flow forth of an effectfull faith.

6 That by this means alwayes may perceiue how much you are in Christ, to win in faith, charity and all bountifullnesse.

7 Because thou art himselfe fully and charitably re- fers the Santes, that they concerned vnusually mar- uellous ioy: as for this word (Bowels) is meant not onely the inward feeling of wisnes and miseries: that men haue one of another: that is, the heart: but the

by the Lord, and afterward was confirmed vnto vs by d them that heard him,

4 * God bearing witness there to both with signs and wonders, & with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 For hee hath not put in subiection vnto the Angels t the world to come, whereof wee speake.

6 4 But * one in a certaine place witnesseth, saying, a What is man, that thou shouldst bee mindfull of him? or the b sonne of man that thou wouldst consider him?

7 Thou t madest him a little inferior to the Angels: thou crownest him with k glory and honour, and hast set him above the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feet. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. 5 But wee yet see not all things subdued vnto him,

9 6 But wee see Iesus crowned with glory and honour, * which was made little inferior to the Angels, 7 through the suffering of death, that by Gods grace he might see death or 8 all men.

10 9 For it became e him, for whom are all these things, and by whom are all these things, 10 seeing that hee brought many children vnto glorie, 11 that hee should consecrate the 4 Prince of their saluation through afflictions.

11 12 For he that is faithful, and they which are sanctified, are all of 1 one: wherefore he is not ashamed to call them brethren,

12 but also might hee thinke to haue all things, which dignity of e David desireth more excellently. 13 Psal. 2. 8 What art thou in mine eyes, that thou shouldst haue a greater care of him, and do him that honour? b I calleth all the righteous of this hea- venly Kingdome as they are considered in the world, before the face of God, as brethren of that citizen Christ, M. m. and some of men. 14 This was the first honour of the citizens of the world to come that they are next the Angels. k For they shall be in every generation, when they shall be paraders to the Kingdome. And the praise of the things that shall be, as though it were already, because it is certain. 15 1 Cor. 15. 27.

5 An oblation: But where is this in great rule and dominion? 6 The answer: this is already fulfilled in Iesus Christ our head, who was for a time for our likes inferior to the Angels being made man: but now is exalted into most high glory.

7 By the same way of dignity which appears manifestly in the Church. 8 Psal. 138. 7 My heart shall stand before thee for a witness, and shall open his mouth in the praise of thy name.

8 He heareth the cause of this fallen creature, it is to fall of death for our sake, that to doing the part of a redeemer, he might not only be our Prophet and King, but also our high Priest. 9 That he might die, o Fidei diem. 8 Herein consisteth the force of the argument: for we could not at length be glorified with him, vnto hee had beene abated for vs. euen all the faithful, and with this occasion the Apostle cometh to the other part of the declaration of Christs person, wherein hee prooeth him to be in fact God, that he is also man, 9 Hee prooeth more once by other arguments, why it becometh the Sonne of God who is the true God (as hee prooned a little before) to become man notwithstanding subiect to all miseries, since our example.

10 10 11 To first of all, hee is Father, to whose glory all these things are to be referred, purposed to bring many sonnes to glory. And now could hee be men for his ownnes, vnto hee is only begotten Sonne that had become brother to men? 12 Secondly, The Father determined to bring those sonnes to glory, to wit out of that ignominy wherein they lay before. Therefore the Sonne should not haue beene scene plainly to be made man, vnto hee had beene made like vnto other men, that he might come to glory by the selfe same way, by which hee should bring other: yea rather it became him, which was Prince of the saluation of other, to be consecrated above other, through those afflictions, Prophet, King, and Priest, which are the parts of that principallie for the saluation of other.

13 The Christs, who as hee is chiefest in dignity, so hee is the first in becoming man: euen the dead, vnto many brethren. 14 The ground of both the former arguments: for neither should wee be fonder through him, neither could hee be consecrated through afflictions, vnto hee had beene made man like vnto vs. But because this Sonnehood dependeth not vpon nature only, for no man is accounted the Sonne of God, vnto hee that beides that he is a Sonne of man, hee be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifies vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit of Christ, and of them that are sanctified, to wit, of all the faithful, whom therefore Christ, vouchsafeth to call brethren.

15 Hee is with the time as hee is now in, to those vs that are yet still going on, and increasing in their sanctification, and by sanctification, hee meeteth our separation from the rest of the world, our cleaving from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs.

16 One of our chiefest duties of worship.

12 13 Saying, * I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

13 14 And againe, * I will put my t trust in him, And againe, * Behold, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are * partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy * through death, him that had the y power of death, that is, the 2 death,

15 And that he might deliuer all them, which for feare of a death were all their life time subiect to bondage.

16 15 For hee in no sort tooke on him the b Angels nature, but hee tooke on him the c seede of Abraham.

17 16 Wherefore in d all things it becometh him to be made like vnto his brethren, that he might be merciful, and a faithful hee Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, and was g tempted, hee is able to succour them that are tempted.

19 more rightly considered him, than of say. 20 Arme of the flesh and blood, which is a man, vnto our nature. 21 Hee 13. 14. 22. 15. 25. 2 For the death is said to beare the power of death, because hee is the author of sinne; and from sinne cometh death, and for this cause hee re-entred to death a second time. 22 Hee speaketh of one of the Prince sayeth to him secretly, all the Angels. a By (clearly) thou must understand him here, that, each which hee hath made the work of God, and may be said to be vnto himselfe Christ, that is, in which there can be nothing as vnto a man, and that hee is able to succour them that are tempted, by the words of flesh and blood, flowing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And hee meaneth Abraham, re-peating the promises made to Abraham in this behalfe.

23 The nature of man, 16 Hee applyeth the same to the Priesthood, for which hee should not haue beene, vnto hee had beene man, and that hee like vnto vs in all things, finne only except. 17 Not our, as touching nature, but as touching sinne. 18 That he might be truly touched with the feeling of our infirmities.

19 Don't his life sincerely, 20 Was tryed and gadd to wickedness by the death.

C H A P. I I I.

1 Now he strengtheth his former inferioritie to Christ, 5. 6. to come to such as the want to the Master; and so he strengtheth in certaine exhortations and breaching vnto out of David, 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Therefore, 1 holy brethren, partakers of the heavenly vocation, consider the a Apostle and high Priest of our b profession Christ Iesu:

2 2 Who was faithful to him that hath c appointed him, 3 euen as * Moses was in all his house.

3 4 For this man is counted worthy of more glory then Moses, inasmuch as hee which hath builded the house, hath more honour, then the house.

4 For every house is builded of some man, and hee that hath builded all things, is God.

5 5 Now Moses verily was faithful in all his house, as a seruant c for a witness of the things

next Chapter, and with Aaron touching the Priesthood. And hee propoundeth that which hee propoeth to speake of with a most grace exhortation, that our laith may tend to Christ, as to the only euertlasting teacher gouernour, and high Priest, a The Apostle and high Priest, as Rom. 15. hee is called the Minister of circumcision, b Of the doctrine of the Gospel which we profess. 2 Hee confirmed this exhortation with two reason: first of all, because Christ Iesus was appointed such a one of God: secondly, because hee thoughtly exceeded the offices that his Father inuoyed him. c Apostle and high Priest. 3 Now hee cometh to the comparison with Moses, and hee maketh them like one to another, in that they were both appointed rulers over Gods house, and executed faithfully their office: but by and by hee sheweth that there is great difference in that same guiltitude. 4 Num. 11. 17. 4 The first comparison: The builder of the house is better than the house itselfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house, but Christ as Lord and God made all this house. 5 Another comparison: Moses was a faithful seruant in this house, that is, in the Church, serving the Lord that was to come, but Christ ruleth and gouerneth this house as Lord,

13 That which hee taught before of the incarnation of the Father, hee applyeth to the propheticall office. 14 Psal. 22. 15. 14 He applyeth the same to the kingly power of Christ in declining his from the power of the death and death. 15 Psal. 18. 2. I will commit my selfe in his hand and to his defence. 16 Eccl. 18. 1. In the eyes of peables of hissele, and his disciples, but hee being thereby all Ministers, and his Disciples signify the whole Church. And therefore seeing Christ is the head of the Priests, and Ministers, the words are,

17 The nature of man, 16 Hee applyeth the same to the Priesthood, for which hee should not haue beene, vnto hee had beene man, and that hee like vnto vs in all things, finne only except. 17 Not our, as touching nature, but as touching sinne. 18 That he might be truly touched with the feeling of our infirmities.

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1 Planning like the foundation, that is to say, declared both the proued of one selfe same Christ, hee giueth him three offices, to wit, the office of a Prophet, King and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Joshua, vnto the

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

which

which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the p[ro]uocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted mee, p[ro]oued mee, and saw my works fourtie yees long.

10 Wherefore I was grieved with that generation, and said, They erre euer in their heart, neither haue they known my wayes.

11 Therefore I ware in my wrath, If they shall enter into my rest,

12 Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christs, if we keepe vnto the end that beginning, where-with we are vpholden,

15 So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the p[ro]uocation.

16 For come when they heard, p[ro]uoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeas'd fourtie yeres? was he not displeas'd with them that sinned, whose carkeites fell in the wilderness?

18 And to whom swaue he that they should not enter into his rest, but vnto them who obeyed not?

19 So wee feare that they could not enter in, because of vnbeliefe.

20 Now hee considereth these words, If you heare that they are spoken and meant of the hearing of faith, against him that heareth hardening through vnbeliefe, & that beginning of his faith and confidence: and after the manner of the Hebrewes, hee call'st his beginning, which is the cleaue.

CHAP. IIIII.

1 The first part of the first commandment, is that we should worship God, and that we should not worship any other gods.

2 Let vs feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

3 For vnto vs was the Gospel preached as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

4 For wee which haue beleued, doe enter

into rest, as he said, to the effect, * As I haue sworn in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee take in a certain place of the seventh day on this wife, * And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereto, & they to whom it was first preached, entered not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying as it is said, * This day if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would hee not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is finally, and mightie in operation, and sharper then any two edged sword, and enteth thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discernor of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom wee haue to doe.

14 Seeing then that we haue a great high Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of need.

son of Clirides Priesthood with Aarons, and declareth euen in the maruolous excellencie of this Priesthood, calling him the plating him in the fat of God in heauen, plainly and euidently Aarons Priest, and the transitory tabernacle; which comparison hee alseward more at large, & And let us not be ashamed of our hardi- 6 Lett he might seeme by this great glory of his Priest to Ray and Row vs from going vnto him, hee hath therein way alter, that he is notwithstanding our brother indeed: as hee proued it also before) and that hee accounteth all wet milities

CHAP. V.

1 First lett vs shew the office of the high Priest: 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that hee haue in him all things belonging thereto.

For every high Priest is taken from among men, and is ordained for men in things pertaining to God, that hee may offer both gifts and sacrifices for finnes.

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are called after the order of men.

3 The first part of the second commandment: that as wee are made high Priests, so the end that is being the same profession in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are viaticke of common faith and repentance. 4 Offering of things without life. 5 Brutes which are offered, had before in the sacrifice of sinners and sinners. 6 First and second. 7 And thus it is as if hee had said, I haue chosen thee, and thou shalt be my Priest, and thou shalt offer gifts and sacrifices for sinners.

17 195. 11. Gen 2. 2. Gen 2. 14. 18 195. 17. 19 195. 17. 20 195. 17. 21 195. 17. 22 195. 17. 23 195. 17. 24 195. 17. 25 195. 17. 26 195. 17. 27 195. 17. 28 195. 17. 29 195. 17. 30 195. 17. 31 195. 17. 32 195. 17. 33 195. 17. 34 195. 17. 35 195. 17. 36 195. 17. 37 195. 17. 38 195. 17. 39 195. 17. 40 195. 17. 41 195. 17. 42 195. 17. 43 195. 17. 44 195. 17. 45 195. 17. 46 195. 17. 47 195. 17. 48 195. 17. 49 195. 17. 50 195. 17. 51 195. 17. 52 195. 17. 53 195. 17. 54 195. 17. 55 195. 17. 56 195. 17. 57 195. 17. 58 195. 17. 59 195. 17. 60 195. 17. 61 195. 17. 62 195. 17. 63 195. 17. 64 195. 17. 65 195. 17. 66 195. 17. 67 195. 17. 68 195. 17. 69 195. 17. 70 195. 17. 71 195. 17. 72 195. 17. 73 195. 17. 74 195. 17. 75 195. 17. 76 195. 17. 77 195. 17. 78 195. 17. 79 195. 17. 80 195. 17. 81 195. 17. 82 195. 17. 83 195. 17. 84 195. 17. 85 195. 17. 86 195. 17. 87 195. 17. 88 195. 17. 89 195. 17. 90 195. 17. 91 195. 17. 92 195. 17. 93 195. 17. 94 195. 17. 95 195. 17. 96 195. 17. 97 195. 17. 98 195. 17. 99 195. 17. 100 195. 17.

For he is himselfe beate about with him a name suited to the name of commandment and order.

* 1 Chron. 13. 13. and 2. 12.

3 The resemblance which is whole. The others are called of God, and so was Christ, but in another order then Aaron, for Christ is called the Sonne, beget of God, and a Priest for ever after the order of Melchisedec.

* P. Mat. 7. 7. chap. 7. 7.

f A man like the lesser order as it is in the order of Melchisedec, 2. 12.

4 The other part of the second comparison: Christ being exceedingly afflicted, & exceedingly mercifull, asked not for his finnes, for he had none; but for his feare, & obtained his request, and excused himselfe for all his.

5 While he lived here was his nature and frail nature.

6 To deliver him from death.

7 The learned indeed what it is to have a Father whom a man may obey.

8 The other part of the first comparison: But Christ was conceived of God the Father, as the author of our salvation, and an he Priest for ever, and therefore he is to a man, that notwithstanding hee is laye about all men.

k Luke's chap. 1. 10.

6 A digression, & will be in the diligent consideration of those things which he hath said, and praye prepare them to the understanding of those things whereof he will speake.

7 An extract of an Apostolike ending. I In the world which is as death righteousness.

m All these powers whereby they understand and judge.

out of the way, because that he also is compassed with infirmities.

3 And for the same sake he is bound to offer for finnes, as well for his owne part, as for the peoples.

4 * 3 And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the he Priest, but he that said vnto him, * Thou art my Sonne, this day begeth I thee, *name it him.*

6 As hee also in another place speaketh, * Thou art a Priest for euer, after the order of Melchisedec.

7 4 Who in the 9 daies of his flesh did offer vp prayers & supplications, with strong cryings and tears vnto him, that was able to haue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet he learned he obedience, by the things, which he suffered.

9 And being consecrate, was made author of eternal saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 6 Of whom we haue many things to say, which are hard to be vttered, because yee are dull of hearing.

12 7 For when as concerning the time yee ought to be teachers, yet hee vnto yee need againe that we teach you what are the first principles of the word of God: and are become such as haue need of milke, and not of strong meate.

13 For every one that suck milke, is inexpert in the word of righteoufnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

CHAPTER VI.

x Hee brayeth onebith the child's foolishnesse of the Hebrewes, and so rebreth them with severe rebreainings: 7 Hee stirreth them vnto god worshipping: 9 Hee hoyleth word of them: 12 Hee allegreth Abraham's example: 17 and compare his faith that saileth holden the word, 19 vnto an example.

Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisme, and laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this will we doe if God permit.

4 * For it is impossible for them that which were once lightened, and haue tasted of the heavenly giift, and were made partakers of the holy Ghost,

to wit, the profession of repentance and faith in God: the articles of which doctrine were demanded of them, which were not as yet received members of the Church as the dayes appointed for Baptisme: and of the children of the faithfull which were baptized in their infancy, when hands were layd vpon them. And of those articles two are by name recited: the resurrection of the flesh, and the eternal iudgement.

2 He addeth a vehemencie to his exhortation, and a most threatning of the certain destruction, vnto all them that will fall from God and his religion.

* Chap. 10. 2. math. 13. 4. 2. p. 12. 20. 6 Hee rebreth of a generall last fitting.

* Chap. 10. 2. math. 13. 4. 2. p. 12. 20. 6 Hee rebreth of a generall last fitting.

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5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they d crucified againe to themselves the Sonne of God, and make a mocking of him.

7 3 For the earth which drinketh in the rain that cometh out vpon it, and bringeth forth herbes meet for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briers, is reprovied, and is nere vnto cursing, whose end is to be burned.

9 4 But beloued, we haue perfwaded our felues better things of you, and (such as accompany saluation, though we thus speake.

10 5 For God is not vngrateous, that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet in this.

11 And we desire that every one of you shew the same diligence, to the full assurance of hope vnto the end,

12 6 That yee be not slouthfull, but followers of them, which through faith and patience, inherit the promise.

13 7 For when God made the promise to Abraham, because he had no greater to sweare oyle sware by him selfe,

14 Saying, * Surely I will abundantly bless thee, and multiply thee maruolously.

15 And so after that hee had waited patiently, he enjoyed the promises,

16 For men verely sweare by him that is greater then themselves, and an oath for confirmation among them is an end of all strife.

17 So God, willing more abundantly to shew vnto the heires of promise, the stableness of his counsell, bound him selfe by an oath,

18 That by two immutable things, wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge to lay hold vpon that hope, which is set before vs,

19 8 Which hope we haue, as an ancre of the soule, both sure and steadfast, and it entreth into that which is within the vaile,

20 9 Whether the forerunner is for vs entered in, when Iesus that is made an high Priest after the order of Melchisedec.

10 10 vpon that. f More then was needfull, we will not for the sake of men, which we be not God, no though he sweare. 8 Hee liketh his peto an ancre: because that euen as an ancre being cast into the bottom of the sea, stayeth the whole ship, to such hope also enter into the very secret places of heauen, And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this means returneth to the comparison of the Priesthood of Christ with the Levitical.

9 Hee repeateth Dauid's words, wherein all those comparisons whereof hee hath before made mention, are signified, as hee declareth in all the next Chapter.

CHAPTER VII.

1 Hee hath his rebreth stirred them vp, to make them diligently what things are to be considered in Melchisedec, 15 wherein hee is like vnto Christ, 20 Wherefore the Law should giue place to the Gospel.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the kings, and blessed him,

2 To whom also Abraham gaue the tithe of all things: to whom first is by interpretation King of righteoufnesse: after that, he is also King of Salem, that is, King of peace.

the figure of Christ, and these are the heads of that comparison King and a Priest: and such an one is deed in Christ alone, and righteousnesse: such an one is deed in Christ alone. * Gen. 14. 8. 4 With a solemn and Priestly blessing.

4 A man that haue Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and the more they crucified him, the more they shall be crucified.

3 Hee leaureth the former threatning with a similitude.

4 Hee mitigateth and swageth all that that threaten, hoping better of them to whom hee writeth.

5 Hee praeth them for their charitie, thereby encouraging them to goe onward, and to hold out to the end.

6 Hee sheweth what vertues chiefly they haue neede of to goe forward constantly, and also to perseuer to the end: charitie and patience: and lastly saye man should obiect, and that these things are impossible to be done, he willeth them to see before them the examples of their ancestors and to followe them.

7 Another praeth to the end: forward because the hope of the inheritance is certain, if we continue to the end: for God hath not enely promised it, but also promised it with an oath.

8 Gen. 14. 2. and 17. 4. and 22. 17. 2 I will beare up themselves most abundantly.

9 Hee liketh his peto an ancre: because that euen as an ancre being cast into the bottom of the sea, stayeth the whole ship, to such hope also enter into the very secret places of heauen, And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this means returneth to the comparison of the Priesthood of Christ with the Levitical.

9 Hee repeateth Dauid's words, wherein all those comparisons whereof hee hath before made mention, are signified, as hee declareth in all the next Chapter.

10 10 vpon that. f More then was needfull, we will not for the sake of men, which we be not God, no though he sweare. 8 Hee liketh his peto an ancre: because that euen as an ancre being cast into the bottom of the sea, stayeth the whole ship, to such hope also enter into the very secret places of heauen, And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this means returneth to the comparison of the Priesthood of Christ with the Levitical.

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3 Another reason: Melchisedec is set before us, that he is confident in one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of, as if such an one indeed is the Son of God, to wit an everlasting Priest: as he is God, without number wonderfully begotten: as this man without father wonderfully conceived.

3 Another figure: Melchisedec to consideration of his Priesthood was above Abraham, for he took the breasts of him and blessed him as a Priest: Such an one indeed is Christ upon whom dependeth euen Abrahams salvation, and all the believers, and whom all men ought to worship and reverence as the Father of all.

* Num 18. 2. b Where begotten of Abraham. c He bleaseth of his brethren if he was first the King. d A double amplification. The first that Melchisedec took the breasts as one immortal (to wit, in resp. that he is the figure of Christ, or his death is in no place made mention of, and David fetch him forth as an everlasting Priest) but the Leuitical Priests, as mortal men, for they succeede one another. the second, that Leui was first, and then Abraham by Melchisedec. Therefore the Priesthood of Melchisedec (that is, Christ, who is pronounced to be everlastingly Priest according to his office) is more excellent then the Leuitical.

5 The third treatise of this Epistle, wherein after he hath proued Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellence of all these offices shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And he begins his with the Priesthood, where with also the former ended, that by this means all the parts and members of the disputation may better hang together. And first of all he proueth that the Leuitical Priesthood was imperfect, because another Priest is promised a long time after according to another order, that is to say of another manner of rule and fashion: d *The Priesthood of Leui could be made any man Priest.* e *He sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Leui was declared: but also that it was changed for this: for the new was made first together, because the first appointment of the tribe of Leui, did that fourth the tribe of Iuda, and made it also inuirtuous to Leui: and this latter both take the Priesthood in the tribe of Iuda. * Of the institution of Aaron, f Had any thing to do about the Altar. g Let any man might notice, that the Priesthood indeed was not used from Leui to Iuda, but yet notwithstanding the same remaineth still, he both beweith and expoundeth the words of David, for euer, *or change the order of Melchisedec, whereby also a diuers institution of Priesthood is accomplished.* h *He proueth the diuinitie and excellency of the institution of Melchisedec Priesthood by this, that the Priesthood of the Law did stand upon an outward and bodily appointing: but the sacrifice of Melchisedec is set out to be euertlasting and meerly spiritual.* g *Not after the ordination, which cometh forth by an outward thing, as was the case of Aaron's consecration, and all the other Priests.* * *Plato. 1. 10. 4. chap. 5. 6.**

3 Without father, without mother, without kindred, and hath neither beginning of his days, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man was, vnto whom euen the Patriarch Abraham gaue the tithes of the spoiles.

5 For verely they which are the Children of Leui, which receiue the office of the Priesthood, haue a commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kindred is not counted among them receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die receiue tithes: but there he receiue them, of whom it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiue tithes, paid tithes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore d perfection had beene by the Priesthood of the Leuites (or vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity must there be a change of the Law.

13 For he of whom the things are spoken, pertaineth vnto another tribe, whereof no man is serued at the Altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec there is risen vp another Priest,

16 which is not made Priest after the Law of the carnall commandment, but after the power of the endlesse life.

17 For he is Christ, who thus art a Priest for euer, after the order of Melchisedec.

18 For the commandment that went afore, is disannulled, because of the weaknesse thereof, and vnprofitable lesse.

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw nere vnto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath: 21 But this was made with an oath by him that said vnto him, The Lord hath sworn, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By fo much is Iesus made a surety of a better Testament.

23 And among them many were made Priests, because they were not willed to endure by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

26 For such an high Priest it became vs to haue, which is holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens.

27 Which needeth not daily as those high Priests, to offer vp sacrifice, * first, for his ownnesse, and then for the peoples: 28 for that did he once when he offered vp himselfe.

28 For the Law maketh men high Priests, which haue infirmity: but the word of the oath that was since the Law, maketh the Sonne, who is consecrated for euermore.

everlasting Priesthood, making most effectual intercession for them which by him come vnto God. 1 Which cannot passe away & hee is fit and true. 12 An other argument: There are required in an high Priest innocency and perfect sacrifice, which may separate him from sinners or whom hee offereth. But the Leuitical high Priests haue not beene found to be such, for they offer first for their ownnesse, but Christ only is such a one, and therefore the true and onely high Priest. * *Leuit. 6. 11.* 13 Another argument, which notwithstanding hee handleth afterwards, The Leuitical Priests offered sacrifice after sacrifice, first for the selues and then for the people. But Christ offered not for himselfe, but for other: not in sacrifice, but in his life, not oftentimes, but once. And this ought not to seeme strange, saith hee, forasmuch as they are weak, but this man is consecrated an everlasting Priest, and that by an oath. 1 That sacrifice which he offered, that it were not to be repeated or erred against any more. 2 The commandment of God which was bound with an oath. 14 Another argument taken of the times former things are taken away by the latter, or abolished.

CHAP. VIII.

To prouemore certainly that the ceremonies of the Law are abrogated, he sheweth that they were appointed to the Leuitical posterity. 8 He bringeth in the sacrifice of Ieremie, 15 To proue the auerment of the old covenants.

Now of the things which we haue spoken, this is the summe, That we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And a minister of the Sanctuary, 3 and of that true Tabernacle, which the Lord plight, and not man.

3 4 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

1 They of Ieremie were high Priests in an earthly Tabernacle, but Christ is the heavenly. 2 Of brauns. 3 They of Leui sacrificed the Priesthood in the true Tabernacle, but Christ beareth about with him a false other Tabernacle, to wit, his body which God himselfe made to be euertlasting, as shall afterward be declared chap. 9. 13 & 14. 4 He bringeth a sacrifice which hee must needs beel at Christ should haue a body (which hee calleth a Tabernacle which the Lord plight, and not man) to wit, that he might haue what to offer: for otherwise hee could not be so high Priest. And the life hee hath in both the Tabernacle and the sacrifice,

9 Again, I am might oblige that the last Priesthood was added to make a perfect one, by the compiling of them both together, the promise that the first was abrogated by the later, as vnprofitable and that by the nature of them both. For how could the corporeal and transitory things be edified vs, either of the medicines, or being ioyed with another? b *The Creation of L. 10.* 10 Another argument whereby hee proueth that the Priesthood is better then the Priesthood of Leui, because his was established with an oath, but theirs was not fo. * *Plato. 1. 10. 4.* 11 Another argument tending to the same purpose. The Leuitical Priests (as mortall men) could not be euertlasting, but Christ is eternall, and his office is euertlasting, in both hee also an

everlasting Priesthood, making most effectual intercession for them which by him come vnto God. 1 Which cannot passe away & hee is fit and true. 12 An other argument: There are required in an high Priest innocency and perfect sacrifice, which may separate him from sinners or whom hee offereth. But the Leuitical high Priests haue not beene found to be such, for they offer first for their ownnesse, but Christ only is such a one, and therefore the true and onely high Priest. * *Leuit. 6. 11.* 13 Another argument, which notwithstanding hee handleth afterwards, The Leuitical Priests offered sacrifice after sacrifice, first for the selues and then for the people. But Christ offered not for himselfe, but for other: not in sacrifice, but in his life, not oftentimes, but once. And this ought not to seeme strange, saith hee, forasmuch as they are weak, but this man is consecrated an everlasting Priest, and that by an oath. 1 That sacrifice which he offered, that it were not to be repeated or erred against any more. 2 The commandment of God which was bound with an oath. 14 Another argument taken of the times former things are taken away by the latter, or abolished.

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¶ Rom. 3. 6.
2 pet. 3. 18.

the New Testament, that through * death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternal inheritance.

16 ¶ For where a Testament is, there must be the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it is alive.

18 ¶ Wherefore, neither was the first ordained without blood.

19 For when Moyses had spoken every precept to the people, according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people.

20 * Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than these.

24 ¶ For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary but is entered into a very heaven, to appeare now in the sight of God, for vs,

25 ¶ Not that hee should offer himselfe often as the high Priest entered into the holy place, euerie yeere with other blood,

26 ¶ (For then must hee haue often suffered since the foundation of the world;) but now in the end of the world hath hee become manifest, once to put away sin by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die and after that commeth the iudgement:

28 So * Christ was once offered to take away the finnes of * many, and vnto them that

reucaling habitation. Therefore all these things are sanctified in like sort, to wit, without ceasing offering of the quickening blood of Christ. *As the Lord hath commanded, v. Hee is to offer himselfe. ¶ Exo. 24. 8. O the similitude of beauty things were earthly, and the elements were to be let forth with earthly things, as with the blood of beasts, and with hyssope. ¶ Therefore hee hath all things as heavenly, and therefore hee could not be sanctified by the offering of his limbed blood. ¶ Another double comparison: The Leuiticall high Priest entered into the Sanctuary, which was made iudged by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entered euén into heaven itselfe. Again, hee appeared before the Father, but Christ before God the Father himselfe. ¶ Another double comparison: The leuiticall high Priest offered blood, but Christ offered his owne: hee euerie yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. ¶ An argument to proue that Christs offering could not be repeated: Seeing that sinne were to be purged from the beginning of the world, and it is proued that sinne cannot be purged, but by the onely blood of Christ: hee must needs haue died of so many times since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter daies neither could nor can be repeated. Seeing then it is so, surely the veritie of it extendeth both to finnes that were before, and to finnes that are after his coming. ¶ In like later daies, ¶ The whole scope of sinne. ¶ Hee speaketh of the natural state and condition of man: For as for Language and certain other things, that was no usual thing, extraordinary, and as for that which hee had changed they change in a kinde of state, as for 1. v. Rom. 5. 8. pet. 3. 8. ¶ But the more all things in respect unto the flesh were, and were not yet fully the self same of our oblation, and in the first time all of God, but in the effects that our faith wrought, and we might stand upon the lowest step to the highest, the one finde we conuict as we must create and shall we be moued. ¶ 2. Shortly by the way hee telleth our Christ as a lodge, partly to testifye them, which doe not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithful in their duty, that they goe not backe.*

looker for him, shall hee appeare the second time without sinne vnto saluation.

C H A P. X.

¶ Heeprouteth that the sacrifices of the Law were imperfect, as heauiers: were yearly renewed. ¶ But that the sacrifice of Christ was once perpetual, & he proueth by Dauides testimony: ¶ That hee did it once for all, as he proueth by the testimonies of the apostles: ¶ That hee did it once for all, as he proueth by the testimonies of the apostles: ¶ That hee did it once for all, as he proueth by the testimonies of the apostles.

1 ¶ Or the Law hauing the shadowe of good things, to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bin offered, because that the offerers once purged, should haue had no more conscience of sinne?

3 But in the sacrifices there is a remembrance againe of finnes euerie yeere.

4 For it is vnpossible that the blood of buls and goates should take away finnes.

5 ¶ Wherefore when hee cometh into the world, hee saith, * Sacrifice & offering thou wouldest not. but a body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Above, when hee said, Sacrifice and offering, and burnt offerings, and sin offerings, thou wouldest not haue, neither hast pleasure therein (which are offered by the Law)

9 Then I sayd he, Loe, I come to doe thy will, O God, hee taketh away the first, that hee may stablish the second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 ¶ And euerie Priest standeth daily ministering, and oft times offereth one manner of offering, which can neuer take away finnes:

12 But this man after hee had offered one sacrifice for finnes, * sitteth for euer at the right hand of God,

13 ¶ And from henceforth tertieth * till his enemies be made his footstoole.

14 For with one offering had hee consecrated for euer them that are sanctified.

15 ¶ For the holy Ghost appaireth vs record: for after that hee had said before,

16 * This is the Testament that I will make

¶ Hee proueth a priuile oblation. ¶ Why then were those sacrifices offered? ¶ The Apostle saith, we are sanctified, but concerning that yearly sacrifice which was the sacrifice of all, wherein (saith he) there was made euerie yeere a remembrance againe of all former finnes. Therefore that sacrifice had no power to last: but hee saith, that those finnes which are purged by the sacrifice, and wherefore should new finnes come to be repeated euerie yeere, if those sacrifices did abolish finne?

¶ Of things which are everlasting, which are promised for the Fathers, and abolished in Christ.

¶ A conclusion following of those things that went before, and comprehending all the other sacrifices. Seeing that the sacrifices of the Law could not die, therefore Christ speaking of himselfe as of one his Priest, manifested in the flesh, winned it evidently that God testeth not in the sacrifices but in the obedience of his Soune

our high Priest, in which obedience hee offered vs himselfe once to his Father for vs. ¶ The feast of Goats is come into the world, when hee was made man. ¶ In the 40. 7. It is word for word in the Hebrew text, Then hee passed minere the reason, that is, thou hast made me obedient and willing to die. ¶ In the sacrifices to be offered the word, was to the will of God. ¶ A conclusion with the other part of the comparison: The Leuiticall high Priest repeated the same sacrifices daily in his Sanctuary: hereupon it followeth that neither those sacrifices, neither those offerings, neither those high Priests could take away finnes. But Christ, haue offered one sacrifice once for the finnes of all men, and haue offered himselfe for euer, sitteth at the right hand of the Father, haue all power in his hands. ¶ At the altar. ¶ Chap. 12. 2. p. 110. 2. Cor. 15. 2. ¶ Hee presenteth a priuile oblation, to wit, that yet notwithstanding we are subiect to sinne and death, without the Apostles consent, that the full efficacie of Christs vertue haue not yet shewed it selfe, but still at length appeare when hee will at once put to flight all his enemies, with whom as yet we fight. ¶ Chap. 1. 13. ¶ Although there doe yet remaine in vs residues of sinne, yett the work of our sanctification which is to be perfected, hath by vs been effected: so sacrifice which we shall be repeated: but that the Apostle proceedeth in blessing against the them which receive the Law, since it is taken away by the new Testament, seeing the Lord hath it shall come to passe, that according to the time of it, hee will no more remember our finnes: Therefore we neede no purging sacrifice to take away that which is already taken away, but we must rather take patience, that we may now through faith be partakers of that sacrifice. ¶ 1. Cor. 13. 9. 10. 12. 27. Chap. 8. 8.

*Thy in the figure
Methusalem for
his religion, for
his promise
For the Patriarch
were none when
they received the
promises, to profess
his religion, by
building of a tower,
and calling on the
name of the Lord.*

the promises, but saw them afar off, and beleue-
d them, and received them thankfully, and
confessed that they were strangers and pilgrimes
on the earth.

14 For they that say such things, declare plain-
ly that they seeke a country.

15 And if they had been min^{is} full of that coun-
try from whence they came out they had leifure
to haue returned.

16 But now they desire a better, that is an hea-
uently: wherefore God is not ashamed of them
to be called their God: for he hath prepared for
them a city.

17 By faith Abraham offered vp Isaac, when
he was ^a tried, and he that had received the pro-
mises offered his only begotten sonne.

18 (To whom it was said, * In Isaac shall thy
seed be called.)

19 For he considered that God was able to
raile him vp euen from the dead: from whence
he received him also after ^a forty.

20 By faith Isaac blessed Iacob and Esau,
concerning things to come.

21 By faith Jacob when hee was a dying,
blessed both the sonnes of Ioseph, and * leaues
on the end of his Race worshipped God.

22 By faith Ioseph when hee died, made
mention of the departing of the children of Isra-
el and gaue commandement of his bones.

23 By faith Moyses when hee was borne,
was hid three moneths of his parents, because
they saw he was a proper childe, neither feared
they the kings ^a commandement.

24 By faith Moyses when hee was come to
age, refused to bee called the sonne of Pharaohs
daughter,

25 And chose rather to suffer aduersitie with
the people of God, then to enioy the pleasure
of sinnes for a season,

26 Esteeming the rebuke of Christ greater ri-
ches, then the treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith hee forooke Egypt, and feared not
the fiercenesse of the king: for hee endured, as hee
that saw him which is inuisible.

28 Through faith hee ordeined the Passouer
and the effusion of blood, lest hee that de-
stroyed the first borne, should touch them.

29 By faith they ^a passed through the red
sea as by dry land, which when the Egyptians
had stayed to doe, they were swallowed vp.

30 By faith the walles of Iericho fell
downe after they were compassed about seuen
dayes.

31 By faith the harlot Rahab perished
not with them which obeyed not, when she had
received the spies peaceably.

32 And what shall I more say, for the time
would be too short for me to tell of Gedion,
of Barac, and of Samlon, and of Iephte, also
of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued king domes,
wrought righteousness, obtained the promises,
stopped the mouths of lions,

34 Quenched the violence of fire, escaped the
edge of the sword, of weakke were made strong,
waxed valiant in battell, turned to flight the ar-
mies of the aliant.

35 They thow men received their dead, raised to

life: other also were racked, and would not be
deliuered, that they might receiue a better retri-
cion.

36 And others haue bene tryed by mocking
and scourgings, yea, moreouer by bonds, and pri-
sonment.

37 They were stoned, they were hewen asun-
der, they were tempted, they were flaine with the
sword, they wandred vp and downe in shepes
skinner, and in goates skinner, being destitute, af-
flicted, and tormented.

38 Whom the world was not worthy of: they
wandered in wildernesses, and mountaines, and
dennes, and caues of the earth.

39 And these all through faith received
good report, and received ^a not the promise,

40 God prouiding a better thing for vs, that
they without vs should not be made perfitte.

deede exhibited to vs, for their faith and ours as one,
creation and ours. *But Iesus Christ is our off. For their
Christ, in so was established in our lawes.*

CHAP. XII.

*He doeth not only by the examples of the Fathers received,
exhortation by grace and confidence, but also by the
example of Christ. 1. That the chastening of God cannot
rightly iudge by the outward sense of our self.*

Wherefore, * let vs also, seeing that wee
are compassed with so great a cloude of
witnesses, cast away euery thing that presteth
downe, and the sin that ^a hangeth so fast on: let
vs run with patience the race that is set before vs,
2 Looking vnto Iesus the author and fini-
sher of our faith, who for the ioy that was
set before him, endured the crosse, and despised
the shame, and is set at the right hand of the
throne of God.

3 Consider therefore him that endured such
speaking against sinners, lest ye should be wearied
and faint in your mindes:

4 Yee haue not yet refitted vnto blood, stri-
uing against sinne.

5 And yee haue forgotten the consolarion,
which speaketh vnto you as vnto children, * My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loueth hee chasteneth:
and he scourgeth euery sonne that hee receiueteth.

7 If yee endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for what sonne is
it whom the father chasteneth not?

8 If therefore yee bee without correction,
where of all are partakers, then are yee bastards,
and not sonnes.

9 Moreouer we haue had the fathers of our
bodies which corrected vs, and wee gaue them
reuerence: should we not much rather bee in sub-
iection vnto the Father of Spirits, that we might
liue?

10 For they verily for a few dayes chastened

themselues: for how great is Iesus in comparison of vs, and how
many things did he suffer for the world? 4 He taketh an argument of our
cometh in vs by Gods chastisements, in velle we be in fault. The
of that rebellious wickednesse of our flesh is by this means cured. 5 Secondly,
because they are testimonies of his Fatherly good will toward vs, inasmuch
they themselves to bee bastards, which cannot abide to be
6 *Pran 3.11. 6* Thirdly, if all men yeeld this right to fathers, then
God we owe this life, that they might rightfully correct the children
be much more subiect to that our Father, who is the author of our
ouerlasting liue? 7 An amplification of the same argumēt
came God vnder their hand, for some of said and said, for
chastened a chastisement, lo our selfe, to profie, to make
linesse: which thing although these our feelles doe not prefer
end of the matter proueth it.

*He meaneeth
that profession
which Antiochus
wrought.
In the 2^d of
clothing to you,
the Saints brought
and constraine to
the best
miserable.*

16 An amplifica-
tion taken of the
circumstance of
the time: their
faith is somuch
the more to be mar-
celled at, by how
much the pro-
mises of things
to come were
more in hope: yet
at length were in-
stantly also their con-
fession did hang upon

*Pran 6. 4.
colof 3. 8.
ephe. 4. 24.
1 pet. 3. 1.*

1 Amplifying
of the former ex-
amples, whereby
we might be
fitted vp to rance
the whole race,
casting away all
stops and impe-
diments.

2 He setteth be-
fore vs a
keus himselfe our
captaine, who will-
ingly ouer can-
be all the roughness
of the same way.

3 He setteth be-
fore vs
leus himselfe our
captaine, who will-
ingly ouer can-
be all the roughness
of the same way.

4 He setteth be-
fore vs
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of the same way.

7 He setteth be-
fore vs
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captaine, who will-
ingly ouer can-
be all the roughness
of the same way.

*Gen. 22. 10.
The tryed of the
Lord.
Although the
promises of life
were made in that
which hee had
Iacob yet hee ap-
peared him to die,
and so a small hope
be beleefed in hope.
Gen. 22. 12.
Pran 6. 7.
From which
death.
For there was
not the true and
very death of Iac-
ob, but as it were
the death by
viuence, whereby
he seemed also as
it were to haue
reuen againe.
8 Iacob.
Gen. 27. 23, 29.
9 Iacob.
Gen. 28. 11, 12.
10 Ioseph.
Gen. 30. 25.
11 Moyses.
Exod. 2. 2.
12. 7. 22.
13 The meane
of Iacob to Ioseph
his son.
14 Exod. 2. 16.
15 Exod. 1. 11.
16 Such perfitte
as he could not en-
ioy but hee want
needes prouoke
God to wrath against
him.
17 Exod. 1. 22.
18 The red sea.
19 Exod. 14. 22.
20 Iericho.
21 Josh. 6. 10.
22 Rahab.
23 A notable ex-
ample of Gods
goodwill.
24 Josh. 6. 13.
25 1. 2. 1.
26 Countenay and
freely for as the
beetle can only not
lines from. Out also
keeps them safe.
27 Geddon, Barac,
and other Iudges,
and Prophets.
28 Iudg. 6. 11.
29 Iudg. 6. 6.
30 Iudg. 13. 24.
31 Iudg. 13. 2.
32 and 1. 7.
33 The fruit of the
promises.
34 Heereth so
meane the Port
of that woman of
Sycaria, whose
name Elias raised
against from death:
and she Susa-
nne, whose sonne
Elihu refused to
be murder.*

*Pran 6. 4.
colof 3. 8.
ephe. 4. 24.
1 pet. 3. 1.
1 Amplifying
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7 He setteth be-
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of the same way.*

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of $\text{\textcircled{f}}$ soules which are committed unto them.

11 The last part of this Epistle, wherein he commendeth his ministerie to the Hebrewes, & witheth them continuance and increase of graces from the Lord and exhorteth them to be diligent in disputing:

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 $\text{\textcircled{O}}$ obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with joy, and not with griefe: for that is unprofitable for you.

18 $\text{\textcircled{P}}$ ray for vs, for we are assured that wee have a good conscience in all things, desiring to live honestly.

19 And I desire you fewemhat the more earnestly, that yee do soe, that I may be restored to you the more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the

everlasting covenant,

21 Make you $\text{\textcircled{p}}$ erfect in all good workes, to doe his will, $\text{\textcircled{w}}$ orking in that which is pleasant in his sight through Iesus Christ, to whom be praye for ever and ever.

22 I beseech you also brethren, suffer the wordes of exhortation: for I have written unto you in few wordes.

23 Know that *our* brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saints. They of Italy salute you,

25 Grace be with you all, Amen.

6 Male you fast
10 minist.
11 How commeth
that saying of the
Father, that God
will be with us
12 vs

a That is, written to no one man, city or country, but to all the Jewes generally, being now dispersed.

b To all the believing Jewes, of what tribe (soever they be) and a dispersed throug the whole world.

1 The first place or part touching continuance in afflictions, wherein wee ought not to be cast downe and be faint hearted, but rather rejoyce and be glad.

2 Seeing their condition manifestable in that scattering abroad, be desired not to be as he doeth.

3 The first argument, because our faith is tried through afflictions: which ought to be most pure, for to sit behavable to us.

4 Rom. 5. 7.

5 The second. Because patience, a large pausing, and most excellent vertue, is in this meanes ingented in us.

6 That wherewith your faith is tried, to wit, they manifeste a mystery.

7 The third argument propounded in instance of an exhortation, that true & continual patience may be discerned from fained and for a time. The croffe is said to be the instrument wherewith God doeth polish and fine vs. Therefore to provoke and affect to afflictions, is the perfecting of vs in Christ. Is an answer to the private objection. It is easily said, but it is not easily done. We are freer, that we need in this case a more other manner of wisdom, then the wisdome of man, to judge those things best lovs, which are most contrary in the flesh: but yet we shall easily obtaine this gift of wisdom, if we aske it rightly, that is, with a true confidence of God, who is most bountifull and liberall. e B. v. adone he maureth the knowledge of his doctryne wherof mention was made before, to wit, wherfore we are called the Church of God, and what fruit we have to receive of affliction. f At 7. mar 11. 23 Luk. 21. 9. iob. 14. 13. and 6. 25 f Wherby, what ever suffer Misericordias 6 A digestion or going aside from his matter, against prayers which are contained with a doubting minde, whereas we have a certaine promise of God, & this is the second part of the Epistle. g In all vs thoughts and be desired. h He returneth to his purpo. repeating the proposition, which is that we must receive the croffe for it doeth us profit we downe, but exalt vs. i Psalms 118. in poverty, or compung, or with any kind of affliction. k Before he commendeth the gift of a doctrine contrary to the former. to wit, how we ought to use profane, which is plenty of all things, to wit, to use them for the use of him selfe, but to be for use, the more wide of pride. l Psalms 118. in all things as a mill.

THE "GENERAL EPISTLE OF JAMES.

CHAP. I.

He increaseth of patience, 6 of faith, 10 and of lowliness of minde in rich men. 13 That temptation cometh not of God, for our will, 17 because he is the author of all grace. 21 In what manner the word of life should be received.

JAMES the servant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are scattered abroad, salutation.

2 My brethren, count it exceeding joy, when yee fall into divers temptations,

3 Knowing that the trying of your faith bringeth forth patience,

4 And let patience have her perfect worke, that ye may be perfect & intire, lacking nothing.

5 If any of you lacke wisdom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

6 But let him aske in faith, and let water not be for he that wauereth, is like a wave of the sea, tost of the wind, and carried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his wayes.

9 Let the brother of lowe degree rejoyce in that he is exalted.

10 Again, hee that is rich, in that hee is

made low: for as the floure of the graffe, shall he vanish away.

11 For as when the sunne riseth with heat, then the graffe withereth, and his floure falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in all his wayes.

12 Blessed is the man that endureth temptation for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But every man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 If thou desire not to be tempted, thou shalt not be tempted.

17 Every good giuing, and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

18 Of his owne will he begat the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore my dear brethren, let every

9 An Argument taken of the very nature of the things themselves: for that they are most variable and unconstant.

10 Eie ad 6. 1 Pet. 1. 24. k Whatsoever he suffer purpo. e h in his sinne, or death.

11 The conclusion: Therefore we must patiently beare the croffe: and be a double fourth argument, wherewith hee defendeth the firm of all the former, to wit, because we come by this way to the crowne of life, but of grace according to the promise. l iob 5. 17. m A fiction whereby a Corinthian was moved.

12 The discourse of Iob 19. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

that is, from afflictions, whereby God trieth vs, to inward, that is, to the liuelines whereby we are thirped up to doe euill. The sunne is this: Every man is the author of these temptations to himselfe and not God: for we beare about in our bodies that wicked corruption, which taketh occasion by what means (soever, to lustre up evil motions to vs, whence out at length proceede wicked doings, and in conclusion, followeth death the ill reward of them. n Iob 19. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

11 Here is a reason shewed, why God cannot be the author of euill doing in vs, because he desireth not euill. o By these means must a place be had done. p Another reason taken of contraries: God of euill is the author of all goodnesse, and so that hee sayes of himselfe: how then can he be the author of euill? q From him who is the fountain and an fount of all goodnesse, p Hee giueth in the metaphor to be the sunne by his multitude of sunny beams, which makes honours, dayes, months, yeres, light and darkness. 14 The fourth part concerning the excellencie and fruit of the word of God. The firme is this: We must heare the word of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs to his image, like unto the number of his creatures. And the Apostle conueniently saies, which do greatly trouble vs in this matter, to wit, that we be pleased to know that we had saidly speake our selues, when heare God speaking vs. we inuise and are angry when we are reprehended against which fault, h. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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man be swite to heare, slowe to speake, and slow to wrath.

20 For the wrath of man doeth not accomplish the right countenance of God.

21 Wherefore lay a part all filthinesse and superfluity of malitiousnes, and receiue with meeke- nesse the word that is grafted in you which is able to save your soules.

22 ⁸ ¹⁵ And if ye be doers of the word and not hearers only, ¹⁶ deceiuing your owne felues.

23 ¹⁷ For if any heare the word and do it not, hee is like vnto a man, that beholdeth his ¹⁸ naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way and forgetteth immediatly what manner of one he was.

25 But who so looketh in the perfect Lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 ¹⁸ If any man among you seeme religious, and refraine his tongue, but deceiue his owne heart, this mans religion is vaine.

27 ¹⁹ Pure religion and vndefiled before God, euen the Father is this, to ²⁰ visite the fatherlesse, & widowes in their aduerties, and to keepe himselfe vnspotted of the world.

know. Hee shall be to him as well as to the which is con- sidered to be worse againe, the truly iustice whoe of a beholde in the Law. x. Deuotion himselfe, for worke doo the faith. 18. the third of God prescribed a rule not only to doe well, but also to speake well. y. The fountain of aduantage and inward speaking, an inward use, is this, that man should not be false. 19. the fourth: is the true feruice of God toward our neighbours (especially such as neede other helpe, as widowes) and parente of litle. z. To beneuen of them, and as we can.

C H A P. I I.

x. His faith that is without worke is not necessary to Christian faith. 14. his worke in word is not enough unless it be in the inward order of inward anabaptisme. 22 after the example of Abraham.

Y brethren, haue not the faith of our **F**ather glorions Lord Iesus Christ, ² in respect of persons.

2 For if there come into your company a man with a gold ring, and in good apparell, and there come in also a poore man in vile raiment,

3 And ye haue respect to him that weareth the gay clothing, and say vnto him, sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstool,

4 Are ye not partiall in your selues, and are become Iudges of euill thoughts?

5 ² Hearken my beloved brethren, hath not God choicen the ³ poore of this world that they should be rich in faith, and heires of the kingdome which hee promiseith to them that loue him?

6 But ye haue despised the poore. ³ Doe not the rich oppresse you by tyranny and doe not they draw you before the iudgement seats?

7 Doe they not bla'peme the worthy Name after which ye be named?

1. Haue ye not (which ye ought not to do) by this men with your selues iudged ane man to be better than another? 2. Hee sheweth that they are partiall and partiall iudges, which respect the rich before the poore, by that that God in the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. 4. The iudges and written, and of us measureth after the opinion of the world the worth of all men. 3. Secondly, hee prouoeth them to be mad men: for that they are either to be holden execrable and cursed, considering that they persecute the Church, and bla'speme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene alwayes, against whom hee telleth the poore and abideth. 6. Word for word, which is called upon of you.

8 ⁴ But if ye fulfill the royal Law according to the Scripture, which sageth, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if ye regard of the persons, ye commit sinne, and are rebuked of the Law, as transgressors.

10 ⁴ For whosoever shall keepe the whole Law, and yet faileth in one point, hee is gullie of all.

11 ⁶ For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 ⁷ So speake ye, and doe so, as they that shall be iudged by the law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not ¹⁴ mercie, and mercy reioyceth against condemnation.

14 ⁸ What aualeth it my brethren, though a man faith, he hath faith, when hee hath no worke? can that faith saue him?

15 ⁹ For if a brother or a sister bee naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace, warme your selues, and fill your bellies, notwithstanding ye give them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no worke, is dead in it selfe.

18 But one man will say, Thou hast the faith, and I haue worke: shew me thy faith out of thy worke, and I will shew thee my faith by my worke.

19 ¹⁰ Thou beleeuest that there is one God: thou doest well: the devils also beleeue it, and tremble.

20 ¹¹ But wilt thou vnderstand, O thou vaine man, that the faith which is without worke, is dead?

21 Was not Abraham our father k iustified through worke, ² when he offered Isaac his sonne vpon the altar?

22 Seest thou that that the faith wrought with his worke? and through the worke was the faith made perfect?

23 And the Scripture was fulfilled which saith, ² Abraham beleued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

24 ³ And as hee liketh for we should maintaine and cherish charitie towardes another, and who doeth not it, shall not taste of the grace of God.

He that is hard anough against his neighbour, or else he himselfe be hard, he shall find God an hard and rough to him, to himselfe also. 8. The first place which hangeth very well with the former text touching a true and liuely faith. And the proposition of this place is this: Faith which is without worke, is not that faith whereby we are iustified, but an image of faith: it else this, is not iustified by faith, which is not the effects of faith. 9. The first text taken of a similitude: if a man say to one that is hungry, Fill thy belly, and yet giuest him nothing, this shall not be true charitie: so if a man say he beleuech, and bring forth no worke of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to bragge, unless hee will openly incur reprobation, seeing that the cause is vnderstood by the effect. 11. Nay, thus may every man be deceiued. 12. Another text taken of an absurditie: if such a faith were that true faith, wherby we are iustified, the devils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 13. The third text is taken from the example of Abraham, who no doubt had a true faith: but in offering his sonne, he shewed himselfe to haue that faith which was not voyde of worke, and therefore hee receiued a true testimonie when it was said, that his faith was imputed to him for righteousnesse. 14. Hee was not by his worke but by faith found to be iustified: for hee speaketh not here of the cause of iustification, but what hee effected: we may know that a man is iustified. Gen. 22. 1. I was effected, and shall fill with good worke. 15. That the faith is as declared to be true faith, is that it workes, as then was the Scripture fulfilled, when it saith plainly, how truly it was written of Abraham. Gen. 15. 6. rom. 4. 3. Gal. 3. 6.

The conclusion: Charitie which cannot agree with the accepting of persons, seeing that we must walk in the kings high way.

The Law is said to be royal and liue: it is kings high way for that it is plain, and without sinne, and without change, and it is the way that is straight, but not straight as we think, who see it not as it is.

A new argument to prouoe the same conclusion: They doe not loue their neighbours, which neglect the honestie of their neighbours: they obey Gods high courtship from the commandments of God, that, that is not in commendation for him, may hee rather giue generally for the breach of the whole Law, although hee observe the rest.

Not that all sinnes are equal, but because he that breake one title of the Law offendeth the majestie of the Law giuer.

A prouerbe: Because the Lawmaker is alwayes one and the testaments, and the body of the Law cannot be divided.

The conclusion of the whole treatise: We are upon this condition delectated from the curse of the Law by the mercy of God and good will, one towards another, and who doeth not it, shall not taste of the grace of God.

He that is hard anough against his neighbour, or else he himselfe be hard, he shall find God an hard and rough to him, to himselfe also. 8. The first place which hangeth very well with the former text touching a true and liuely faith. And the proposition of this place is this: Faith which is without worke, is not that faith whereby we are iustified, but an image of faith: it else this, is not iustified by faith, which is not the effects of faith. 9. The first text taken of a similitude: if a man say to one that is hungry, Fill thy belly, and yet giuest him nothing, this shall not be true charitie: so if a man say he beleuech, and bring forth no worke of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to bragge, unless hee will openly incur reprobation, seeing that the cause is vnderstood by the effect. 11. Nay, thus may every man be deceiued. 12. Another text taken of an absurditie: if such a faith were that true faith, wherby we are iustified, the devils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 13. The third text is taken from the example of Abraham, who no doubt had a true faith: but in offering his sonne, he shewed himselfe to haue that faith which was not voyde of worke, and therefore hee receiued a true testimonie when it was said, that his faith was imputed to him for righteousnesse. 14. Hee was not by his worke but by faith found to be iustified: for hee speaketh not here of the cause of iustification, but what hee effected: we may know that a man is iustified. Gen. 22. 1. I was effected, and shall fill with good worke. 15. That the faith is as declared to be true faith, is that it workes, as then was the Scripture fulfilled, when it saith plainly, how truly it was written of Abraham. Gen. 15. 6. rom. 4. 3. Gal. 3. 6.

2 Rom. 14. 4.
8 The other fault is this: that men also confidently determine upon these and those matters and businesses, as though that every moment of their life did not depend of God.
 1. Cor. 13. 9.
 The conclusion of all the former benefits: The knowledge of the will of God doeth not only nothing at all profane, unless the life be answerable

12 There is one Lawgiver, which is able to save and to destroy, * who are they that iudge another man?
13 **8** Go to now, ye that say, To day or to morrow we will go into buy a cicie, and continue there a yeere, and sell and sell and get gaine,
14 (And ye yet cannot tel what shall be to morrow. For what is your life? It is euen a vapour appeareth for a litle time, & afterward vaniseth away.
15 For that ye ought to say, * If the Lord will, and, If we liue, we will doethis or that.
16 But now ye reioyce in your boastings: all such reioycing is cuill.
17 Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne,
 vnto it, but also maketh the finnes faire more grieuous.

1 He threateth the rich with Gods increasid iudgements, for their pride, 7 that the yore bearing the miserable end of the rich, 8 may patiently beare a R. Stone, 11 as to bid, 14 enen in their distresses.
2 He denonncech vnto the wicked & prophane rich men & such as are drownded in their riotousnes, mocking at their foolish confidence when as there is nothing in deed m. re. vaine then such things.
3 The Lord who is more mightie then ye are haub heard them.
4 Ye haue pampered up your flues e. The Hebrewes call a day of slaughter, a day of slaughter or feasting.
5 He spyleth that to the poore which he speake against rich, warning them to wait for the Lords coming patiently, who will reuenge the iniuries which the rich men doe them.
6 The taking away of an obidion: Although his coming seeme to linger, yet at the last he will follow the husbandmen, who doe patiently wait for the times that hee propeet for the fruites of the carth. And againe, God will not deferre the time, for that where he hath appointed. **4** Hee commendeth Christian patience, for that where he other through impatience vie to accuse one another, the faithfull on the contrary like complaine not although they receive iniurie. **4** Dyinge, he meaneth acceptance in our complaining which belongeth to patience. **5** The conclusion: The Lord is at the doore who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our selues.

CHAP. V.
GO to now, ye rich men: weepe and howle for your miseries that shall come vpon you.
2 Your riches are corrupt and your garments are motheaten.
3 Your gold and siluer is cankered, & the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes.
4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.
5 Ye haue liued in pleasure on the earth, and in wantonnesse. Ye haue **6** nourished your hearts as in a day of slaughter.
6 Ye haue condemned, and haue killed the iust and he hath not resisted you.
7 Be patient therefore, brethren, vnto the coming of the Lord, Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntil hee receive the former and the latter raine.
8 Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.
9 **4** Grudge not one against another, brethren, lest ye be condemned: Behold, the iudge

standeth before the doore,
10 Take, my brethren, the Prophets for an example of suffering adueritie, and of long patience, which haue spoken in the Name of the Lord.
11 Behold, wee count them blessed which endure. Ye haue heard of the patience of Iob, and haue known what end the Lord made. For the Lord is very pitifull and mercifull.
12 **7** But before all things, my brethren, * sweare not, neither by heauen, nor by earth, not by any other othe, but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.
13 **8** Is any among you afflicted? Let him pray. Is any merry? Let him sing.
14 **9** Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with * g oyle in the Name of the Lord.
15 And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if hee haue committed it sinnes, they shall be forgiven him.
16 Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be feruent.
17 Helias was a man subiect to like passions as wee are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.
18 And hee praied againe, and the heauen gaue raine, and the earth brought forth her fruit.
19 Brethren, * if any of you haue erred from the trueth, and some man hath **20** conuerted him, let him know that he which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of finnes.
1 He threateth the rich with Gods increasid iudgements, for their pride, 7 that the yore bearing the miserable end of the rich, 8 may patiently beare a R. Stone, 11 as to bid, 14 enen in their distresses.
2 He denonncech vnto the wicked & prophane rich men & such as are drownded in their riotousnes, mocking at their foolish confidence when as there is nothing in deed m. re. vaine then such things.
3 The Lord who is more mightie then ye are haub heard them.
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6 Because most men are wofull obid, that it is good to repell iniuries by what means soeuer, hee fetcht againe that the examples of the Elders, whose patience and a most happy end, because God as a most bountifull Father, hee set forth his.
7 What end the Lord gaue.
8 Because euen the best men sometimes through impatience breake out into offences, sometime lesse, sometime greater, the Apostle warneth such wickedness, and to accuse one another: tooughe to simple and true talke.
9 Maith 5. 34. For that thou haue so say or affirme speake or affirm it simply, and without an othe: and that thou sayest or affirmest it simply and faithfully.
10 Hee beweth the best remedie against all sinne, to wit, praier, which haue their place both in sorrow and ioy.
11 Hee beweth peculiarly to what his first specification is, the Elders, which were then in force, and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their praier and exhortations, remission of finnes. * Marke 6. 13.
12 This is a figure of the gift of healing, and no wonder we haue the gift in the more, the figure is no longer necessary. **13** By calling on the Name of the Lord, I hee hath reuenged in making remission of finnes for sinners, are for the most part healed because of finnes.
14 Because God pardoneth their finnes which confesse and acknowledge them and not theirs which iustifie themselves, therefor the Apostle addeth, that we ought freely to confesse one with another touching those inward finnes, that we may help one another with our praier. **15** Hee commendeth praier by the effects that come of them, that all men may vnderstand that there is nothing more effectfull then they are, for that they proceed from a pure mind. * **16** **17** **18** **19** **20**
21 The taking away of an obidion: All reprehensions are not commendable, seeing that on the contrary part there is nothing more acceptable to God, then to call in to the way a brother that was wandring out of the way. * **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee exhorteth Gods merry seruants in Christ, which we lay, haide on by faith, and passe through hopes: **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**



PETER an Apostle of IESVS CHRIST to the strangers that dwell here & there throughout Pontus Galacia, Cappadocia, Asia, and Bythinia,

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

1 Peter purposing to speake of the duties of Christian life reasenth rising (arre higher at then nature, and carrying vs also farre above the lame, For hee sheweth that we which are chosen from exalting them according to that is nothing more effectfull then they are, for that they proceed from a pure mind. * **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Everlasting hope.
 3 Now he sheweth by what way we come vnto that glory, to wit, through all kinde of afflictions, which in now istanding faith maketh vs secure, that we are not onely assured with fauour, but also through the beholding of God himselfe (wh otherwise is insensible) with the eyes of faith, are vnspokeably ioyfull: became all such things as they see but for a time, so are they not applyed vnto vs to desisty vs, but as it were by hie to purge vs, and to make vs perfect, that at the length we may obtene felicitation.

This initial time which Daniel telleth the same of the ende, when as the grace of flowing of all things faile, which alwaye conuert looke for Rom. 1. 19.
 4 See speake of the end of the life.
 5 Orward.
 3 See putteth a difference betwixt, that is to say, that faith which only hath an eye to the doctrine of the Prophets, and the faith: Afterward be made two degrees of one and the selfe same faith according to the manner of the diuers revelations, when as indeed it is but one only faith: Thirdly, he saith that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it is as yet looked for of the very Angels.

through obedience and sprinkling of the blood of Iesus Christ: grace and peace bee multiplied vnto you.

3 Blessed be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

4 To an inheritance immortall and vndefiled, and that withereth not, reserved in heauen for vs.

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold tentations.

7 That the tryall of your faith, being much more precious then gold that perisheth (though it be tryed with fire) might bee found vnto your praise, and honour and glory at the appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now though ye see him not, yet doe ye beleue, and reioyce with ioy vnspokeable and glorious,

9 Receiving the // end of your faith, even the saluation of your soules.

10 O: of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sayings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was revealed, that not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost: sent downe from heauen the which things the Angels desire to behold.

13 4 Wherefore gird vp the loynes of your minde: bee sober, and trust perfectly on that grace: that is brought vnto you, 7 in the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues into the former lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him father, which without respect of person iudgeth according to eternians worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things as siluer and golde, from your vaine conuersation received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meares doe beleue in God that raised him from the dead, and gave him glory, that your faith and hope might bee in God,

22 Which purified your soules in obeying the truth through the Spirit, to loue brotherly without feining, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of immortal, by the word of God, who lieth and endureth for euer.

24 For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

8 Hee passeth from faith and hope, to the fruits of them both, which are deduced in the name of obedience: And it consisteth in two things, in renewing our luytes, and in ioyning vnto which luytes haue their beginning of that blindefie wherein all men are borne: but holinesse proceedeth from the grace and fauour of God which adopterth vs, and therefore regeerterth vs, that the father and the children may be of one disposition.

Luce 1. 75.
 9 He sheweth that sanctification (which necessarily followe adoption.)

Luce 1. 24.
 10 1. 11.
 11 1. 7.
 12 As before he distinguished true faith and hope from false, so doth hee now obedience, letting the quick and sharpe sight of Gods sinne outward make, and earnest reuerence a-

gainst vaine curiositie. 3 If you will be called the sons of the Father: Doctor. 10. 17. you 2. 31. galat. 2. 6. 11 An adoption, wherein beleeueth looth the excellencie and greatnes of the benefite of God the Father in iustifying vs by the death of his owne Sonne. And he partly testeth the purifying of the Lawe against the thing it selfe, that is against the blood of Christ, and partly also mens traditions, which hee condemne as vterly vaine and superstitious, bee they neuer so old and ancient. * 1. Corinth. 6. 10. end 7. 23. hie. 9. 12. 1. ioh. 1. 7. rom. 1. 5. 12 The taking away of an objection: What was done to the world before that Christ was sent into the world? was there no holinesse before? and was there no Church? The Apostles answereth, that Christ was ordained and appointed to reddeeme and deliuer mankind, before that mankinde was: much liue was there about the self, to whom hee Christ was exhibited: indeede, so that hee haue suffered and overcome death vs, deeth now most effectually worketh in vs by the vertue of his Spirit, to create in vs, hope, and charity. * Roman. 7. 25. Chapter 3. 6. to 11. 2. 6. 1. 10. Tit. 1. 2. 4 From vaine boasting, 12 Hee commendeth the practise of obedience, that is, charitie: earnestly brauing it to their heads againe, that hee speaketh not of any common charitie, and such proceedeth from that corrupt nature, but of that whole beinge in the Spirit of God, which purifieth our soules through the word layde holden on by faith, and ingendreth alioins vs spiritual and euerglasting life, as Gods himselfe is most pure and truly liuing. * Chapter 2. 17. rom. 2. 10. ephes. 4. 2. 14 A reason why we haue neede of this heavenly generation, to wit, because that men bee their glory neuer so great, are of nature voyd of all true and sound goodnesse.

Eph. 4. 6. ioh. 1. 10.
 13 The worde which frameth the worketh of our nature, which is likely to be confounded in the flesh. 1. 10. 11. 12. 13 Against such any man should lecke that spiritual word, and verue imitated imaginaries, the Apostle calleth vs backe to the worde of God: teaching vs, that in measure there is no other way of the Lord to be looked for, than this which is preached in which onely we must rest.

CHAP. II.

Hee exhorteth the new borne in faith, to leave their lives available to the same: And left their fish for a plague, hee brings in that which was foretold in saying Christ: Then hee willeth them to be obedient to Magistrates, and that they patiently bear adversite after Christs example.

1 Rom 6.4. Eph. 4.3. coloff 3.8. Pet. 1.1.

Wherefore * I laying aside all maliciofnesse, and all guile, and dissimulation, and enue, and all euill speaking,

2 Having laid for the foundation the Spirit of God effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charity: now hee proceedeth to a generall exhortation, the first member whereof is, that wee shall be like all them, both of secreete and also open malice.

2 As new borne babes desire that sincere milke of the wordes, that yee may growe thereby.

3 Because yee have tasted that the Lord is bountifull.

3 Because yee have tasted that the Lord is bountifull.

4 To whom comming as vnto a liuing stone disallowed of men, but chosen of God, and precious,

4 To whom comming as vnto a liuing stone disallowed of men, but chosen of God, and precious,

5 Yee also as liuely stones, bee made a spiri- tual house, an holy * Priesthood to offer vp spiri- tual sacrifices acceptable to God by Iesus Christ.

5 Yee also as liuely stones, bee made a spiri- tual house, an holy * Priesthood to offer vp spiri- tual sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is contained in the Scrip- ture, * Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleueth therein, shall not be ashamed.

6 Wherefore also it is contained in the Scrip- ture, * Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which bee disobedient, the same is made the head of the corner,

7 Vnto you therefore which beleue, it is precious: but vnto them which bee disobedient, the same is made the head of the corner,

8 And a * stone to stumble at: and a rocke of offence, euen to them: which stumble at the word, being disobedient, vnto the which thing they were euen ordered.

8 And a * stone to stumble at: and a rocke of offence, euen to them: which stumble at the word, being disobedient, vnto the which thing they were euen ordered.

9 But yee are a chosen generation, a royall

9 But yee are a chosen generation, a royall

10 Priesthood, an holy nation, a people set at lib- erty, that yee should shew forth the vertues of him that hath called you out of darkenesse into his maruelous light,

10 Priesthood, an holy nation, a people set at lib- erty, that yee should shew forth the vertues of him that hath called you out of darkenesse into his maruelous light,

11 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie,

11 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie,

12 * Dearly beloued, * I beseech you as stran- gers and pilgrims, * to abtaine from fleshly lusts, which fight against the soule,

12 * Dearly beloued, * I beseech you as stran- gers and pilgrims, * to abtaine from fleshly lusts, which fight against the soule,

13 * And haue your conseruation spoken a- mong the Gentiles, that they which speake euill of you as of euill doers, * may by your good workes which they shall see, glorifie God in the day of visitation.

13 * And haue your conseruation spoken a- mong the Gentiles, that they which speake euill of you as of euill doers, * may by your good workes which they shall see, glorifie God in the day of visitation.

14 * Therefore submit your selues vnto all man- ner ordinance of man * for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 * Therefore submit your selues vnto all man- ner ordinance of man * for the Lords sake, whether it be vnto the King, as vnto the superiour,

15 Or vnto gouernours, as vnto them that are sent of him, * for the punishment of euill doers, and for the praye of them that doe well.

15 Or vnto gouernours, as vnto them that are sent of him, * for the punishment of euill doers, and for the praye of them that doe well.

16 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

17 Whether it be vnto the King, as vnto the superiour,

18 Or vnto gouernours, as vnto them that are sent of him, * for the punishment of euill doers, and for the praye of them that doe well.

19 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

20 As free, * and not as hauing the libertie for a cloke of maliciofnesse, but as the seruants of God.

21 Honour all men: * loue * brotherly fellowshipp: feare God: honour the King.

22 Seruants, be subiect to your masters with all feare not onely to the good and courteous, but also to the froward.

23 For this is thankeworthy, if a man

though those lusts flatter vs, yet they cease not to fight against our salvation.

17 The fourth argument, taken of the profit of doing so: for by this means also we provide for our good name and estimation, which we compell them to change their mindes, which speake euill of vs.

18 The fifth argument, which also is of greater force: Because the glory of God is greatly set forth by that means, which by example of our honestie, euen the most profane men are brought vnto God, and (as he saith in the scriptures) Mat. 6. 5. 16. b When God shall also haue mercie on vs: That which hee spake generally, hee now expoundeth by partes, describing vnto euery man doctie, And first of all hee speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher and lower.

19 By ordinance, is meant the setting out and ordering of ciuill government, which is the ordinance of man, not because mans ordinance is, but because it is proper to men.

20 The first argument: Because the Lord is the author, and reueger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this other.

21 Hee presenteth a euill which is made by some, that they obey the Kings and the higher Magistrates, and yet contemne their ministers: as though the ministers were not armed with authoritie which feat them.

22 The second argument, taken of the end of this other, which is not only profitable, but also very necessary: seeing that by this means virtue is rewarded, and vice punished, wherein the quietnes and happines of this life consisteth.

23 Hee declareth the first argument more amply, shewing that Christian liuety doeth amongst all things else, or not at all consist hereto, to wit, to cast off the burden of Lawes, (as at that time some allea together vskillfull in the Kingdome of God reported) but rather in this, that liuing holy vnto the will of God, we should make manfull allowance, that the Gospel is not a cloke for sinne and wickednesse, seeing we are in such strait tree, that yet we are fill the seruants of God, and not of sinne.

24 Hee divideth the euill life of man, by obseruation of those things which are not of general profit: as vnto those duties which pertaine men one to private men, and especially the faithful to the faithful, and into that subiect whereby inferiours are bound to their superiours: but so, that Kings bee not made equal to God, seeing that feare is due to God, and on- ly to Kings.

25 Be charitable and diligent towards all men: * Chap. 2. 22. rom. 12. 10. e The offering and fellowship of the brethren, as 2. Cor. 11. 14. e Eph. 5. 2. coloff 3. 21

26 Hee goeth to the duty of seruants toward their Masters which hee describeth with these bounds that seruants submit themselves willingly and not by constraint, not only to the good and courteous, but also to the froward and sharpe masters.

27 The taking away of an obedi- tion: in dedde the condition of seruants is hard, especially if they are froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, than the masters intention.

28 The third argu- ment: for al- though those lusts flatter vs, yet they cease not to fight against our salvation.

17 Hee presenteth a euill which is made by some, that they obey the Kings and the higher Magistrates, and yet contemne their ministers: as though the ministers were not armed with authoritie which feat them.

22 The second argument, taken of the end of this other, which is not only profitable, but also very necessary: seeing that by this means virtue is rewarded, and vice punished, wherein the quietnes and happines of this life consisteth.

2 Eud. 12. 9. Hof. 2. 23. rom. 9. 25.

Hee returneth to that generall exhortation. A reason why we ought to liue holly, to wit, because we are citizens of heauen and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but of the heauenly citie, although we be strangers in the world.

Rom. 13. 14. galat. 5. 16. Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

The third argu- ment: for al- though those lusts flatter vs, yet they cease not to fight against our salvation.

Deane's be mo-
hels confession of
it to offend God, by
whofe good will and
appointments, he
knowes his bur-
den is laid upon
him.

23 He mitigateth
the grieuoufness
of feruitude, while
he sheweth plainely
that Christ died
also for seruantes,
that they should
beare so much the
more patiently
this inequality, be-
twixt men which
are of one selfe-
same nature more-
ouer setting before
them Christ that
Lord of Lords for
an ensample, he
signifieth that they
cannot but beeme
more delicate, which
theu themselves
more grieued at bearing of iniuries, then Christ himselfe who was most iust, and
most liberally of all afflicted, and yet most patient. *¶ A borrowed kinde of
speech taken of painters and schoolmasters.* * *Esa. 53. 12* 24 He thow-
geth them a remedie againe iniuries, to wit, that they commended their cause to God,
by the ensample of Christ. 25 He leaue them to turne his speech to iudges,
which haue also themselves matter and iudge in heauen: who will iustly reue-
ge the iniuries that are done in seruantes without any respect of persons. * *Esa. 53. 5-8*
26 He calleth the seruantes backe from the consideration of the
iniuries which they are constrained to beare, to thinke vpon the greatiue and the
end of the benefite receiued of Christ.

for l conscience toward God endure grieue, suffer-
ing wrongfully.

20 For what praise is it, if when ye be buffeted
for your faults, ye take it patiently? but and if
when ye doe well, ye suffer wrong and take it pati-
ently, this is acceptable to God.

21 23 For hereunto ye are called: for Christ also
suffered for you, leaving you an example that ye
should follow his steps,

22 * Who did no sinne, neither was there guile
found in his mouth,

23 Who when hee was reuiled, reuiled not a-
gaine: when hee suffered, he threatened not, but
committed it to him 15 that iudgeth righte-
ouly.

24 * 20 Who his owne selfe bare our finnes in
his body on the tree, that we being dead to sinne,
should liue in righteoufnesse: by whose stripes ye
were healed,

25 For ye were as sheepe going astray: but are
now returned vnto the Shepherd and Bishop of
your soules,

more grieued at bearing of iniuries, then Christ himselfe who was most iust, and
most liberally of all afflicted, and yet most patient. *¶ A borrowed kinde of
speech taken of painters and schoolmasters.* * *Esa. 53. 12* 24 He thow-
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26 He calleth the seruantes backe from the consideration of the
iniuries which they are constrained to beare, to thinke vpon the greatiue and the
end of the benefite receiued of Christ.

CHAP. III.

1 That Christian women should not continue their husbands,
though they be unfaithfull, 5 Hee bringeth in examples of godly
Women 8 General exhortations, 14 patiently to beare per-
secution, 15 and lastly to yeild a reason of their faith, 18
Christie example.

L ikewise 11 let the wiues be subiect to the r
husbands, 12 tharauen they which obey not
the word, may without the word be won by the
conseruation of the wiues.

2 While they behold your pure conseruation
which is with feare:

3 * 3 Whose apprelling let it not bee that
outward, with broidered haire, & gold pur about,
or in putting on of apparrell:

4 But let it beeth e a hidden man of the hart,
which consisteth in the incorruption of a meeke
and quiet spirit, which is b before God a thing
much to be py.

5 4 For euen after this manner in time past did
the holy women, which trusted in God, iust them-
selves, and were subiect to their husbands.

6 As Sara obeyed Abraham, & called him
Sir: whose daughters ye are, whiles ye doe well,
5 nor being afraid of any terrour.

7 * 6 Likewise ye husbands, c dwell with them
as men of d knowledge, 7 giuing e honour vnto

* *Coloss. 3. 18.*
ephe. 5. 22.
1 To the third
place he fetterh
forth the wicke
dutie to their
husbands, com-
manding them to
be obedient.
2 He speaketh
namely of them
which had hus-
bands that were
not Christians,
which sought so
much the more to
be subiect to their
husbands that by
their honest and
chaste conserua-
tion they may
gaine them to the
Lord.
3 * *1. Tim. 2. 9.*
4 He commendeth
therior and excede
of women and fer-
teth fourth their true
apprelling, such as
is precious before
God: wit the inward
and inoperable,
which consisteth in
a meeke and quiet
spirit. A *Whose
haire* following in
the text: 5 *that the
hid man of y*
6 *An argument takes
of the exam-
ple of women,*
and especially of
Sara who was the
mother of all belee-
uers. * *Gen. 18. 12.*
7 Because women
are of nature feare-
full, hee giueth them
to vnderstand,
that he requieth of
them that subiection,
which is not wrung
out of them either
by force of feare. *
1 Cor. 7. 3.
8 He teacheth
husbands also their
dutie, to wit, that
they more vnder-
standing and wise-
dome they haue,
the more wisely
and circumspectly
they behaue them-
selves. *¶ A
Doe all the duties
of wedlocke. A
The more y
redone the husband
hath, the more
circumspectly
will hee take
himselfe in
bearing these
difficulties, which
through the
woman's weaknesse
affly a more
careful
holdeth the
husband and the
wife 7 The
second argument
because the wife
is without
standing that the
i. weaker by
nature then the
man, is an
excellent in-
strument of
the man: to
firre most
excellent vnto
the weaker;
whereupon
followeth that
the is not
therefore to
be neglected
but the care
of her.*

the woman, as vnto the weaker 11. 12. euen as
they which are heires together of the grace o
life, 9 that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one suffer
with another: loue as brethren: bee pittifull
be courteous.

9 * 11 Nor rendering euill for euill, neither re-
buke for rebuke; but contrariwise blessing, 13 know-
ing that ye are therunto called, that ye should
be heires of blessing.

10 * 13 For if any man long after life, and to
h. He good daies, let him reframe his tongue from
euill, and his lips that they speake no guile.

11 * Let him eschew euill and doe good: let
him keepe peace and follow after it.

12 For the eyes of the Lord are ouer the righte-
ous, and his eares are open vnto their prayers:
and the face of the Lord is against them that do
euill.

13 14 And who is it that will harme you, if ye
fallow that which is good?

14 * Nor with a reward blessed are ye, if ye suffer
for righteoufnesse sake, 15 Yea, * 16 I care not
their feare, neither be troubled.

15 But I sanctifie the Lord God in your harts,
16 and be ready alwayes to giue an answer to
euery man that asketh you a reason of the hope
that is in you, with meekefnesse and reuerence,

16 Having a good conscience, that when they
speake euill of you as of euill doers, they may be
shamed which slander your good conseruation
in Christ.

17 17 For it is better (if the will of God be so)
that ye suffer for well doing, then for euill doing.

18 * 18 For Christ also hath once suffered for
sinnes, 19 the iult for the vniult, 20 that he might

things pertaining to the maintenance of peace and mutuall loue. * *Prou. 17. 13.*
and 20. 22. *matth. 5. 39. rom. 12. 17. 1. ioh. 1. 5. 11.* 21 We must not only not recom-
pence iniurie for iniurie, but we must also recompence them with benefices.
22 An argument taken of comparision: Seeing that we our felices are called of
God whom we offend to fore, to fo great a benefite (so farre is hee from reuenging
the iniuries which we doe vnto himselfe) we rather make our felices worthy of so
great a benefite, then we giue one anothers faults? And from this verse to the
end of the chapter, there is a digression or going from the matter he is in hand with,
to exhort them chiefly to beare afflictions. * *1. Pet. 3. 12.* 23 As for obedientie,
But this our patience (saith he) maketh vs both a fleshing and hardening of the
heart in their wickedness, to the making them to fret vnto vs more boldly, and to destroy vs.
Nay (saith the Apostle by the words of David) to liue without doing hurt, and
to follow after peace when it ffeeth away, is the way to the happie and quiet peace.
And it fo be any man may be assisted for doing euill, the Lord maketh all things,
and will in his time deliuer the godly, which cry vnto him and will destroy the wicked.
b *Ludee a blessed and happy life.* * *Esa. 1. 16.* c *This word (Faer) after the manner
of the Hebrewes, is taken for (anger).* 14 The second argument: when the wicked
are provoked, they are more wayward: therefore they must rather be overcome
with good turnes: And if they cannot be gotten by that means also, yete
unwith-
standing we shall be better, if we suffer for righteoufnesse sake. * *1. ioh. 3. 10.*
15 A most certaine conell in afflictions, be they neuer so terrible, to be of a
constant minde, and to stand fall. But how shall we be able vnto it? If wee
find God in our minds & hearts, that is to say, if we rely vpon him, we shall
be able, that though mankind, that is good and true iudged. * *1. ioh. 3. 12. 17.*
16 *He will haue vs when we are afflicted for righteoufnesse sake, hee in bee c. 3. 18*
not for redeming of our life, either with denying, or renoucing the truth, or
with le violence, or any such means: but rather to giue an account of our faith
boldly, and yet with a meeke spirit, and full of godly reuerence, that the enemies
may not haue any thing iully to obiekt, but may rather be ashamed of themselves.
17 A reason which hanleth vpon two general rules of Christianitie, with 1
notwithstanding all men shall not of. The one is, if we must needs suffer a
difficultie, it is better to suffer wrongfully then righteously: the other is, if we
are so
afflicted, not by kappe, but by the will of our God. * *Rom. 4. 6. ioh. 3. 16.* 18
A prooofe of either of the rules, by the example of Christ himselfe our chief
patience who was afflicted not for his owne fault (which were none) but for ours,
and that according to his Fathers lecher. 19 An argument taken of comparision: if
the iust suffered for vs that are vniult, and shall it grieue vs that are vniult
to suffer for the iustles cause? So Another argument being partly taken of things
coupled
together, to wit, because Christ himselfe vnto vs. For either that same way that
wert himselfe, and partly from the cause efficient: to wit, be-cause Christ is not
only feare before vs an example to follow, but also hee holdeth vs vp by his
vertue in all
the difficulties of this life, vntill hee bring vs to his Father.

f The woman was cal-
led a reuelator
the manner of the
pleasur, in. with
the husbands which
he is his fellow and
kappes to liue
faithfully before
God.
8 The third argu-
ment: for that they
are equal in that
which is the chief-
est (that is to say,
in the benefite of
eternall life) which
otherwise are vni-
quall as touching
the conseruation
and conuersion
at home, and there-
fore they are not
to be despised al-
though they be
weake.
13 *This grieuous
and true benefite
which we haue
receiued, is to
beare vs.*
14 The fourth ar-
gument: All draw-
ings and childes
must be eschew-
ed, because they
bind our prayers,
and the whole ter-
ritorie of God whereunto
both the husband
and the wife
are equally called,
to. He returneth
to common exhor-
tations and com-
mendeth concord
and wofulnesse
* *Prou. 17. 13.*
and 20. 22. *matth. 5. 39. rom. 12. 17. 1. ioh. 1. 5. 11.* 21 We must not only not recom-
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vertue in all
the difficulties of this life, vntill hee bring vs to his Father.

31 Another Argument taken of the happy end of these afflictions, wherein also Christ both before vs. 19. In example and vertue, as one who suffered most precious torments euen vnto death, although but in one part only of him, to wit, in the flesh or mans nature: but yet became conquerour by the vertue of his divinity.

32 A teaching his manhood, for his body vs. 24. and his soule felt the torments of death 24. A secret obediētion: Christ in death might do this, but what is that vs? yes (saith the Apostle) for Christ hath neuer loosed this vertue in all ages both to the persuation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance and repentance, euen by the mouth of Noe himselfe, but by his diuine vertue, presenting the disobedient spirits which are now in prison waiting for the last recompense of their rebellion, and saved those few in prison waiting for the last recompense of their rebellion, and saved those few (that is, eight onely persons) in the water. 1. By the vertue of which Spirit, that is to say, of the unity therofore this word, Spirit, cannot in this place be taken for the soule, neither will vs, but Christ was raised vp againe, and quickned by the vertue of his soule. 1. He catcheth those spirits, in respect of the time, not in respect of the true that they were in the flesh. In this word (one) hee sheweth that there was a furthermost day appointed, and that they were cast, they should live no more. * Gen 6. 14. mat. 24. 36. Luke 17. 16. o Men. 23. A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, so as that touching that materiall water of Baptisme saeth vs, as those waters which bare vp the Ark saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, prefereth vs being washed, so that we may call vs up to God with a good conscience. p The conscience being sanctified may first be applyed vpon God. 24. That selfe same vertue, whereby Christ rose againe, and now being caried vp into heauen, hath receiued all powers, doth at this day defend and preferre vs.

2. Having ended his digestion and sliding from his matter, now he returneth to the exhortation which he brake off taking occasion by that which he said touching the death, and resurrection of Christ, to defining our sanctification, that to be sanctified, is as all one as to suffer in the flesh, that is to say: to leave off from our wickednesse and viciousnesse: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. As much of this present life as remaineth yet to be possessed. * Ephes. 4. 22. A By putting vs in minde of the dishonesty of our former life led in the fifth of sinne, he calleth vs to earnest repentance. 1. Wickedly and unrighteously by the manner of the Gentiles. 3. That we be not mooued with the enemies pesterre and slanderous imputations of vs, we haue to get againe them that last judgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, shall escape it. o Think this is an new and strange matter. 4. A digression because hee made mention of the last generall judgement. And hee presenteth an obediētion, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth for (saith he) this selfe same Gospel was preached vnto them also: for they spected vnto the Iewes, 5. and that to the same end that I now preach it vnto you, to wit, that the flesh being abhollid and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

3. Having ended his digestion and sliding from his matter, now he returneth to the exhortation which he brake off taking occasion by that which he said touching the death, and resurrection of Christ, to defining our sanctification, that to be sanctified, is as all one as to suffer in the flesh, that is to say: to leave off from our wickednesse and viciousnesse: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. As much of this present life as remaineth yet to be possessed. * Ephes. 4. 22. A By putting vs in minde of the dishonesty of our former life led in the fifth of sinne, he calleth vs to earnest repentance. 1. Wickedly and unrighteously by the manner of the Gentiles. 3. That we be not mooued with the enemies pesterre and slanderous imputations of vs, we haue to get againe them that last judgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, shall escape it. o Think this is an new and strange matter. 4. A digression because hee made mention of the last generall judgement. And hee presenteth an obediētion, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth for (saith he) this selfe same Gospel was preached vnto them also: for they spected vnto the Iewes, 5. and that to the same end that I now preach it vnto you, to wit, that the flesh being abhollid and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

bring vs to God³¹ and was put to death concerning the^m flesh, but was quickened by the spirit. 19 22 By || the which he also went, and preached vnto the || spirits that are in prison. 20 Which were in time passed disobedient, when^o once the long suffering of God abode in the daies of * Noe, while the Arke was preparing, wherein few, that is, eight o soules were saved in the water. 21 23 Whereof the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to God) saeth vs also 24 by the resurrection of Iesus Christ. 22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

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CHAP. IIII.

1. He bringeth in Christ example, and applyeth it to the mortifying of the flesh, especially commending Charity: 12 And joyneth words of patience. 17 That it is necessary that correction be as the Church.

1. Orasmuch 1. then as Christ hath suffered for vs in the flesh, arme your selves likewise with the same mind, which vs, that he which hath suffered in the flesh, hath ceased from sinne,

2. That he henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3. For it is sufficient for vs that we haue spent the time past of the life, after the lusts of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, & in abominable idolatries.

4. Wherein it seemeth to them strange, that we run not with them vnto the same excess of riot: therefore speake they euill of you.

5. Which shall giue account to him, that is ready to iudge quicke and dead.

6. For vnto this purpose was the Gospell preached of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. As much of this present life as remaineth yet to be possessed. * Ephes. 4. 22. A By putting vs in minde of the dishonesty of our former life led in the fifth of sinne, he calleth vs to earnest repentance. 1. Wickedly and unrighteously by the manner of the Gentiles. 3. That we be not mooued with the enemies pesterre and slanderous imputations of vs, we haue to get againe them that last judgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, shall escape it. o Think this is an new and strange matter. 4. A digression because hee made mention of the last generall judgement. And hee presenteth an obediētion, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth for (saith he) this selfe same Gospel was preached vnto them also: for they spected vnto the Iewes, 5. and that to the same end that I now preach it vnto you, to wit, that the flesh being abhollid and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might liue according to God in the spirit.

7. Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8. For about all things haue feruent lone among you: * for lone shall couer the multitude of sinnes.

9. Be ye * harberous one to another, without grudging.

10. * Let every man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11. If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministrereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12. Dearly beloved, thinke it not strange concerning the fiery trial, which is among you to proue you as though some strange thing were come vnto you:

13. But reioyce, inasmuch as ye are partakers of Christs sufferings that when his glory shall appeare, ye may be glad and reioyce.

14. * If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of euill retheth vpon you: which on their part is euill spoken of, but on your part is glorified.

15. But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a busbynder in other mens matters.

16. But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behaue.

17. For the time is come that iudgement must begin at the house of God. If it first begin at vs what shall the end be of them which obey not the Gospell of God?

18. * And if the righteous scarcely be saved,

howe, * Rom. 13. 6. phil. 3. 14. 9. A reason, because that what gift sooner we haue, we haue receiued it of God vpon this condition, to be his disposers and Rewarders. 10. He reuoluntary vpon two kindes of these gifts to chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be obserued, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorious God the Father, in Christ, as to the propitrietary. 11. Because the crueltie is ioynd with the sincere profession of Religion, the Apostle first repeateth that which hee touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strangeness. d As though somenew thing had befallen you, which you neuer thought of before. 23. The last reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our dross, and make vs perfect.

13. Another reason: Because the afflictions of the godly and wicked differ very much, and chiefey in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * Math. 5. 10. 14. Secondly, because that although the impios think hee suffereth, who in suffering the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with the true spiritual glory, and their adoption sealed to them by the Spirit of God. 15. * The spirit is meant by the gift of the Spirit. 15. The third difference: for the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie vnto them of faith and righteousness, ministrereth vnto them not an occasion of sorrow, but of vnpleasable ioy: now the Apostle propoundeth the third difference vnder the forme of an exhortation. 16. The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath a wayes videt doe to his household, so doeth hee specially when as hee exhibited of himselfe in person to his Church. 17. Let the godly should be offended and stumble at their vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, of God who suffereth not his owne, but outretheth them vnder the crosse, will let length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnter destination. * Prouer. 3. 31.

He returneth to his purpose, vying an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must so much the more diligently watch and pray with care of sobriety of minde. 6. He commendeth charity of one toward another, because it doth as it were bury a multitude of sinnes, and therefore pre-eth and maintaineth peace and concord: for they that loue one another, doe easily forgive one another their offences. * 1. Thon. 12. 7. Of all the duties of charity, hee countendeth one, namely, which was at that time most necessary, to wit, hospitality, which hee will haue to be voluntary and most courteous and bountifull. * Rom. 12. 13. bebr. 13. 2. 8. He sheweth the vie of charity, to wit, that every man beflow that gift which hee hath receiued to the profit of his neighbour.

8. He sheweth the vie of charity, to wit, that every man beflow that gift which hee hath receiued to the profit of his neighbour. 10. He reuoluntary vpon two kindes of these gifts to chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be obserued, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorious God the Father, in Christ, as to the propitrietary. 11. Because the crueltie is ioynd with the sincere profession of Religion, the Apostle first repeateth that which hee touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strangeness. d As though somenew thing had befallen you, which you neuer thought of before. 23. The last reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our dross, and make vs perfect. 13. Another reason: Because the afflictions of the godly and wicked differ very much, and chiefey in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * Math. 5. 10. 14. Secondly, because that although the impios think hee suffereth, who in suffering the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with the true spiritual glory, and their adoption sealed to them by the Spirit of God. 15. * The spirit is meant by the gift of the Spirit. 15. The third difference: for the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie vnto them of faith and righteousness, ministrereth vnto them not an occasion of sorrow, but of vnpleasable ioy: now the Apostle propoundeth the third difference vnder the forme of an exhortation. 16. The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath a wayes videt doe to his household, so doeth hee specially when as hee exhibited of himselfe in person to his Church. 17. Let the godly should be offended and stumble at their vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, of God who suffereth not his owne, but outretheth them vnder the crosse, will let length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnter destination. * Prouer. 3. 31.

18 The conclusi
on. Seeing the god
ly are not afflicted
by chance, but by
the will of God, they ought not to despair, but goe forward, notwithstanding in the
way of holmesie and well doing, commending themselves to God, their faithfull
Creator, that is to say, their Father.

where shall the vngodly and the sinner appeare?
19 Wherefore let them that sinner according
to the will of God, commit their soules to him in
well doing, vs vnto a faithfull Creator.

CHAP. V.

1 Hee warneth the Elders not to stirre auaritie ouer the
Church, 5 with the younger sort to be willing to lay their
soules to be mercie. 8 to be sober and watchfull to resist the euill
aduersarie.

1 He describeth
peculiarly the of
fice of the Elders,
that is to say, of
them that haue
the care of the
Church
2 He shew a pro
fessie touching the
circumstance of
his owne person
to wit, that he as
their compaign
commeth with
them not of mat
ters which hee
knoweth not, but
wherein he is as
well experienced
as any, and prop
oundeth vnto
them as other
condition, but that
which he himselfe
hath sustained be
fore them, and do
th like take the
same paines, and
also hath one sel
fe same hope to
gether with them.
9 The first
rule: Hee that is
a shepherd, let him
feed the flocke.
4 He saith mo, Offer for
the quick and dead,
and sing psalms
in a strainge tongue.
but Feed 4 The second:
Let the shepherd
consider, that the
flocke is not his, but
Gods. 5 The third:
Let not the sheper
ds inuade other mens
flocks, but let them
feed that which
God hath committed
vnto them. 6 Let
the shepherds g
uene the Church with
the word and exam
ple of godly and
vnto blameable li
ue, not by cou
ritous but willingly,
not for filthy lu
cre, but of a read
y minde, not as
 Lords ouer Gods
portion and herit
age, but as his mi
nistris. 7 Watch
in the Christian
people. 7 That the
shepherds minde
bee not overcome
either with the
wickednesse of men
or their euillie, he
warreth them to
cast their eyes
continually vpon
that chiefe Shep
herd, & the crowne
which is layd vp
for them in hea
uen. 8 Hee com
meth much peculiar
Christian vertues,
and especially
modestie: in
which admonition
all vs stand in
need of, but es
pecially the yong
er sort, by reason
of the vtward
desire and pride
of that age.

The Elders which are among you, I beseech
which am also an Elder, and a witness of the
sufferings of Christ, and also a partaker of the
glory that shall be revealed,

2 Feed the flocke of God, which dependeth
vpon you, caring for it not by constraint,
but willingly: not for filthy lucre, but of a ready
minde:

3 Not as though yee were Lords ouer Gods
heritage, but that yee may be examples to the
flocke.

4 And when that chiefe Shepherd shall
appear, ye shall receive an inextinguishable crowne
of glory.

5 Likewise yee younger submit your selues
vnto the Elders, and submit your selues euery man

one to another: 6 decke your selues inwardly in
lowliness of minde: 9 for God resisteth the
proud, and giueth grace to the humble.

6 Humble* your selues therefore vnder the
mighty hand of God, that hee may exalt you in
due time.

7 Cast all your care on him: for hee careth
for you.

8 Be sober, and watch: for * your aduersary
the deuil as a roaring lyon walketh about, seek
ing whom he may deuoure:

9 Whom resist steadfast in the faith, knowing
that the same afflictions are accomplished in
your brethren which are in the world.

10 And the God of all grace, which hath
called vs vnto his eternal glory by Christ Iesus,
after that ye haue suffered a litle, make you per
fite, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for ever
and euer, Amen.

12 By Siluanus a faithful brother vnto you,
as I suppose, haue I written briefly, exhorting and
testifying how that this is the true grace of God,
wherin ye stand.

13 The Church that is at Babylon elected
together with you, salueth you, and Marcus my
sonne.

14 Greete yee one another with the * kisse of
loue. Peace be with you all which are in Christ
Iesus, Amen.

* Rom 15. 10.
9 Because pride
leemeth to many,
to be the way
to the glory of
this life, the Apo
stle witteneth on
the contrary side,
that is to wit,
and shame is the
reward of pride,
and I glory the re
ward of modestie.
* James 4. 6.
* James 4. 10.
10 Because the
proud and loose
spirits threaten
the modell and
humble, the Apo
stle warneth vs to
let the power of
God resist the
vanitie of proud
men, and to hang
wholly vpon his
providence.
* Psal 51. 22.
meth. 6. 35.
luke 12. 22.
11 The creature
of Satin, who
seeketh by all
meanes to de
uoure vs, is over
come by watchful
nesse and faith.
* Luke 12. 37.
12 The perfec
tion of the
kisse of
loue, is
the
kisse of
peace.

itions which Satan stirreth vp, are neither newe nor proper to any one man, but
from old and ancient time common to the whole Church, and therefore we must
suffer that patiently, wherein we haue such and so many fellowes of our conflicts
and combats. e Amongst your brethren which are dispersed throughout the world.
13 Hee saith vp as it were with a seale, the former exhortation with a solemn
prayer, againe willing them to aske increase of strength at his hands, of whom they
had the beginning, and hope to haue the accomplishment, to wit, of God the
Father in Iesus Christ, in whom we are sure of the glory of eternal life. 14 Con
tinuance and perseverance in the doctrine of the Apostles, is the only ground and
foundation of Christian strength: Now the surname of the Apostles doth in
saluation freely giue of God. 15 Familiar salutations d In that similitude
of Aegypt, where Peter the Apostle of the circumcision then was. * Rom 16. 16.
1. cor. 16. 20. 2. cor. 13. 11.

THE SECOND EPISTLE

generally of Peter.

CHAP. I.

3 Having spoken of the iustification of God, 5 and of the ver
tues of faith 6 Hee exhorteth them to holinesse, 12 And
that his counsell may be the more effectuall, 14 Hee bew
reth that his death was a benefite, 16 and that him selfe did seeke
after Christ, which hee appeare vnto them.

1 A saluta
tion hee giueth
them to vnder
stand that hee de
ceiteth with them
as Cheifs ambassa
dour, and other
wise agreeth with
them in one sel
fe same faith which
is grounded vpon
the righteousnesse
of Iesus Christ our
God and Saviour,
e In that that God
standing to his prom
ise, hee ved himselfe
faithfull, and therefore
ind
vnto or. 2 Faith is
the acknowledging
of God and Christ,
from whence all
our blisnesse issueth
and floweth. 3
Christ seeth looth
himselfe to vs plain
ly in the Gospel,
and that by his
onely person, and
girth vs all things
which are requi
site both to eter
nall life, wherein
he hath appointed
to glorifie vs, and
to goe to glorie
in, in that hee
doeth formally
vs with true ver
tue. 4 Hee
saith, whom hee
maketh God, and
the onely Saviour.
e Unto the nation
of Israel. 4 This is
the
summe of true
Religion, to be
led by Christ to
the Father, as it
were by the hand.

Simon Peter a servant & an Apostle
of Iesus Christ, to you which
haue obtained like precious faith
with vs by the righteousnesse of
our God and Saviour Iesus Christ.

2 Grace and peace be multi
plied to you, through the acknowledging
of God, and of Iesus Christ our Lord,

3 According as his diuine power hath gi
uen vnto vs all things that pertaine vnto life
and godlinesse, through the acknowledging
of him in

that hath called vs vnto glory and vertue.

4 Whereby most great and precious prom
ises are giuen vnto vs, that by them ye should
be partakers of the diuine nature, in that ye
shoold the corruption, which is in the world through
lust.

5 Therefore giue euen all diligence there
vnto: 6 Ioyne moreouer vertue with your faith:
and with vertue, knowledge:

6 And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

4 An explica
tion of the
formes of
grace, declaring
the causes of
great
benefits, to wit,
God and his free
promise, from
whence all the
benefits proceed,
I say, these most
excellent benefi
ts, whereby we
are deliuered
from the corrup
tion of
the world, and
are made,
after a sort, like
vnto God him
selfe. e By the
diuine nature,
the image of
the
fulmine of
the
Godhead, but
the partaking
of these qualities
which the
image of
God
is reflected in
vs. f In
Iouy. g For
lust is the
first of corrup
tion, and
hath his
seat
in our
very
bowels
and
inward
parts. 5
Having
said the
foundation
that is,
having
declared
the causes
of our
saluation
and especially
of our
iustification,
now
hee
beginneth
to exhort
vs to
giue
our
minds
wholly
to the
true
life
of
this
grace.
And
he
beginneth
with
faith
without
which
nothing
can
please
God,
and
hee
war
neth
vs
to
haue
it
full
traught
with
vertue,
that
is
to
say
with
god
and
godly
man
ner: being
inoynd
with
the
knowledge
of
Gods
will,
whom
which
there
is
ei
ther
faith
nor
any
true
vertue.
h Supply
and
suppor
or
ay
e. 6
Here
cometh
y
certain
other
prin
ciple
all
vertues,
whereof
some
pertaine
to
the
first
Ta
ble
of
the
Law,
others
to
the
10.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall.

11 For by this meanes an entring shall be ministered vnto you abundantly into the euertlasting kingdome of our Lord and Saniour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present t'reuch.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you vp by putting you in remembrance:

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endurt therefore alwayes, that ye also may be able to haue remembrance of these things vnto my departing.

16 For we followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, ¹² to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the 1 day dawne, and the ¹³ day-floure arise in your hearts.

20 So that ye first know this, that no prophetic of the ¹⁴ Scripture is of any priuate interpretation.

21 For the prophetic came not in old time by the will of man: but ¹⁵ holy men of God spake as they were ¹⁶ moued by the holy Ghost.

as whereof our Lord Iesus Christ the Sonne of God is author, whose glory the Apostle himselfe both saw and heard. * *Matth. 17. 5.* 11 The truth of the Gospe is test: by also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles dooth not at the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which light vnto the blinde, vntill the brightnesse of the Gospe began to shine. *1. A more full and open knowledge then was vnder the shadowes of the Law. m. That clearer doctrine of the Gospe.* 13 *2. Tim. 3. 16.* 13 The Prophets are to be read, but lo, that we aske of God the gift of interpretation: for he that is the author of the writings of the Prophets, it is also the interpreter of them. *n. He interpreteth the Scripture and prophesie together to all, although his true prophetie from fall. o. For all interpretation cometh from God.* *p. The godly interpreters and ministers. q. Inspired of God: and yet their ministrations were in their owne words, and not such as were the motions of the prophane sooth sayers, and prestres of things to come.*

CHAP. II.

1 Hee firste telleth them of false teachers, 2 whos wicked flightis and destruction hee describeth. 3 Hee compareth them to bricke builders, 4 and to water without water, 5 because they seeke to withdraw men from God to their owne desires.

1 As in times past there were two kinds of Prophets, the one true, the other false, so Peter foretelleth them that there shall come true and some false teachers in the Church, inasmuch that Christ himselfe shall be denied of some, which notwithstanding shall all him redeceme.

2 And many shall follow their destructions, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they which fained words make ¹ merchandise of you: whose condemnation long since retheth not, and their destruction slumbreth not.

4 For if God spare not ² the Angels that had sinned, but cast them downe into hell, and deliuered them into ³ chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared he ⁴ the old world, but fauned ⁵ Noe the eight person a preacher of righteousness, and brought in the Flood vpon the world of the vngodly,

6 And ⁶ t'ned the cities of Sodom and Gomorrah into ashes, condemned them and overthrew them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Lot vexed with the vncleynly conuerfation of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, ⁸ vexed his righteous soule from day to day with their vnlawfull deeds.)

9 The Lord knoweth to deliuer the godly out of temptation, and to referue the vniuust vnto the day of iudgement vnder punishment:

10 And chiefly them that walke after the flesh, in the lust of vncleanness, and despite gouernment, which are bold, and stand in their owne conceit, and feare not to speake euill of them that are in ¹⁰ dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 But these as naturall brut beasts, led with sensualitye, and made to be taken, and deliued, speake euill of those things which they know not, and shall perish through their owne ¹² corruption.

13 And shall receive the wages of vnrightheousnesse, as they which count it pleasure daily to liue deliiciously, // Spots they are and blots, delighting themselves in their deceittings, ¹³ in feasting with you.

a. Under the Law, while the state and police of the Law was yet standing. b. These shall not only be heretics, but also many followers of them. c. Couetousnesse for the most part is a companion of heretic, and maketh merchandise euen of soules. d. They will abuse you, and sell you as they sell cattell in a fause. e. A comfort for the godly: God who call the Angels that call away from him heading into the darke of hell, as length to be reed, and men who deliued the old world with the flood, and preferred Noe the eight person, and who outdoted Sodom, and iudged Lot, will deliuer his elect from these errors, and will vterly destroy those vnrightheous. f. Job. 4. 18. g. So the Greddes called the deepe dungen vnder the earth, which should be appointed to torment the soules of the wicked in.

*d. Bound them with darthenesse as it were with chaines: and by darkenesse, he meaneth that was the miserable state of life, that is full of sorrow. e. Which was before the flood: not that God made a new world, but because the world before was. * Gen. 1. 1. f. For hee saith not for the sake of an husbands and waiuers vnto wome as the wicked doth by word and deed, vnto the words of God haunced vnder their heads. * *Gen. 3. 13. 14. g. Whose was iouer hee looked vnto the care. h. Hee had a trouble soule, and being vnrightheously tyrmed, liued a painfull life. i. Hath bene long prety in feasting and deliuring the righteous. k. Hee geeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giuyn, and doe feadfully speake euill of the authoritie of Magistrates, (which the Angels themselves that minister before God, doe not dispraise) A true and lively description of the Romish Clergie (as they call it): Princes and cardines, hee they neuer so high in authoritie. l. Aliuely painning out of the same perennes, wherein they are com, ared to beaulls, which are made to snare themselves to destruction, while they giue themselves to fill their bellies: For there is no greater ignorance then in the flesh men, although they most impudently find fault with theolothing which they know not: and it shall come to passe that they shall deliure themselves as beaulls, with those pleasures wherewith they are delighted, ¹³ and dissolution and delie the company of the godly. l. Made to the use, to see a p'p' to whome they would bring shew to destruction. 1. Or, false teachers. m. If men as by lying amonge Christians in the way banis which the Church keepeth, they would receive by that meanes to be the members of the Church, yet they are included but by the Church.**

28 He sheweth that this doctrine agreeth with all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable vnto them.

29 He aduerteth to young men, if they be desirous to shew their strength that they have a most glorious combat here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as victors by victory, as if they had already gotten it.

30 Finally, he sheweth to children, that Christe Father, from who they had to look for all good things, is set forth vnto them in the Gospel.

31 He addeth afterward in like order, as many expressions as he should say, Remember your fathers, as I wrote concerning that curstlasting Sonne of Gods revealed to vs. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God, which dwelleth in you.

14 The world which is full of wicked desires, lustful pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be together: and this aduocation is very necessary for greets and flourishing youth.

15 He speaketh of the world, as it agreeth not with the will of God, for contrary Gods will is to be loved with an infinite love, which is to be hated of all the world.

16 Therefore the Father is hated.

17 He sheweth how much better it is to obey the Father will, than the lusts of the world, by both traitors & vnlike ones.

18 Now he turneth himselfe to little children, which notwithstanding are well instructed in the name of religion, and wilth them by diverse reasons to shake off foolishnesse, which is too too familiar with that age.

19 He speaketh this word (little) not because he speaketh to children, but to shew them the more by such sweet words.

20 First, because the last time is at hand, so that the matter will not be delayed.

21 Secondly, because Antichrists that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warneth vnbovdy and wastefull age of that danger.

22 A digression againe certaine offences and stumbling blocks, wherewith that trade age especially might fall, and be shaken. Therefore: that they should not be terrified with the trouble falling backe of certen, as if he maketh plaine vnto them, that although such as fall from God and his religion, had playe in the Church, yet they were not of the Church, because the Church is the company of the clew which cannot perish, and therefore cannot fall from Christ.

23 So that he speaketh concerning fall from grace.

24 Secondly, he sheweth that these things fall out to the profane of the Church, that hypocrites may be plainly knowne.

25 Thirdly, hee comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the tracte knowledge of falsation.

26 The grace of the holy Ghost: and this is a downe knock of prebentation from the onings of sin the Law.

27 From Christ which peculiarly called body, as the taking away an oblation. Hee wrote not: he things as to men which are ignorant in religion, but rather as to them which do well know the truth, yet to late forth that they are able to discern them from fallhood.

28 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the plenary Christ, or his office, or both together, and at once. And they that do so do vaine boast themselves of God, for that in denying the Son, they Father also denyed.

29 The true offspring of the Father, and also the true brethren others: which say that the Father and the others are his offspring the same God we do.

30 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vnto be cast away and this wholly to be holdred and kept, which leadeth vs to fecke eternal life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

13 I write vnto you fathers, because ye haue known him that is fro the beginning. I write vnto you, young men, because ye haue overcome that wicked one. I write vnto you, little children, because ye haue known the Father.

14 I haue written vnto you fathers, because ye haue known him that is from the beginning, I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue overcome that wicked one.

15 Loue not this world, neither the things that are in this world. If any man loue this world the love of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 And this world passeth away, and the lust thereof: ut he that fulfilleth the will of God abideth euer.

18 I little children, 17 it is the last time, and as ye haue heard that Antichrist shall come euen now there are many Antichrists: whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. 20 But this cometh to passe, that it might appear, that they are not all of vs.

21 But yett haue an oymntment from that Holy one, and know all things.

22 I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

23 Who is a liar, but hee that denieth that Iesus is that Christ? the same is that Antichrist that denieth the Father and the Sonne.

24 Whoeuer denieth the Sonne, the same hath not the Father.

25 Lett therefore abide in you that same

which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, that eternal life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But that anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and it is true & is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may be bold, and not ashamed before him, at this coming.

29 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

Ignorance of the things, and aduersorie I teach them not as things that were neuer heard of, but all them to your remembrance: as things which you do know. 20 The commensureth both the doctrine which they had embraced, and also the judgment, which they had and the diligence of such as taught them, yet so, that they take nothing from the honour due to the holy Ghost.

26 The conclusion both of the whole exhortation, and also of the foretelling.

27 A pausing one, to the treatise following, which teacheth to the lame purpose, but yet is more ample, and handleth the same matter alter another order: for before hee taught vs to goe vp from the effects to the cause, and to this that followeth, hee goeth downe from the cause to the effects. And this is the cause of this argument: hee is the fountaine of all righteousnesse, and therefore they that get themselves to be righteouslye, see knowen to be borne of him, because they telemble God the Father.

CHAP. III.

Setting downe the incredible glory of this that we are Gods sonnes, 27 hee sheweth that maner of life which we must be used by good manners, whereby thine is a manifest token.

Behold, what loue the Father hath giuen to vs, that we should be called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whoeuer committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he was made manifest, that he might take away our finnes, and in him is no sinne.

6 Whoeuer abideth in him, sinneeth not: whoeuer sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you, hee that doth righteouslye, is righteous, as hee is righteous,

35 The same Spirit which conuicteth the clew, without the knowledge of the truth, and sanctifieth them, giueth them therewithall the gift of perseverance, or to continue to the end.

1 The Spirit which you haue receiued of Christ, and which hath beene in all times.

27 Hee beginneth to declare this agreement betwene the Father and the Sonne at the highest cause, to wit, at that free loue of God towards vs, whereby with his forthness hee has also aduocated vs to be his children, as if that were the cause of the world, as we perceive we are.

28 Before hee declareth this adoption, hee first toucheth the one, that which is given: a dignity is not to be esteemed according to the judgement of the flesh, because it is vnchangeable, as the maner of life is stragling, we shall be like to such as hee knowe: as Zale, but hee desireth this adoption, the glory wherof is yett vnmanifest in hope: by the first, so will be cause that wholnesse is made the Sonne of God, and enemie is not receivable the Father in spiritus. e This word signifieth a little child, in that it is a young man.

5 The rule of this promise can from no whence else be taken but from the Lawe of God, and the transgression wherof is that which is called sinne. f Giueth not his life to be written. g Although definition of law. 6 An argument taken vnto the materiall cause of our sinnes: Christ in himselfe is more pure, and he came to take away our sinnes, by cleansing vs with the holy Ghost. Therefore, wholnesse is truly purged of Christ, sooth not give himselfe to sinne: and contrariwise hee that giueth himselfe to sinne, is not receivable the Father in spiritus. h The 53. 6. 1. 1. 2. 3. 4. 5. 6. He is said to be true, that which is true, and not lying. i The 7. An other argument of things coupled together: Hee that sinneth, is in sin, and receiveth Christ that is in sin, and by that is knowen to be the Sonne of God.

As a signment
taken of conser-
uance: the deuil
is the arboure of
finne, and there-
fore he is of the
deuill, or is led by
the inspiration
of the deuil that
fratell finne: and
if he be the de-
uill's sonne, then
he is not of Gods
sonne: for the de-
uill and God are fo
contrary the one
to the other, that
euen the Sonne of
God was sent to
destroy the workes
of the deuil.
Therefore on the
contrary side, who
fouere retheth
finne, is the Sonne
of God being
borne againe of
his spirit: as new
seed, in somuch
that necessity
hee is now deliue-
red from the abra-
ce of finne.
* Iohn 8. 41.
A Reformation
of the deuil, as he
saith in the
scriptures, and
is conuerted by
his spirit.
He hath not, fi-
red, his sinnes,
for he did nothing
of his owne.
I From the very
beginning of the
world
The holy Ghost
is called of the
effe: he is not
because by his
uirtue and might
working in others
by seed, we are
made new men
The conclusion: by a wicked life they are known which are
generated by the spirit of the Deuill: as by a pure life, which are Gods children.
Hee bringeth to commendation charity towards the brethren, as another marke
of the Sonnes of God. The first reason, taken of the authority of God, which
getteth the commendement. * Iohn 3. 34. and vs. 12. An amplification,
taken of the contrary example of Cain, which slew his brother. * Gene 4. 8
Hee bringeth forth a very fit and very cleare example, whereunto may be added
the stature of the sonnes of God, and of the sonne of the deuill, and what shall we com-
pare together for us in this world, and what shall be the end of the world?
A short digression: let vs now maruaile that we are hate of the world: for
our duty, for which was the condition of Abel who was a iust person: and
which would not that hee should kill Cain. 14 The second reason: Because
charity is a testimony that we are translated from death to life, and therefore
hated towards the brethren is a testimony of death, and whoeuer ouercometh it,
doeth as it were to death in his bosome. * Loue is a token that we are trans-
lated from death to life, forasmuch as by the effe: it is known. * Chap. 2. to
sent 9. 17. A confirmation: Whoeuer is a murderer, is in eternal death,
who fo hateth his brother, is a murderer, therefore he is in death. And there-
upon followeth the contrary: He that loueth his brother, hath passed to life, for
Iudee we are borne dead. Iohn 5. 13. what? 5. 2. 16 Now hee the which
hate Christian charity extendeth, euen to sale, that according to the example of
Christ, every man forget himselfe, to provide for and helpe his brethren. * Iudee
3. 11. 17 Hee reasoneth by comparison: For if we are bound to commend to give car-
e to our neighbours, how much more are we bound to helpe out our brethren
necessity with our goods and substance? * 1 Peter 4. 9. Wherein this hee is pursued,
* Oupne not his hearts, but, nor, by his, him willingly, and chearefully. 18 Christian
charitie standeth not in wordes, but in deede, and proceedeth from a sincere
affection. 19 Hee commendeth charitie by a simple effe: For first of all, by it
we know that we are in the sonnes of God, as hee showed before. 20 There-
of it cometh that we haue a quiet conscience. as on the contrary side hee that thin-
keth that hee hath God for a iudge, because hee is guilte to his life, either hee
is neuer or elsery rare quiet: For God hath a rare quiet light than we, and iudgeth
more severely. * If an euill conscience conuicteth vs, much more ought the
guiltiness of God conuicteth vs, who knowe our hearts better than we our selues. dots
21 A third effe: also riseth out of the former, that in these miseries we are to
be heard, because we are the sonnes of God, as we neuer had by the space of lan-
guage which is property the effe:

8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loofe the workes of the deuill.

9 Whoeuer is borne of God sinneth not: for his sinne remaineth in him, neither can hee be sinne: because he is borne of God.

10 In this are the children of God knownen, and the children of the deuill: whoeuer doeth not righteousnesse, is not of God; 11 neither hee that loueth not his brother.

11 For this is the message that yee heard from the beginning, that we should loue one another.

12 Not as Cain which was of that wicked one, and slew his brother: 13 and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marueil not my brethren, though this world hate you.

14 Wee know that we are translated from death to life, because we loue the brethren: he that loueth not his brother, abideth in death.

15 Whoeuer hateth his brother, is a murderer: and yee know that no murderer hath eternal life abiding in him.

16 Hereby haue we perceiued loue, that hee laide downe his life for vs. therefore we ought also to lay downe our liues for the brethren.

17 And whoeuer hath this p wordes good, and seeth his brother haue need, & p shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but indeed and in truth.

19 For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our hearts condemne vs, Gods greater than our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not,

then haue we boldnesse toward God.

22 And whatsoever we aske, wee receive of him, because wee keepe his commandmentes, and doe those things which are pleasing in his sight.

23 This is then his commandement, that we beleue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 For hee that keepeth his commandmentes, dwelleth in him, and he in him: and hereby we know that hee abideth in vs, euen by that Spirit which hee hath giuen vs.

Iohn 6. 23 and 17. 3. Iohn 13. 24. and vs. 10. Spirit of sanctification whereby we are borne anew, and in us into God.

CHAP. III.

Having spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and some after God, 7 Here returneth to charitie. 11. 15 and by the example of God hee exhorte us to brotherly loue.

Dearly beloved, beleuee not euery spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God, b Every spirit that confesseth that Iesus Christ is come into the world, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then hee that is in this world.

5 They are of this world, therefore speake they of this world: and this worlde heareth them.

6 We are of God, * hee that knoweth God, heareth vs: hee that is not of God heareth vs not. Hereby know we the spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: 7 for loue cometh of God, and euery one that loueth is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: 8 for God is loue.

Math. 11. 25.
Iohn 15. 7. and 16.
15 eby. 5. 14.
12 The conclu-
sion: That faith in
Christ, and loue
one towards ano-
ther, are things
joined together,
and therefore the
purchase testimo-
ny of sanctifica-
tion must doe
answer that in-
ward testimony
of the Spirit giuen
Hee meaneth the

Taking occasion
by the name of
the Spirit, left loue
and charity should
be separated from
the worship of
God, which chiefly
dependeth of his
true knowledge,
he returneth to
that which hee
spoke in the
second Chapter
touching the tak-
ing heed of An-
tichrists: And he
will haue us here
to take heed of
two things, the
one is, that feeling
there may be many
false prophets, we
doe not lightly
give credite to
euery man: the
other is, that be-
cause many men
teach
false things,
I shall not there-
fore beleue them:
We must be care-
ful to examine
the same, that we
may be able to
discerne
impure spirits which
are to be euewed, a
Then spoken by the figure Metonymy, and is as
these bad sayes, Beloued, not euery one that sayeth that hee hath a gift of the holy Ghost doe
the office of a Prophet. 2 Hee giueth a certaine and perpetuall rule to knowe the
doctrine of Antichrist by, to wit, if either the diuine or humane nature of
Christ, or the true vniing of them together be denied: or if the least rule that
may be, be derogate from his office who is our only King, Prophet, and euer-
lasting high Priest. 6 Hee speaketh simply of the doctrine, and not of the person,
c The true Messias. d Is true man. 5 Hee comforteth the elect with a
most true word of victory: but yet so, that hee teacheth them that they fight not with
their owne vertue, but with the vertue and power of God. 4 Hee bringeth
a reason: why the world receiveth the teachers more willingly, then the true: to
wit, because they beate out nothing but that which is worldly: which is ano-
ther reason to knowe the doctrine of Antichrist by. 5 Hee testifieth vnto
them that his doctrine and the doctrine of his fellowes, is assured word of God,
which of necessitie we haue boldly to set against all the mouths of the whole world,
and thereby discern the truth from fallshood. * Iohn 8. 47. e The Pro-
phets against whom are set false prophets, that is, such as erre themselves, and lead
others into error. 6 Hee returneth to the commanding of brotherly loue and
charitie. 7 The first reason: Because it is a very diuine thing: and therefore very
merit for the sonnes of God: so that whoeuer is voyde of it, can not hee saye to
knowe of God aright. 8 A confirmation: For it is the nature of God to loue
men, whereof we haue a most manifest proofe aboue all other: in that that of his
only free and infinite good will toward vs his enemies, hee deliuered vnto death
not a common man, but that his owne Sonne, yea, his only begotten Sonne to the
end that we might be reconciled through his blood, might be made partakers of his
enlightning glory. f In that hee called God Loue, see yet more than if hee had
said that hee loueth vs infinitely.

that beleue in the Name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleuee in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, that if we aske any thing according to his will he heareth vs.

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man feele his brother sinne a sinne that is not vnto death, let him 1 aske, and he shal giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldest pray for it,

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whoeuer is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not,

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very God, and that eternall life.

21 Little children keepe your selues from idoles. Amen.

is to say, made the finnes of God in Christ, and being indeede doe soe: let us, neither are dead y wounded of Satan. 8 Every man must particularly apply to himselfe the general promise, that we may certainly perseuere our selues; but whereas all the world is by nature lost, we are freely made the fowles of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and eternall life. * Luke 24.45. * The doctrine of Christ is most plainlye proved by this place. 19 He expreth a plaine precept of taking heed of idoles: which he teacheth against the onely true God, that with this feele as it were he might scale vp all the former doctrine.

14 Because we do not see his effect obtain that which we hope for, the Apostle ioyntly inuocation or prayer with faith, which he will haue to proceed from faith and more. 15 Because he conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayer cannot be vaine. Chap 3.22. 16 We haue to make prayer not only for ourselves, but also for our brethren: which doth sinne that their finnes be not vnto them, to death: and yet he excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an innerall and willfull falling away from the known truth of the Gospel. 1 This is as much as if he saie, Let him desire the Lord to forgive him, and hee will forgive him being so desired. * Mathe. 12.31. Marke 3.29.

THE SECOND EPISTLE OF IOHN.

This Epistle is written to a woman of great renoume, who brought up her children in the feare of God: 6 be exhorted her to continue in Christianitie, 7 that shee accompanie not with Antichrist, 8 to loue and them.



HELDER to the elect b Ladie, and her children, whom I loue in the truth: and not I onely, but also all that haue known the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and loue.

4 I reioyced greatly, that I found of thy children walking in d truth as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which we had from the beginning) that we * loue one another.

6 And this is that loue that we should walke after his commandements: This commandement is, that as ye haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Looke to your selues, that we loofe not the things which we haue done, but that we may receive a full reward.

9 Whoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, * receive him in your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect sister greete thee, Amen.

a This is no proper name, but is to be taken as the word to-morrow, that is to say, in the morning and no'te Lady, b Excellent and honourable Dame. c The bond of Christian concord or linking together is the true and constant profession of the truth. d With true knowledge which hath a meere loue ioynted with it, and following it. e This true profession consisteth both in loue one toward another which the Lord hath commanded, and also especially in wholeme and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth is directed to you. * Iohn 15.12.

16 The taking away of an obedi- on: indeed all iniquities compr- he added vnder the name of sin but yet we must not despair therefore, because every sin is not deadly, and without hope of remedie. 17 A reason why not all, nay rather why so sin is mortal to some: is not because they be borne of God, but that with his Spirit, they can overcome. 18 Every man must particularly apply to himselfe the general promise, that we may certainly perseuere our selues; but whereas all the world is by nature lost, we are freely made the fowles of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and eternall life. * Luke 24.45. * The doctrine of Christ is most plainlye proved by this place. 19 He expreth a plaine precept of taking heed of idoles: which he teacheth against the onely true God, that with this feele as it were he might scale vp all the former doctrine.

2 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles. 3 He that maketh shipwracke of doctrine, loatheth all. 4 Beware and take good heed. 5 We ought to haue nothing to doe with them that defend pernicie doctrine. * Rom. 16.17.

THE THIRD EPISTLE OF IOHN.

Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for same glory: 10 For exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrios.



HELDER vnto the beloued Gaius whom I loue in the truth.

B Beloued, I wish chiefly that thou prosperest and farest well as thy soule prospereth.

3 For I reioyced greatly when the brethren came & testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then * these, that is, to hear that my finnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers,

6 Which bare witness of thy loue before the Churches, whom if thou c bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be d helpers to the truth.

9 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiueh the brethren, but forbiddeh them that would, and thrusteth them out of the Church.

11 Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not e seene God.

a An example of a Christian gratulation b There is no ioy, b As he cometh a Beloued and a Christian. c He commendeth to Gaius either those selfe (as men whom he had instructed) or for receiving now againe to him those of fauour of the Church or els some other which had like qualities.

d That we our selues may delie in the preaching of the truth. e Ambition and enuouousness, two pestilent plagues especially to them which haue any Ecclesiastical function: are condemned in Diotrephes person. f He hath not knowen God.



THE ORDER OF TIME,

whereunto the Contents of this

booke are to bee referred.

The yeere
of Christ.

1.&c.



He dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilest Christ was yet vpon the earth.

34.

The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

67.

The Church of the Iewes is receiued into the wilderneffe, for three yeeres and an halfe.

70.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000. yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which make hanocke of the Church Catholike, and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth fourth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixth booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrateth the Iubile.

1300.

About this time was a great earthquake, which ouerthrew many houses in Rome. Prophecie ceaseth for three yeeres and an halfe, vntill Benedic the second succeeded after Boniface the viij, Prophecie is reuiued, chap. 11.

1301.

The dragon and the two beasts oppugne Prophecie, chap. 13.

1305.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15 with singular iudgements, chap. 16.

Christ giueth his Church victorie over the harlot, chap. 17. and 18. Ouer the two beasts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE REVELATION OF SAINT IOHN THE APOSTLE AND EUANGELIST WITH THE ANNOTATIONS OF

FRANCIS IANSON.

CHAP. I.

1 *He declareth what his doctrine is here found, & what his call is in the beginning and ending. 22 Then in the mystery of the seven Candlictekes and flowers. 23 An exordium.*



1 This Chapter hath two principal parts, the title or inscription, which standeth in head of an exordium: and a narration going before the whole prophesie of this booke: The inscription is double, general and particular. The general containeth the kind of prophesie, the author, end, matter, instruments, & manner of communicating the lawe; in the first verse: the most religious faithfullness of the Apostle as a publicke and vnto the whole world, in the second verse: And the vnto of communicating the same taken from the promise of God, and from the circumstance of the time, in the third. As an opening of secret anubia shing.

2 who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 2 Iohn to the seuen Churches which are in Asia. Grace be with you, and peace from him, & which is, and which was, and which is to come, and from the 4 seuen Spirits which are before his Throne.

5 And from Iesus Christ 5 which is that faithful witness, and that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our finnes in his blood.

6 And made vs Kings and Priests vnto God euen his Father, to him, I say, be glory, and dominion for euermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him: yea, & they which

perced him thorow, and all kindreds of the earth shall waile before him. Euen so, Amen.

8 & I am Alpha & Omega, the beginning & the ending, faith the Lord, which is, & which was, and which is to come, euen the Almighty.

9 I Iohn euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in the spirit on the Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last, and that which thou seest write in a booke, & send it vnto the Iueuen Churches which are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 & Then I turned backe to keepe the voyce that spake with me: & when I was turned, I sawe seuen golden candlictekes,

13 And in the midst of the seuen candlictekes, one like vnto the sonne of man, clothed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and haire were white as white wool, and as snow, & his eies were as flame of fire.

15 And his feete like vnto fine brasse burning as in a furnace: and his voyce as the found of many waters.

16 And he had in his right hand seuen starrs: and out of his mouth went a sharpe two edged sword, and his face shone as the sunne shinch in his strength.

17 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me saying vnto me, Feare not: 12 I am that 8 full

1 Which the Same openeth vs out of his Eastern hostme by Angels. 2 This is the particular or singular inscription, wherein insolation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the tract of the same is declared, from the Authour thereof, vnto the eighth verse. 3 That is, from God the Father, eternal, immortal, immutable: whole vnto changeableness, I solow declare by 2 forme of speach which is vndecoded. For there is no incongruities in this place, where, of necessity the words must be interpreted vnto the myserie so ad note the myeries corrupted or impaired by the word. 4 By the seuen spirits, 1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100) 101) 102) 103) 104) 105) 106) 107) 108) 109) 110) 111) 112) 113) 114) 115) 116) 117) 118) 119) 120) 121) 122) 123) 124) 125) 126) 127) 128) 129) 130) 131) 132) 133) 134) 135) 136) 137) 138) 139) 140) 141) 142) 143) 144) 145) 146) 147) 148) 149) 150) 151) 152) 153) 154) 155) 156) 157) 158) 159) 160) 161) 162) 163) 164) 165) 166) 167) 168) 169) 170) 171) 172) 173) 174) 175) 176) 177) 178) 179) 180) 181) 182) 183) 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place, and how occupied, verse 9. Then at what time, and by what means, namely, by the spirit and the word, and that on the Lords day, which dayes since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be 2 day of rest, verse 10. Thirdly, who is the author that telleth him and what is the form of his calling, 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100) 101) 102) 103) 104) 105) 106) 107) 108) 109) 110) 111) 112) 113) 114) 115) 116) 117) 118) 119) 120) 121) 122) 123) 124) 125) 126) 127) 128) 129) 130) 131) 132) 133) 134) 135) 136) 137) 138) 139) 140) 141) 142) 143) 144) 145) 146) 147) 148) 149) 150) 151) 152) 153) 154) 155) 156) 157) 158) 159) 160) 161) 162) 163) 164) 165) 166) 167) 168) 169) 170) 171) 172) 173) 174) 175) 176) 177) 178) 179) 180) 181) 182) 183) 184) 185) 186) 187) 188) 189) 190) 191) 192) 193) 194) 195) 196) 197) 198) 199) 200) 201) 202) 203) 204) 205) 206) 207) 208) 209) 210) 211) 212) 213) 214) 215) 216) 217) 218) 219) 220) 221) 222) 223) 224) 225) 226) 227) 228) 229) 230) 231) 232) 233) 234) 235) 236) 237) 238) 239) 240) 241) 242) 243) 244) 245) 246) 247) 248) 249) 250) 251) 252) 253) 254) 255) 256) 257) 258) 259) 260) 261) 262) 263) 264) 265) 266) 267) 268) 269) 270) 271) 272) 273) 274) 275) 276) 277) 278) 279) 280) 281) 282) 283) 284) 285) 286) 287) 288) 289) 290) 291) 292) 293) 294) 295) 296) 297) 298) 299) 300) 301) 302) 303) 304) 305) 306) 307) 308) 309) 310) 311) 312) 313) 314) 315) 316) 317) 318) 319) 320) 321) 322) 323) 324) 325) 326) 327) 328) 329) 330) 331) 332) 333) 334) 335) 336) 337) 338) 339) 340) 341) 342) 343) 344) 345) 346) 347) 348) 349) 350) 351) 352) 353) 354) 355) 356) 357) 358) 359) 360) 361) 362) 363) 364) 365) 366) 367) 368) 369) 370) 371) 372) 373) 374) 375) 376) 377) 378) 379) 380) 381) 382) 383) 384) 385) 386) 387) 388) 389) 390) 391) 392) 393) 394) 395) 396) 397) 398) 399) 400) 401) 402) 403) 404) 405) 406) 407) 408) 409) 410) 411) 412) 413) 414) 415) 416) 417) 418) 419) 420) 421) 422) 423) 424) 425) 426) 427) 428) 429) 430) 431) 432) 433) 434) 435) 436) 437) 438) 439) 440) 441) 442) 443) 444) 445) 446) 447) 448) 449) 450) 451) 452) 453) 454) 455) 456) 457) 458) 459) 460) 461) 462) 463) 464) 465) 466) 467) 468) 469) 470) 471) 472) 473) 474) 475) 476) 477) 478) 479) 480) 481) 482) 483) 484) 485) 486) 487) 488) 489) 490) 491) 492) 493) 494) 495) 496) 497) 498) 499) 500) 501) 502) 503) 504) 505) 506) 507) 508) 509) 510) 511) 512) 513) 514) 515) 516) 517) 518) 519) 520) 521) 522) 523) 524) 525) 526) 527) 528) 529) 530) 531) 532) 533) 534) 535) 536) 537) 538) 539) 540) 541) 542) 543) 544) 545) 546) 547) 548) 549) 550) 551) 552) 553) 554) 555) 556) 557) 558) 559) 560) 561) 562) 563) 564) 565) 566) 567) 568) 569) 570) 571) 572) 573) 574) 575) 576) 577) 578) 579) 580) 581) 582) 583) 584) 585) 586) 587) 588) 589) 590) 591) 592) 593) 594) 595) 596) 597) 598) 599) 600) 601) 602) 603) 604) 605) 606) 607) 608) 609) 610) 611) 612) 613) 614) 615) 616) 617) 618) 619) 620) 621) 622) 623) 624) 625) 626) 627) 628) 629) 630) 631) 632) 633) 634) 635) 636) 637) 638) 639) 640) 641) 642) 643) 644) 645) 646) 647) 648) 649) 650) 651) 652) 653) 654) 655) 656) 657) 658) 659) 660) 661) 662) 663) 664) 665) 666) 667) 668) 669) 670) 671) 672) 673) 674) 675) 676) 677) 678) 679) 680) 681) 682) 683) 684) 685) 686) 687) 688) 689) 690) 691) 692) 693) 694) 695) 696) 697) 698) 699) 700) 701) 702) 703) 704) 705) 706) 707) 708) 709) 710) 711) 712) 713) 714) 715) 716) 717) 718) 719) 720) 721) 722) 723) 724) 725) 726) 727) 728) 729) 730) 731) 732) 733) 734) 735) 736) 737) 738) 739) 740) 741) 742) 743) 744) 745) 746) 747) 748) 749) 750) 751) 752) 753) 754) 755) 756) 757) 758) 759) 760) 761) 762) 763) 764) 765) 766) 767) 768) 769) 770) 771) 772) 773) 774) 775) 776) 777) 778) 779) 780) 781) 782) 783) 784) 785) 786) 787) 788) 789) 790) 791) 792) 793) 794) 795) 796) 797) 798) 799) 800) 801) 802) 803) 804) 805) 806) 807) 808) 809) 810) 811) 812) 813) 814) 815) 816) 817) 818) 819) 820) 821) 822) 823) 824) 825) 826) 827) 828) 829) 830) 831) 832) 833) 834) 835) 836) 837) 838) 839) 840) 841) 842) 843) 844) 845) 846) 847) 848) 849) 850) 851) 852) 853) 854) 855) 856) 857) 858) 859) 860) 861) 862) 863) 864) 865) 866) 867) 868) 869) 870) 871) 872) 873) 874) 875) 876) 877) 878) 879) 880) 881) 882) 883) 884) 885) 886) 887) 888) 889) 890) 891) 892) 893) 894) 895) 896) 897) 898) 899) 900) 901) 902) 903) 904) 905) 906) 907) 908) 909) 910) 911) 912) 913) 914) 915) 916) 917) 918) 919) 920) 921) 922) 923) 924) 925) 926) 927) 928) 929) 930) 931) 932) 933) 934) 935) 936) 937) 938) 939) 940) 941) 942) 943) 944) 945) 946) 947) 948) 949) 950) 951) 952) 953) 954) 955) 956) 957) 958) 959) 960) 961) 962) 963) 964) 965) 966) 967) 968) 969) 970) 971) 972) 973) 974) 975) 976) 977) 978) 979) 980) 981) 982) 983) 984) 985) 986) 987) 988) 989) 990) 991) 992) 993) 994) 995) 996) 997) 998) 999) 1000)

6 A confirmation of the saluation as long going, asked from the words of God himselfe in which he announceth his operation in every living creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things and conclude in the vnto of his owne effecte, that Triunitie of persons, which was before spoken of. Chap. 2. 6. and 2. 13. I am he before whom sit, etc. no. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85.

and as it were a great mountaine, burning with fire, sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountains of waters.

11 And the name of the star is called worme-wood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that is the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 And he that is powred, more bitter than that any man can drink the same. The fourth execution of these lightsome bodies of heauen, which minister vnto this inferior world. A lamentable predition or foretelling of those parts of the diuine execution which are yet behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressly foretold in the 1. Chapter of S. Luke, Verse 14. &c. and they are common places generally expounded, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and bringeth locusts vnto men, 13 The first Angel bloweth, 16 and bringeth vnto him woe, 20 and drinketh his wine.

1 And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vnto the earth, and vnto them was given power, as the scorpions of the earth had power.

4 That is that the Angel of God glittering with glory, as a starre fell down from heauen. Whether thou take him for Christ, who hath the keys of hell of himselfe, and by Princely authority, Chap. 1. Verse 18. or whether for some inferior Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministry here, and Chap. 11. for the worst of things, it is taken Gen. 14. 18. and 24. 64. and Heb. 6. 6. The key was given to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chains of darkness: and are there kept vnto damnation, vntill God for a time doe let them loose, 1. Pet. 2. 4. Iude 6. and of thisooke, Chap. 20. 2. the Lyfeline of which chap. 1. hath agreement of time with this present chapter. By the last mouth hee doeth darknesse of hee. 4 Vnto this is added the smoke of the hellish and infernal spirits, all dark, and darkening all things in heauen and in earth. The spiritual darknesse are the causes of all disorder and confusion. For the deuil at a time certaine (whereof verbe the fifth) sent these darknesse into his kingdomes, that he might not catch and with our impression overthrow all things, and prevent if we were possible to elect ourselves. By this darknesse all spiritual light, both aduice as of the Sunne, and pastioe, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves. 5 A description of the malignant spirits, imagining the world, spoken from their nature. 6 The power, name, and order. From their nature, that they are like vnto scorpions, localities in quicknesse, subtiltie, hardness, number, and such like, in this verbe. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not yet with flesh and blood, but with powers, &c. this Verbe. 6. 12. This place of the power of the Deuill, generally used in this verbe, is particularly declared afterwards in the three next verbes.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that cometh of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flie from them.

7 And the forme of the locusts was like vnto horses prepared vnto the battell, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings was like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 And they haue a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

12 One woe is past, and behold, yet two woes come after this.

13 The time is for five moneths of five hundred and fiftie dayes, that is, for so many yeeres since the deuil hath persecuted all things in the world, and yet with our publike and vniuersall miseries of killing, which afterward they visited when the first Angel had blown his trumpet, as shall be said vpon the 13. verbe. Now this space is to be accounted from the end of that thousand yeeres mentioned, Chap. 20. 3. and that is from the Persecution of that Gregory the seventh, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether limptie & wickednesse, as a slave of the deuil, whom he feared, was the most wicked frend of the world: he excommunicated the Emperor Henry the fourth: went about by all manner of treachery to set vp and put downe empires and kingdomes as liked himselfe, and doubted not to set vnto God the Swedon ouer the Empire in lead of Henry before named, sending vnto him a Crowne with this verbe annexed vnto it, Petrus, apostolus Petrus, Romanus, Rodolphus: that is, the Noche to Peter gave the crowne, and Peter Rodolph doth renounce it. Truly hee so finely belished himselfe in his safeties, as he mightily set all Christendome on fire, and caused many of his followers the burning brand of the same: who engaged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: where by Cities, Common weales, and whole kingdomes let together by the eares amongst themselves by most expert outbrots, came to ruine, while they miserably wounded one another. This terme of an hundred and fiftie yeeres, is taken end in the time of Gregory the ninth, or Hugolinus Augustinus: (as he was before called) who called to be compiled by one Raimund his chaplein and counsellour, the body of Decretals, and by suiferance of the Kings and Princes to be published in the Christian world, and established for a law. For by this bright length the Popes arrogated vnto themselves licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the best Canons of the Decretals, which the trumpet of the first Angel had expressly forbidden, and had hindered vntill this time. The effects of the bloody ambition are declared vpon the sixt verbe: that the miserable world languish in great calamities, and die together in one death, and pierce the same before I. C. by reason of the grieuousness of the miseries that oppressed them. * Chap. 6. 16. G. at 19. H. 6. 18. 7. The forme of these hellish spirits and administrators, is shadowed out by figures & visible figures in this sort: that they are very expert and swift: that wherefoere they are in the world, the kingdomes is theirs: that they manage all their affairs with cunning and skill, in this verbe, that making liue of mildnesse and tender affection to draw men withall, they most impudently rage in all mischief: that they are most mighty to do hurt, Ver. 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authoritie of prouidence, that they fill all things with horror, Ver. 9. that they are audacious: that they are venimous and extremely noisome, though their power be limited, Ver. 10. All which things are properly in the natural powers, and communicated to them vnto their ministers and vassals. 14 8 The power of the power of malignities: that they are subiect to one in all King, whom thou mayest call in English, The Deuill: for hee doeth in the whole world both Lewes and Gentiles into the condition that hee will, 2. to himselfe. And I cannot tell whether this name belongs vnto the Excommunicat: interpretation of Hildebrandus, & so is often vsed in the holy Scripture, which albeit it may otherwise be turned of the Germans (as the sense of compo-und words is commonly among vs) vnto very deed it signifies, as much as to, shouldst thou call him the frend of I. C. is he hath lettech on fire those that hee hath vnto him, 9 A passage vnto the next point, and the history of the time following.

7 The third execution vpon the floods and fountains, that is, vpon all fresh waters, in this verbe: the effect whereof is, that many are destroyed with the bitterness of waters, in the verbe following.

8 This is spoken by Metaphor, of the name of a most bitter herbe, & commonly knowne, vntill perhaps a mans following: those that note the derivation of words had rather expound it adieciouly, for that which by reason of bitternesse cannot be drunke, or which maketh the liquor into which it is powred, more bitter than that any man can drink the same.

9 The fourth execution of these lightsome bodies of heauen, which minister vnto this inferior world.

10 The fifth execution vpon the wicked men imbibing the earth (as a life before the Angel said) wrought by the infernal powers, is declared in this place vnto the eleuenth verbe. And after the sixt execution thence vnto the nineteenth verbe. And lastly

11 The sixth execution thence vnto the nineteenth verbe. And lastly is shewed the common euent that followed the former execution in the world, in the two last verbes.

10 The first execution done vpon the world by the tyrannical powerts thereof, working in the foure parts of the earth, that is in most excellent manner executing their tyrannous dominion through the whole world, and killing the miserable people with punishment, which before was not lawful for them to doe in that sort, as I shewed you 4th ver. This narration hath two parts: a commandment from God in the 14. ver. and an execution of the commandment in the way following.

11 The commandment giuen by Christ Iuicelle, who is gouernour ouer all. *See alwaies to be alie with mee, which flood in the sea, which the Priests were in, and against the* *Arise in the Court, being a veile before them.*

12 As if he should saie, I, the first of them to haue bene found by the power of God, that they could not freely vnpon all men, as themselves, lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Pericula of the spiritual Babylon, by the limits of the spiriti-ll Babylon long since ouerthrowen) that they might not commit those horrible flagitious, which they long breathed after. Now goe to, let loose those foure Angels, that is, administrators of the wrath of God, in that number that is commensurate to the bridle, that is, of the foure quarters of the world: liue the hearts of the wicked ones, they may see vpon all the world, therein to rage, and most licenciously to exercise their tyranny, as God hath ordeined. This was done when Gergorie the ninth by publicke authoritie established for law his own Decretals, by which he mighte leaue lay trames for the life of simple men: for who is it that feeleth not that the lawes Decretals modell of them are as snares to catch soules withall? Since that time (O good God) how great slaughters haue there bene? how great massacres? All histories are full of them: and this outrage aboundeth with most horrible and menitious examples of the same. 13 The execution of the commandment is in two points: one, that those butchers are let loose, that out of their tower of the spiritu-ll Babylon they might with licence rauge through all the world, as well the chiefe of that crew which were most prepotent vnto all states, in this ver. as their multitude, both most copious, of which a number certaine is named for a number inuicible, Ver. 16. and in themselves by all means fully furnished to hild and to hurt, Ver. 19, as being armed with fire, smoke and brimstone, as appeareth in the colour of their armour, which dazzleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fierie, smoake, and stinking darts of the Pope are shot out, Ver. 18. The other point is, that the butchers haue executed the commandment of God by fraud and violence, in the way following.

14 That is, they are harmful euery way on what part soeuer thou shalt binde band vnto them: or they touch thee, they doe hurt. So the first are called Scorpions, Ver. 15. Now remaineth the euent (as I said vpon the first ver.) which followed of so many and so grieuous iudgements in the most wicked world: namely, an impenitent obfirmation of the vngodly in their impietie and in vngodly confidence, though they feele themselves most vngodly pressed with the hand of God: for their obfirmate vngodlinesse haue bene the generall historie of things to be done vngodfully in the whole world; which because it doeth not to much belong to the Church of Christ is therefore not to expressly distinguished by certainty of time and other circumstances, but by women, as they say with a slight hand. Also there is none other cause why the historie of the fourth Angel is passed ouer in this place, then for that the same bore properly apperteineth vnto the historie of the Church. But this is more diligently let out according to the time thereof, Chap. 11. and 16. as shall appere vpon those places. *2. Psa. 115. 4. and 135. 15.*

13 ¶ Then the first Angel blew the trumpet, and I heard a voice from the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, 12 Loofe the foure Angels, which are bound in the great riuier Euphrates,

15 And the foure Angels were loosed, which were prepared at an hour, at a day, at a month, and at a yeere to slay the third part of men,

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fierie habergons, and of Iacynth, and of brimstone, and the heads of the horses were as the heads of Lyons: and out of their mouthes went fourth fire, and smoake, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the brimstone, which came out of their mouthes,

19 For their power is in their mouthes, and in their tails: 14 for their tails were like vnto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by the plagues, repented not of the workes of their hands that they should not worship deuils, and idols of gold, and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

And I saw 2 another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vpon those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lift vp his hand vnto heauen,

6 And swaue by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, 5 that a time should be no more.

7 But in the dayes of the 6 voyce of the seventh Angel, when hee shall begin to blow the trumpet, euen the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 7 And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 8 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kinges.

not by chance, but out of a booke, this open Reuelation, first vnto the eyes, and then to the same vnto the sea, and land, as Lord eneral. The first, that he offered the same out whispering or muttering in a corner (as false prophets doe) but crying out with a loud voyce vnto them which sleepe, and with a lyonish and terrible noise vnto the secure: the very thunders themselves giuing testimony therunto, Ver. the third. Lally, for that he confirmed all by an oath, Ver. 6. 7. 2. Christ Iesus, see the fourth Chapter, and the second ver. 3. Namely, a speciall booke of the affaires of Gods Church, For the booke that containeth things belonging vnto the whole world, is said to be kept with the Creator, the first Chapter and the first ver. but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse. 4. A godly care is laudable, but must be ioynd with knowledge. Therefore nothing is to be taken in hand, but by calling, which must be expected and waited for of the godly. *3. Krepitemel te. 6. This was a gesture vnto of our first forefathers, vnto our newe fathers vs. 3. Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie and beyond all times. 4. Three Babylons bee as yet in being. 6. Where of Chap. 11. and 16. 7. The other part of this Chapter, concerning the particula calling of Saint Iohn to the reuiewing of the Prophecie in the last ver. which is enioyned him, first by signe in three verses, then in plaine words in the last ver. Vnto the setting forth of the signe belongeth these things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecie in this ver. for these motions and desires God doeth in him: first that demaunding the booke, hee is charged to take it in a figurative manner, vnto which all is expounded, ver. the ninth, (as in the second Chapter of Ezechiel and the ninth ver.) where this similitude is borrowed: lally, for that Saint Iohn at the commandment of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most true, but that it foretelleth the afflictions of the Church, it was most bitter vnto his spirit. 8. A simple and plaine declaration of the same being vnto witnesing the diuine calling of S. Iohn, and laying vpon him the necessity thereof.*

CHAP. X.
1 Another Angel appeared clothed with a cloud, a holding a booke open, 3 and cried out, 8 A voyce from heauen commanded a litle booke, to take the booke, 10 the earthen,

4 *Swift as the leopard, easily clapping all things, as the Bear doth with his paw, and tearing and devouring all things with the mouth, as the Lion.* 7 *Ena's, hee kept the fame vnto the beaſt to vie, who he perceiued that himſelfe could not eſcape, but muſt needs be taken by the head of the Angell, and call into the beaſtomefleſſe.* 11 *Chapter 2. yet did not eabeaſon the ſame vterly from himſelfe, but that he mighte it as loag as he could.* 8 *This is the other place that pertaينه to the deſcription of the beaſt of ſome that belieue that ſuatural ſignitie and amplitude of the Roman Empire, which was ſhadowed in the former verſes, there was added this alſo as miſtake, that the head was wounded as it were. Vnto death, and was healed againe, as from heauen, in the fight of all men. This head was Nero the Emperour, in whom the race of the Ceſars fell from the imperiall originall, and the government of the Common weale was tranſlated vnto others: in whoſe handes the Empeire was to eured and recouered vnto healt, as the ſecond verſe ſaith ſomuch the more deeply rooted and grounded laſt, then euer before.* And hence followed thoſe effects, which are next ſpoken of: Firſt an admiration of certaine power, as it were ſacred and diuine, ſuſtaining the Emperour's government: Secondly the obedience and ſubmiſſion of the whole creature in this verſe: Thirdly, the adoration of the Dragon, as moſt worthy worſhipping of Death conſidered by the Romane Emperours: Liſtly, the adoration of the beaſt himſelfe, which grew into a great admiration, as both the name and worſhip of God was given vnto him, verſe the fourth. Now there were two cauſes which brought in the mindes of men this religion: the ſhewe of excellencie, which brings with it reuerence; and the ſhewe of power inuincible, which brings feare. Who is like (ſay they) vnto the beaſt? Who ſhall be able to fight with him? 9 The ſecond member containing an liſtorie of the actes of the beaſt, as ſaid verſe 1. The hiftorie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put and inſpired into the beaſt both his impyrie againſt God, and his immitate and iniuſtice againſt all men, eſpecially againſt the godly and thoſe that were of the houſhold of faith, verſe the ſix. The manner of the actes or actions done, ſayth 10 ſoſes, both impyrie in miſde and diſobedience againſt God, his Church, and the goodnes of the lawe, as moſt cruel and inhumane in deede: ſuch as were the ſeuenth, 10. Namely his ſuſions and manner of dealing. As concerning thoſe two and fourtie moneths, there ſpoken of them before in the twelfth Chapter and ſecond verſe. 11 That is, the holy Church, the true heu't of the liuing God. 12 That is, the godly in generall who hold themſelues from his creature. For this bloudie beat fierce had thoſe holy ſoules moſt ſaſely with innumerable accuſations for the Name of Chriſt, as we reade in Iuſtine Martyr, Tertullian, Amobius, Minian, Eusebius, Anguſtine, and others which example the latter times followed moſt diligently, in diſcussing the Souer of Chriſt: and we in our owne memorie haue found by experience, to ſee incredible crueltie. Concerning laſt, See the eleuenth Chapter, and the ſeuenth verſe. 13 That is, ſuch as are not men exceedinge the in Chriſt. For for this that Arabe ſhaine of which Chapter the ſix, verſe the ſix. The ſecond I doe with ſome diſtinction in this manner: *If his names are not written euen from the laying of the foundation of the world, in the booke of life of the Lamb's laſt.* And this diſtinction is confirmed by a like place hereafter, chp. 17. 8. 14 The conſolation of this ſpeech of the ſix beaſt, conſiſting of two parts. An exhortation to attentive and iuſtice: and a foretelling, which partly containeth the ſtrainings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall waite for that glorious coming of our Lord and ſauiour Chriſt, verſe the tenth. * *Gen. 9. 6. manſt, 26, 32.*

like a leopard, and his feet like a bears, and his mouth as the mouth of a Lyon: 7 and the dragon gave him his power and his throne, and great authority. 8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed and all the world wondered and followed the beaſt. 9 And they worshipped the dragon which gave power vnto the beaſt, and they worshipped the beaſt, ſaying, who is like vnto the beaſt who is able to warre with him. 10 And there was given vnto him a mouth, that ſpake great things & blaſphemies, and power was given vnto him, to doe two and fourtie moneths. 11 And hee opened his mouth vnto blaſphemie againſt God, to blaſphemie his Name, 12 and his tabernacle, 13 and them that dwell in heauen. 14 And it was given vnto him to make warre with the Saints, and to ouercome them, and power was given him ouer euery kinred, and tongue, and nation. 15 There ore all that dwell vpon the earth, ſhall worſhip him, 16 whoſe names are not written in the booke of life of that Lambe, which was ſlaine from the beginning of the world. 17 If any man haue an eare, let him heare. 18 If any leade into captivity he ſhall goe into captivity: * if any kill with a ſword, he muſt be killed by a ſword: heere is the patience and the faith of the Saints,

11 15 And I behelde another beaſt coming out of the earth, 16 which had two hornes like the Lambe, but he ſpake like the dragon. 17 And he did all that the firſt beaſt could do before him, and he cauſed the earth, and them which dwell therein, 18 to worſhip the firſt beaſt, whoſe deadly wound was healed. 19 And hee did great wonders, ſo that hee made fire to come downe from heauen on the earth, in the fight of men, 20 And deceiued them that dwell on the earth by the ſignes, which were permitted to him to do in the fight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the 20 image of the 21 beaſt, which had the wound of a ſword, and did liue.

15 22 And it was permitted to him to giue a ſpirit vnto the image of the beaſt, ſo that the beaſt in this verſe, then his actes, in the verſes following: and concluded in the laſt verſe. This beaſt is by his liued a ſome of the earth (as he 17) conſiderably borne, and by little and little creeping vpon one of his abiect estate, 16 That is, as hee ſeemeth the Lambe (for what is more mild or more humble then to be ſeruant of be lievers of God) but in deede hee played the part of the Dragon and of the Wolfe, Matthy 23. For euery ſauour ſhangeſh lambeſſe into an Angell, ſight, 2. Corint. 1. 14. and what ſhould his benefit ſit, ſee and (ſeuen) doe? 17 The nilioritic of the beaſt, containeth in ſumme three things, hypercritic, the witteſſe of miracles, and tyranic: of which the full is noted in this verſe, the ſecond in the 3 verſes following: the chird in the ſixteenth and ſeuententh verſes. His hypercritic is moſt full of leaſing, whereby he abateſh both the former beaſt & the whole world; in hat hee be both by his cunning, as ſeuerſe by time, made of the former beaſt a moſt miſerable *ἀντιτύπος* or a ſomewhat, vnto 21 his authoritie vnto himſelfe and moſt impudently exerciſeth the ſame in the fight and viewe of him: yet hee carrieth himſelfe fo, as if hee honour'd him with moſt high honour, and did in vextremities cauſe him to be honoured of all men. 18 For vnto this ſeale of ſome, which of a ciuill Empire is made an Eccleſiaſticall hierarchy, are giuen diuine honour, and diuine authoritie: ſo farre as it is believed to be about the Scriptures, which the godd vpon the Deſcendants declieth by this dealth verſe.

Articulo ſolus, ſynodumque facit generalem,
That is,

He changeth the Articles of faith, and giueth authoritie to general Councels.

Which he ſpoken of the Papal power. Soe the beaſt is by birth, foundation, teate, and finally (abſolute), one: only the Pope hath altered the ſame and manner thereof, being himſelfe the head both of that tyranicall Empire, and a ſo of the ſeall Prophets, for the Empire both taken vnto himſelfe, and thereto hath added this conning deſire. Now the words *whoſe deadly wound was cured*, are put here for diſtinction ſake, as alioe ſometimes ſterned: that euen at that time the godly readers of that prophete might by this ſigne be taught to ſee the things as preſent: as it were ſaid that they might ſee this very Empire that now is, whoſe head were ſent to our owne memorie, ſo haue beene out and to be cured againe. 19 The ſecond point of the things done by the beaſt, is the create of great wonders or miracles appertaining to the ſignification of this impyrie: of which ſignifigures were giuen from aſoue, as is ſaid, that there was ſent downe from heauen by laſt force, in this verſe. Others were ſhewed here below in the fight of the beaſt to eſtablish idolatry and deſecrate ſoules, which parts Iohn telleth forth, beginning (as they ſay) at that which is laſt, in this manner: Firſt the effect is declared in theſe words, *they deturbeth the iudaitions of the earth.* Secondly the common manner of working in two ſorts, one of miracles, *For the ſignes that were giuen him to do in the preſence of the beaſt:* the other of the words added to ſignes, & teaching ſidolatrie made on by their ſigns, *Saying vnto the inhabitants of the earth, that they ſhould make an image vnto the beaſt, which liue.* Thirdly, a ſpecial manner is declared: *That it ſhould giue ſpirit vnto the image of the beaſt:* and that ſuch a kind of quickening, that the beaſt both ſpoken by him were vnto that they ſhould count of it, which liue often times by little matters through the procurement & inſpiration of the Deuil, haue bin created and wrought in images. The hiſtorie of the ſigns are all examples of ſuch miracles, the moſt of them ſeined, many alioe done by the deuil in images, as alioe in the ſerpe, Gene. 3. 1. By which examples is confirmed, not the chortie of the beaſt, but the ſuety of God, & of the prophete: Gen. 20. That is, images by *enlarger* or change of the number 1 for the worſhip of them: euen ſince the ſecond Councill of Nice, hath beene ordained in the Church by publicke credite, as the authoritie contrary vnto the Law of God. 21 In the Greeke the words of the Deuſe care, as much to ſay, as vnto the worſhip, honour and obeying of the beaſt: For by this maintenance of images, this vnderſtoppeth all beaſt doth mightily proſe: the beaſt of Rome, of whom long agoe hee called them. Wherefore the ſame is heretoe very fully called the image of the beaſt, for that images haue their beginning from the beaſt, and haue their ſame manner from the will of the beaſt & haue their end and vnto fixed in the profit & commoditie of the beaſt, 22 And of this miracle of the image of the beaſt (that is, which the beaſt hath ordained to eſtablish idolatry) which miraculouſly ſpake ſo giudgement, or rather miraculouſly by the frand of the ſalle prophete the Papit booke are full ſtraighted, as To giue ſh as Iauer and lambeſſe ſuſtained the wonders that ſhould wrought.

image of the beast should speak, and should cause that as many as would not worship the image of the beast, should be killed.

16 ²³ And he made all, both small and great, rich and poore, free and bond, to receive ²⁴ a marke in their right hande or in their foreheade,

17 And that no man might ²⁵ buy or sell, save he that had the ²⁶ marke or the name of the beast or the number of his name.

18 ²⁷ Here is wisdomer, Let him that hath wit, count the number of ²⁸ beast; for it is the ²⁹ number of a man, and his number is fixe hundredth three score and sixe.

feruise, that binds those they might fear: the beast: and also to extirpe ever all their goods and possessions, a pedler like abbie of evil: beneance and dignifications (as they terme them) amongst their clients, & against others to use most violent interdictions, and to their outcurings, even in natural and civill, private and publique contracts, wherein all good hath ought to have place. 24. That is, the Christe, by which in the Sacrament (as they call it) of Confirmation, they make leuallie vnto themselves, that the persons and things of men, signing them in the forekaid & hands: and as for the figurd by Christ (which Cl. says, 5.) and the holy Sacrament of Baptisme they make as a yd. For whom Christ hath vnto himselfe by Baptisme, this beast maketh challenge vnto them by grace Christe, which he doubteth not to preferre before Baptisme, both in authority and in efficacy. 6. The marke of the name of the beast. 5. That is, hee any talpene or so euill with men, but they onely which have his acquaintance and concenteration of Clearlyly tonfure, as they call it. Read Gratian de Consecratione distinct. 9. c. auer, cap. 5. in 1. c. de. of these matters. 6. Here the lalle Prophets doe require three things, which are fet downe in the order of their greattie, a character, a name, & the number of the same. The meaning is, that man that hath not first their annoyuing and clerical tonfure or (havinge freely holy orders,) by receiving whereof is communicated the name of the beast, or finally hath not attained that high degree of Politicall knowledge, and of the Law (as they call it) Canonick, & hath not it: were made vp in account and call the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently fo to in the next verse. 27. That is, in this number of the beast consisteth the Popes wickedness, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what is both about his marke or acquaintance & his name. The things, saye S. Iohn, the marke and name of the beast, doe easily haue vnto any man: but to haue the number of the beast, is wisdomer: that is, onely the wise and such as haue vnderstanding, can come by that number: for they must be most illustrious doctors that attain thereto, as the wordes followinge doe declare. 28. How great and of what denomination that name of the beast is, by which the beast accounteth his wisdomer, S. Iohn declarer in these wordes, Doeth thou demaund how great it is: it is so great, that it encompasseth the whole man: he is a way learning, and neuer cometh to the knowledge thereof: he must be a man in deed that doth attain vnto it. Aske thou of what denomination it is: it is very it is handeth of five throughout and perfectly wisch of all the parts thereof in their first 40 denominations (as they terme them) it is handeth of five: it is terme hundredth, &c. for as there is no one: yet in the learning and of Politicall which is not done: thered vnto the head and said: were he, so; therof, or contained in the same: he fully doe all things in this hierarchie agree one with another, and with their chief. Therefore that cruel beast B. to see the eight doctes continued by the number of five: these Decretals which hee pretehd. d. in the proeme of the sixth booke, which booke (sayth he) bringe to see said vnto five or booke of the same volume of Decretals, were thought good to seeme Accused: the first: that is the first volume by addition thereof concerning a leuallie, or the number of five booke (which is a number) verely may yeeld a perfect forme of men a good aduise, and verely bringe vnto the same. Here therefore is the number of the beast: who groweth from him selfe all together, and bringeth them all backe againe vnto himselfe by his d. Riphe in no: vnto and cunning man. Many man be lieve more of this, let him reade the glosses vpon this place. It is not ignorant that other interpretations are brought vpon this place: but I thought in my duetie, with the good fauourer ²¹, and without the offence of any, to present mine opinion in this point. And for this cause especially, for that it is feared vnto none, neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giueth out, imprinteth, as a publicke marke of such as be hit, and esteemeth that marke aboue all others as the marke of those whom hee loneth best. Now those other explications seeme rather to be farre remoued from his propertie and condition of that number: whether you respect the name Latine, or Titul, or another. For the beast doeth not teach, nor giue forth, nor imprint, but most diligently forbiddeth to be taught, and authoritarily denicth: it is approuch not the best, but reprooueth them: ²² it hateth them that thinke of his number, with an hatred, greater then that of ²³ vsurers.

CHAP. XIII.

The Lambe standeth vpon Mount Sion, & with his chiefe worshipper. A One Angel preacheth the Gospel: 8 another telleth the fall of Babylon: 9 the third marcheth aboue the beast: hee aduise. 12 A voyce from heauen proclaimeeth the fall of the whore whoe dwelleth in the Lord. 6 The Leuallie shall thus be reborn. 18 an anion the same.

Then I looked, and loe, a Lambe stood on Mount Sion, and with him an hundred, fourtie and foure thousand, having his Fathers Name written in their foreheade.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundred, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: the 6 follow the Lambe whither soeuer he goeth: these are bought from men, being the first fruits vnto God, & vnto the Lambe.

5 And in their moethes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel fly in the mids of heauen, having an euerglasting Gospel to preach vnto them that dwell on the earth, and to euery nation and kinred, and tongue, and people.

7 ¶ Saying with a loud voyce, Feare God, & giue glory to him: for the hour of his iudgment is come: & worship him that made heaven and earth, and the sea and the fountaines of waters.

8 And there followed another Angel, saying, Babylon that great citie is fallen: it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the

rebell are expounded in the former visions, especially vpon the fifth chapter. 3 As ready give to his office (as ad. 5. 56.) in the middle of the Church, which alretime mount Sion did prefigure. 3 As before 9. This reuenge of the Lambe is testified first by diuine worke (as before 7.) in this verse. The by this reuenge acceptation, that all and euery one in his reuenge must be vnto & liuely (verse 12.) doe glorifie the Lambe with a speciall song before God & his left Angel, which is: g heh and blood. can not beate, nor vnderstande: 3. Lally by their deeds: as before, and as in factio: as in that they were vnto, for their impietie (small and had) fornication, that is, from impietie & vnto: vnto, that they are holy vnto the Lambe as a guide vnto all goodes, and cleasid vnto him: that they are holy vnto him, as of priore deed: by him that in vnto and in 6 p. fly of Christ, they haue excused all chestering, fondness, of life: the direction of life. Lally, as in the full remembrance of the redemption by him: finally (reuolue in a place) that they are blameles before the Lord verse 4. 5. 4 The other part (as I said on the first verse) is of the 5 of the Lambe, the manner whereof is delineated in two parts, of his speech, & of his acts: his speeches are set forth vnto the 3. ver. of this chapter, and his acts vnto the 6. chapter. In his speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The firste of the godly confiding inwardly of reuerence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, ver 17. The overthrowing of wicked Babylon, verse 8. and the fall of euery one of them, godly glorifying the benefite of his grace: finally the state of the holy fornication, ver 18. 5. The Angel sayeth of figure of the good and faithful seruants of God, who in God especially: from that one of Rome: the eight, hath reuenged vnto publishing of the Gospel of Christ: both by preaching and by writing. So God first, we reuenge the theme of the lame Boush, vied Peter Cassio: was an Italiane: a. 1. Arnold: ce viliana was French man, then Ockley, Dante, Petrarch: after that Iohn de uipe ca. 1. Francians: after againe, Iohn Wicklie an Englishman, & so continually one or another vnto the restoring of the truth, & clearing of his Church. 6. That is, Babylon is destroyed by the sente. 8. Iudgement of God: the execution whereof S. Iohn de se: chap. 18. And this voyce of the ministers of Christ in continued since the time that Babylon (which is Rome) hath by deliberate counsell & manifest malice oppugned the light of the Gospel: offered from God. P. 14. 5. 6. All 14. 5. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The History of the Church of Christ being finished for more then thousand and three hundred years at which time Rome faced the declining of a before shee bene fide there remained the rest of the historie of the corolling or militant Church, from then vnto the time of the fall of Rome in three chaptes: For first of all, at the foundation of the whole history, is declared the beginning of the lambes army, and his army, and grieuance in these verses, after his worke done which hee had done, and yete out in most mightie manner, which hee offered vnto his spirit of his mouth, in these of this chapter, and in the two following. Vnto the description of the Lambe, are propounded three things: first, institution, place and attendance: for

CHAP. XV.

1 The seven Angels having the seven last plagues, 2 They then covered the least part of God, 6 To the seven Angels, 7 seven vials full of Gods wrath are delivered.

beast and his image, and receiveth his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whose ever receiveth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 And I looked, and beheld, a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, having on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, Thrust in thy sickle and reape, for the time is come to reape: for the harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winnepresse of the wrath of God.

20 And the winnepresse was troden without the cite, and blood came out of the winnepresse vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

saue and rebellious beast and his worshippers in the 15. and 16. chapters. That no man kinde, is the calamitie of wres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophesie or preaching by the grace of God was raised up againe, how horrible warres have bene kindred in the world? how much humane flesh hath bene thrown to the earth by his diuine reaping? how much blood (as for wine) hath overflowen to these hundred yeeres almost! all histories decry our, and our conscience (as yet beleeued) is now in horror by reason of the rage of that sickle which Anselmitch calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke kirkle of heauen, & that is for the Lord. *By workers, is meant the reuerend which followeth good works.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution, 12 That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrusting through, for who may stand against Gods? *101 3. 13. Math 13. 39.* 13 Christ giueth a commandment in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grieuous judgement, both because it succedeth the other, and because it is understood to be executed with great diligence, 15 That is, in ouerblowd very deepe, and very faire and wide: the speech is hyperbolicall or excediue, to signifie the greame of the slaughter. And the three noble pleasures fruites of foorth, of the contempt of Christ, and deliring of Anselmitch rather then him, which the miserable, mad, and blinde world doth at this time reape,

And I sawe another signe in heauen, great and maruelous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I sawe 4 as it were a glasie sea, mingled with fire, and 5 them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, & stand at the glasie sea, hauing the harpes of God.

3 And they sung 7 the song of Moses the 2 seruant of God, and the song of the Lambe, saying, Great and maruelous are thy works, Lord God Almighty: iust and true are thy wayes, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and beheld, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the 12 seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the 13 ouer beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God & of his power, and no man was able to enter into the Temple, til the seven plagues of the seven Angels were fulfilled.

God, vnto the 4 verities another the vocation, institution, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4 other verses, & 4 This part of the vision alludeth vnto the sea or large vessel of braffe in which the Priesths washed themselves in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called ver. 5.) is laid to haue bene a sea of glasie, most lightome and cleare, vnto the commoditie of chiefe mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth & dispenteth according to his owne pleasure: for out of the former, the Priesths were cleayed of old: & out of this vngodly are destroyed now cha. 6. 5. That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17. & 14. 9. 10. 6. Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, floating in the sea of glasie. 7 That song of triumph which is Exo. 15. 2. & 56. 1. *Moterialled, for honours sake, as it is first, Deut. 34. 10.* 8 This long hath two parts, one a confession, but particular in this verse, and general, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternal in it selfe, & most present vnto the godly in that God is both holy, & alone God, another kind is future and to come in that the clock taken out of the Gentiles (that is, out of the wicked one) and vnto being in Chap. 12. 12.) were to be brought vnto the same fate of happinesse, by the magnificence of the judgement of God in the next verse. *101 145. 17. b Thy domine, 9 Jer. 10. 7.* 9 The second part of the narration (as was noted ver. 2.) wherein first the authoritie of the whole argument and matter thereof is figured by a forenaming type of a temple opened in heauen, as Chap. 11. 19. namely that all those things are divine and of God, that proceeds from thence in this verse. Secondly the administrators or executors, come forth out of the Temple, ver. 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, ver. 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie whereunto was exhibited of old in the law, Exo. 40. 34. 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metemoria*. 11 Which was in old time a figure of the kindly or princely dignitie. 12 That is, girding was a signe of diligence, & the girdle of gold was a signe of sinceritie, and truthnes in taking in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

And 17 the Angelpower on the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world to terrifie the wicked, 19 and the inhabitants of the great cite.

8 The patience, satisfaction, and iustification by faith: the consequence whereof is 12. refection, and glory eternal in the heauenly fellowship of God and his Angels. 9 The second part of this Chapter, ver. 21. sayde ver. 10. Of the acts and doings of Christ in overshewing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing bene called back by words both publicly and privately vnto his doctrine, and admitteth of his most extreme raine: they craue to be maintained and protect his owne adherents, that they may doe him seruice: and to assist the godly with most barbarous persecutions. Of those things which Christ doth, there are two kindes: one common or general in the rest of this chapter, another particular against that saue and rebellious beast and his worshippers in the 15. and 16. chapters. That no man kinde, is the calamitie of wres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophesie or preaching by the grace of God was raised up againe, how horrible warres have bene kindred in the world? how much humane flesh hath bene thrown to the earth by his diuine reaping? how much blood (as for wine) hath overflowen to these hundred yeeres almost! all histories decry our, and our conscience (as yet beleeued) is now in horror by reason of the rage of that sickle which Anselmitch calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke kirkle of heauen, & that is for the Lord. *By workers, is meant the reuerend which followeth good works.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution, 12 That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrusting through, for who may stand against Gods? *101 3. 13. Math 13. 39.* 13 Christ giueth a commandment in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grieuous judgement, both because it succedeth the other, and because it is understood to be executed with great diligence, 15 That is, in ouerblowd very deepe, and very faire and wide: the speech is hyperbolicall or excediue, to signifie the greame of the slaughter. And the three noble pleasures fruites of foorth, of the contempt of Christ, and deliring of Anselmitch rather then him, which the miserable, mad, and blinde world doth at this time reape,

This is that other place of the 12. of Christ, as noted before. 14. Now therefore is shewed a singular worke of the iudgement of God belonging to the overshewing of Antichrist and his forces, of which discipline worke the preparation is described in this Chapter: and the execution in the next. The preparation is first kee downe generally and in type in this verse: and is after particularly set fourth in the rest of the Chapter. 10. Of which Chap. 10. in p. 19. fourth in the plagues of the world: for euen these plagues do set the most part agree with thole: 3. There are two parts of the narration: one the confession of the Saints glorifying God, while they saw that preparation of the iudgements of the

In the former Chapter was let down the preparation unto the work of God: here is delivred the execution thereof. And in this discourse of the execution, his general commination, in this verse, then particular recital in order of the execution done by every of these ten Angels, in the rest of the chapter. This special execution Antichrist and his crew, doeth in manner agree unto that which was generally done upon the whole world, ch. 8. & 9. & belongeth (if my conceit be not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the Prince and ringleaders of the wickedness of the whole world, and therefore these judgements are figured more precisely than those.

1 The history of the first Angel, whose plague upon earth, is described almost in the same words with that sixth plague of the Egyptians, Exo. 9. But it doth figure a spiritual vice, and that torture or burn of conscience feared with all those you, which accoleth the wickedly within, and both by the word (the light whereof God hath now long withheld forth) and by bitterness stirred up, & forthwith the sword of Gods wrath. See ch. 12. 16. 4. The history of the second Angel who troubleth and molesteth the seas, that he may stirre up the conscience of men sleeping in their wickedness. See Ch. 8. 8. *As it was in turcinio water and fishy blood, fise as it is in dead bodies.* 5 The history of the third Angel striking the rivers, in this verse who preclaiming the iustice of God, commendeth the fame by a most grave comparison of the sinnes of men with the punishment of God: which is common to this place, and that which went before. Where also this praifing is attributed to 7 Angels, and the waters, as is common to the former, that they be mingled with the conscience of the wicked, and punish that most perverse obstinacie of the idolaters, whereof our perturbation, and thence a furious indignation and desperate madness, raging against God, and hurtfull unto himselfe. 9 The story of the sixth Angel, did divide into his 2d. and the next thereof. The 2d. is, that the Angel did call out of his mouth the plague of a most glowing heat, whereby even the greatest floods, which most were wont to swell and overflow (as Euphrates) were dried up by the command of God in this verse. The event is, that the meere madnes whereby the wicked are enraged, that they may procure the judgements of God, & abuse their fury to loose their own conscience, and to the executing of their own wicked outrage. To the bond of the spiritual Babylon, and to the fortress of the same. ch. 9. 14. 11 So the Church of the engodly and kingdom of the beast is said to be lankned, all the distance whereof, in which they put their trust, being taken away from it. 12 That is, that none of them which dwell forthwith, may with more commodity make haste unto that sentence which the Lord hath appointed.

And I heard a great voice out of the Temple, saying to the leuen Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went & powred out his vial vpon the earth: & there fell a noyome & a grievous sore vpon the men which had the mark of the beast, & vpon them which worshipped his image.

4 And the second Angel powred out his vial vpon the sea, and it became as the blood of a dead man: and every living thing died in the sea.

5 And the third Angel powred out his vial vpon the rivers and fountains of waters, and they became blood.

6 And I heard the Angel of the waters say, Lord, Thou art iust, which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, & therefore hast thou given them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord God Almighty, true & righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the sunne, and it was giuen to him to torment men with heate of fire.

9 And men boyled in great heat, & blasphemed the Name of God, which hath power over these plagues, and they repented not to giue him glory.

10 And the fifth Angel powred out his vial vpon the throne of the beast, & his kingdom waxed darke, and they gnawed their tongues for sorow.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their works.

12 And the sixth Angel powred out his vial vpon the great riuier Euphrates, and the water thereof dried up, that the way of the Kings of the East should be prepared.

And I saw 13: three vncleane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of deuil, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest he walke naked, and men see his shame.

16 And they gathered them together into a place called in Hebrew, 23 Armagedon.

17 And the seventh Angel powred out his vial vnto the sea: and there came a loud voice out of the Temple of heauen from the throne, saying, 21 It is done.

18 And there were voices, and thundrings, and lightnings, & there was a great earthquake, such as was not since men were vpon the earth, euen to mightie an earthquake.

19 And the great citie was diuided into three parts: and the cities of the nations fell: and that great Babylon came in remembrance before God, that hee giue vnto her the cuppe of the wine of the fierceness of his wrath.

20 And euery yefledd away, and the mountains were not found.

21 And there fell a great haile, like 7 talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

18 A parenthesis for admonition in which God warneth his holy seruants who rest in the expectation of Christ, always to adde their minds vnto his coming, and to looke vnto themselves, that they be not hamely made naked & circumcised of these vncleane spirits, & that they be mairly vncircumcised at the coming of their Lord. Mat. 24. 26. & 5. 13. Ch. 3. 3. Mat. 24. 24. Luc. 17. 33. 29 Namely the Angels, who holly according to the commandment of God was to do sacrifice: notwithstanding that those impure spirits doe the same wickedly as seruants nor vnto God, but vnto that beast that hath leuen lead. 20 That is to say, nothing of their ex-poliations: the mountaine is selfe, or mountaine places of Megiddon. Now it is certainely by the holy Scripture, that Megiddon is a citie & territory in the tribe of Manasse, bordering vpon Issacar & Aser, & was made famous by 11 memorable overthrowes, that King Josias, in the 23. Reg. 19. 20. & Chro. 35. 22. & Zach. 12. 11. In this mountaine country God faith by iugate & 2. pe. That the king of the peoples which leuen the beast, shall meet together because they shall all dwell together: shall lamentable overthrow in the teeth of the Church of the leuens, vnto their great reproch: & therefore were persecuted that that place should be most fortunate vnto them (as they speake) & vnto nature unto the godly: but God here pronounceth, that that reproch of the Church, & confidence of the vngodly, shall by himselfe be taken away, in the selfe same place where the nations periwaded themselves, they should mightily exult & triumph against God & his Church. 21 The story of the leuenth Angel vnto the end of the chapter, in which first is shewed by figure & speech, the argument of this plague, in this verse: 22 then is declared the execution thereof in the verses following. 22 From whence he might moue the heauen above & the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Thronos*. 24 That is, Babylon is vndon, as is shewed ver. 19. & in the Chapters following. For the first of the 13 mightie spirits of this denunciation, is described in this Chapter and the last containing a perfect viduory is described in the next following. 25 Now is declared the execution (as is said in ver. 27) & the things that shall follow come to passe in heauen & in earth, before the overthrow of the beast of Babylon both generally ver. 18: & particularly in the cursed citie, and such as have any familiaritie therewith, in the galyalties. 26 That is, out of standing place of Antichrist, 27 O all such as cleave vnto Antichrist, & fight against Christ. 28 That harlot, of who in the Chapter next following. Now this phrase, *come in remembrance*, is as after the commonwey of the Hebrew speech, but borrowed from men, and attributed vnto God. *1. Ier. 5. 15. 29 That is, were lesse no more, or were no more extant. A borrowed Hebraisme. 6. Appeared not, whilst the heauen vnto after this sort, ver. 20; Rev. 5. 14. 30 The manner of the particular execution, most evidently testifying the wrath of God by the original & greater thereof: the event whereof is the same with that which is Chap. 9. 11. & that which hath been mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an unpardonable pertinacie of the world in their rebellion, and an heart that cannot repent, ver. 9. 11. *As it were about the night of antichrist was thereof spoken, 39. 1. 138 hundred yeares; whereby is signified a marvellous and strange kind of night.**

13 This is, eury of them bent that in their hearts, and in their consciences, they are vncleane spirits, and vncleane soules, and vncleane faces, they ingoing into this 3. iugate viduory, all King, & Prince, and Prelates, or the world, certainly are vncleane of them by their spirits, & vncleane of the face, & impurity of the countenance, committed in carnall concupiscence, in carnall vnto the kings of the earth. And this is a right description of our times. 14 Gosting vnto a 14. iugate viduory, & continuously day & night, troubling and calling to death to arise, as the impetuous, and impetuous, and impetuous of warres: as is declared in the next verse. 15. I hat is, the deuil, as chap. 11. 3. 16 Victrol chap. 33. 17. That is, of that which is of their beast, or which chap. 23. 17. for to be called also ch. 19. 20. and 23. 10.

CHAP. XVII.

1 The great whore is described, a with whom the Kings of the earth communed fornication. & She is drunken with the blood of Saints 7 the blood of the woman, and shee beafts that carued her, is powdered. 11 Their delusion. 14 The Lamb of God.

11 The manner of mourning vied by them that trade by sea.

12 The vnder conceit upon the other ruiner of Babylon is the exaltation or enjoying of the godly in heaven and in earth as was noted verley.

13 The vnder predication at the vnder verie relating of a figne, and interpretation thereof is the interpretation thereof in a fable, first by a fimple propounding of the thing itselfe, in this verie and then by declaration of euents in the veries following.

14 *1erem. 51. 63.* 15 The veries are to be the one of them aplication vnto the other for an aplication take There that be faith hein Babylon no mirth nor ioy at all, in this and the next verie, but all heauy and lamentable things from the bloody daughters of the righteous and the vengeance of God commeth vpon them for vengeance. 16 Enquire concerning the impiecy, vanitie and vniuersitie of fenolic men.

17 This chapter hath fince two parts, one transitory or of passage vnto the things that follow vnto the verie, another historical of the victory of Christ gotten again both the beasts vnto the end of the chapter, which I sayd was the second historic of this argument, chap. 17. 1. The first addition hath two places, one of praising God for the overthrow done vnto Babylon in 4. verie, and another likewise of praise, and Propheticall, for the coming of Christ vnto his kingdom, and his most royall marriage with his Church, thence vnto the tenth verie. The former praise hath three branches, distinguished after the ancient manner of those things: *apologuistic*, that is, an imitation or proouement in two verses, *17. 1. 2.* a response or answer in the third verie, and *quodlibet*, a close or ioyning together in harmonie: all which I thought good of purpose to distinguish in this place, lest any man should with Periphras, or other like dogs, objects to S. Iohn of the heavenly Church, a child, and idle repetition of speech. A *Præterit Lord*, A the proposition of praise with exhortation in this verie, and the cause thereof, in the next verie. 3. The song of the Archiphonic or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine indgement as was done at Sodome and Gemozah, Gen 19.

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles.

17 11 For in one hour so great riches are come to desolation. And euery shipmaster, and all the people that occupy ships and shipmen, and all whose traffick on the sea, shall find a farre off.

18 And cry, when they see that smoke of that her burning, saying, What city was like vnto this great city?

19 And they shall cast dust on their heads, and cry, Weeping, and wyling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her coflines: for in one hour she is made desolate.

20 12 O heuen, reioyce of her, and ye holy Apoftles and Prophets: for God hath punished her, to be reuenged on her for your fakes.

21 13 Then a mighty Angel tooke vp a stone, like a great millstone, and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpeters shall be heard no more in thee, nor a craftman, of whatsoever craft he bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome & of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with raine inchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets: 16 and of the Saints, and of all that were slain vpon the earth.

CHAP XIX.

1 The heavenly company praise God for averging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Luns of the whore. 10 The Angell will not be worshipped. 11 That mighty King of Kings appeareth from heauen. 12 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

And after these things I heard a great voyce of a great multitude in heauen, saying, 2 Hallelu-iah, situation, and glory, and honour, and power be to the Lord our God.

3 For true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath augmented the blood of his seruants shed by her hand.

4 And againe they said, 3 Halleluiah: and that her smoke roafe vey for euermore.

4 And the foure and twenty Elders, and the

four beasts fell downe, and worshiped God that sat on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and they that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lambes is come, and his wife hath made 7 her selfe ready.

8 And to her was granted, that hee should be arrayed with pure fine linnen and shining, for the fine 9 linnen is the righteousnesse of Saints.

9 10 Then he said vnto me, Write, Blessed are they which are called vnto the Lams supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, to worship him, but he said vnto me, See thou do it not: I am thy fellow seruant, & one of thy brethren, which haue the testimony of Iesus, Worship God: for the testimony of Iesus is the Spirit of prophesie.

11 12 And I saw 13 heauen open, and behold a white horse, and he that sat vpon him was called faithful and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipped in blood, and his name was called, THE WORD OF GOD,

14 14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall 16 rule them with a rod of yron for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, THE KING OF KINGS AND LORD OF LORDS.

17 17 And I saw an Angel stand in the 18 sinne who cryed with a loud voyce, saying, to all the foules that did feed by the mids of heauen, come,

4. The second place of praise as I said verie 1. which first is commended from God in this verie: 2 and then is in another manner pronounced of 3 creatures, both because they see that kingdom of: 4 spirit to come, which most they desire, verie 5. also because they see that the Church is called forth to be brought from: 6 into 7 home of her husband by holy marriage vnto the fellowlap of his kingdom, verie 8. Whereas S. Iohn is commanded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verie 9.

5 Out of the Temple from God, as 11. 19.

6 Without the Temple in heauen.

7 Namely vnto that holy marriage both her selfe in person in this verie and also furnished of her spouse with marriage gifts princely & diuine in adorned & prepared in the next verie.

8 As an ensigne of Kingly & priestly dignities: which dignitie Christ befloweth vpon vs, Chap. 6.

9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ befloweth vpon vs, as vpon his spouse. 6 God's worker which are truly testimonious to faith. 11 Math. 2. 2. 2. 10 Namely the Angel, as appeareth by the next verie. 12 The particular historie of this verie is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmities, and of the modell and mimorie of the Angel, who hath renouced himselfe the diuine honours, and recalled all the seruants of God vnto the worship of him alone as I said 2. 8. 10. *Chap. 18. 2.* Which are commended to be written of Iohn. 6 For Iohn is the first that all the Angels first wrote at. 13 The second place of this Chapter (as I sayde verie 10) is of the victory gotten by Christ against both the beasts: in which first Christ is described as one ready to fight, vnto the 16. verie: then he is shewed the battell to be begun, thence vnto the 18. verie: lastly is set forth the victory vnto the end of the Chapter. In this place doth shine most excellent properties of Christ as our heavenly Iudge and reuenger, according to his person, companie, effects, and names. 13 Properties belonging to his person, that hee is heavenly, iudiciall, faithfull, true, iust, in this verie, searching out all things railing our all to be searched out of none, verie 2. the triumpher, and the very essentiall word of God, verie 13. 14 The companie or retinue of Christ, highly innumerable, heavenly, iudiciall royal and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, in flesh and death, verie 16. *17. 1. 9.* 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes. 17 *Chap. 17. 14. 1. 16. 17.* The second member as I sayde verie 11. A reprochfull calling forth of his enemies vnto battell: in which not the enemies (for why should they be called forth of the king of the world, or prouoked being his subjects? for that were not comely) but in their hearing, the birds of the ayre are called to cate their carcases. 18 That is openly, and in fight, all, as Numb. 31. 4. and a Sam. 11. 19. That is, through this inferiour heauen, and which is neuer vnto us: an Hebrew phrase,

1 Now followeth the second part of the history propheticall as I said Chap. 2. and 11. in the true estate of the Church in the latter part of the last judgment, vnto the first verse of the next chapter, in this are two things briefly declared. The first, the place thereof, verse 1. Then her state and condition is the verses following. Before the state of the Church described is set downe the state of the whole world, that there shal be a new heauen, and a new earth as Euy 6.7 and 66.1. and 12. Pec. 3.1. and this is the seat or place of the Church, in which righteousnes shall dwell. *Euy. 65. 17 and 66. 2. 2. The state of this glorious Church is first described generally, vnto the 8. verse and specially & by parts, in verses follo wing. The general description consisteth in a vision shewed a vision of, vers. 1. & in speciall, in the next 7. vnto the general things are common, that the Church is holy, new, the knowledg of God, heavenly, the spoase of Christ, and partaker of this glorie in this verse.

AND I saw a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat vpon the throne, said, Behold, I make all things new: and he said vnto me, Write: for these things are faithful and true.

6 And he sayd vnto mee, * I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and hee shall be my Sonne.

8 But the fearful, and unbelieuing, & the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, & all liars shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And he carried me away in the spirit to a great and high mountaine, and he shewed me that great citie, that holy Ierusalem, descending out of heauen from God,

11 Having the glory of God: and her shining was like vnto a stone most precious, as aiasper stone cleare as chrystall,

12 9 And had a great wall an high, and had 12 twelue gates, and at the gates 12 twelue Angels, & the names written which are the twelue tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, and on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had 12 twelue foundationes, & in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay 4 square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred forty and foure cubits, by the measure of man, that is, of the 7 Angel.

18 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundationes of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emurad:

20 The fifth of a Sardonix: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryll: the ninth of a Topaz: the tenth of a Chrysolithus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one perle, and the 4 street of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclene thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambs booke of life.

13 This is founda- tion stones, according to the gate, as it shewed verse 19.

13 A transition vnto a more exacte description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equal to 2. verses.

16 A square figure hath equal sides, and one is the corner, and so tree fore the Grecians called by themselves the land, and of continuance: and perfect.

17 Hee addeth this, because the Angel had the space of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

16 By these 66. men: the brightness of the citie.

17 Euy. 1. 19.

16 The second forme of particular description is laid verse 12 to 19. forraine and outward accidents: which are these, Light from God himselfe, in this verse: glory from mens life, perfected eternally from all harme, vers. 5. Finally light truth and incoor.ption of glory, (vers. 16.) as can beare and abide with it, nothing that is inglorious, vers. 4.3.

CHAP. XXII.

3 The Church is described by speech first of an Angel, in two verses: then of God himselfe in a vision. The Angels speake describing the glory of the Church by the most familiar and cobitation of God therewith, by communication of all manner good things according to the covenant, in this verse: & by removing or putting far away of all euill things in the verse following. *Chap. 7. 2. & 1. 1. 2. In the speech of God himselfe describing the Church, is set a certaine exordium, or exortation, verse 5. This followeth a magnificent description of the Church, by the present and future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, which were in 6. & witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. *Euy. 43. 19. a. cor. 15. *Chap. 1. 8. and 21. 13. 5 The description of the Church in three verses, by abolishing of olde things: by the being of present things in God, that is of things eternal: and by the communication of all good things with the godly, vers. 8. If so they shall be finally made finally, vers. 9. But the reprobate are excluded from thence, vers. 8. For vs, and in vs, as a new, 6 A transition vnto the particular describing of the heavenly Church by the exordium of Iohn in this verse, and his capturing by the Spirit, in communication of the truth of God in the verse following. 7 Hee maketh the place and rarely state of the Church, shadowed out in a mountaine. 8 A typical that Church which is one, a ple, or Catholicke, holy celestiall, built of God, in this verse: and glorious in the verse following. Thys type propounded generally, is after particularly declared, vers. 12. Sec. 9 A particular description (as I noted, vers. 6) of the celestiall Church first, by the essentiall parts of the same, vnder the similitude of a citie to verse 12. Secondly, by certaine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole work: of these the superiours and foundation of the wall are essentiall parts (as they were he called) which parts are first described in a figure, vnto the 12. ver. and after wards more exactly. To According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 12 Hee maketh the Prophets, who are the messengers of God, and watchmen of the Church,

1 The river of waters of life is shewed, 2 and the tree of life: 6. 7 These followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein contained are most true, 13 And now the visions repeateth the words, All things come from him, who is the beginning and the end.

AND hee shewed me a pure river of water of life, cleare as chrystall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it and of either side of the river was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruantes shall serue him.

4 The Church are these: the euertlasting grace of God in this verse, the eternal liuing of the godly, vs chap. 7. the eternal fruits which the godly bring fourth vnto God, the fruites & others vers. 2. freedom and immunity from all euill God himselfe taking pleasure in his seruantes, & they likewise in their God, vers. 3. The beholding and sight of God, & bestowing of the faithful from all euenity, vers. 4. the light of God, and an euertlasting kingdom and glory, vers. 5.

1 Here is also found and finished the description of the celestiall Church (as I noted before, chap. 2. 1. 13.) by the effects, in 5. verses, and thus this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelth in the

* *Ejai. 60. 19.*

a This whole booke is concluded and made up, by a confirmation, and a salutation. The confirmation hath three places: The words of the Angell vnto the 13. ver. the words of Christ: ver. 16. 17. and the obtestation made by Saint Iohn from diuine authority, thence vnto the 20. ver. By the speech of the Angell: this prophesie is confirmed, vnto the 8. ver. and then he speaketh of the vic of this booke in the verses following. The prophesie is first confirmed by the Angell from the nature thereof, that it is truthfull and true. Secondly from the nature of the efficacie cause, both principall which is God, and instrumentall, which is the Angell, in this ver. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, ver. 7. Fourthly, from the testification of S. Iohn himselfe, ver. 8. The rest of the speech of the Angell tending to the same end, S. Iohn interrupted, or brake off by his vnaduised act of worshipping him, in the same ver. which the Angell forbidding, teacheth him that odoracion must be giuen onely to him, but onely to God: as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner doone, chap. 16. 10. * Chap. 19. 10. 3 The Angell returneth vnto his former speech: in which he teacheth the vic of this booke, both towards our selues in this and the next ver. and in respect of God for declaration of his truth, thence vnto the 15. ver. 4 That is, propound this prophesie openly vnto all, and conceale no part of it. The contrary whereto is commanded, *Ejai. 8. 6.* and *Dan. 8. 26* 5 An obtestation pronounced. But there will be some that will abuse this occasion vnto euil, and will wrest this Scripture vnto their own destruction, as Peter saith, What then saith the Angell, the mysteries of God must not therefore be concealed, which hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such bee more and more vile in themselves, whom this Scripture doeth not please: yet others shall be further confirmed thereby vnto rightconnesse, and true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others.

4 And they shall see his face, and his Name shall be in their foreheades.

5 * And there shall be no night there, and they need no candle, neither light of the Sunne, for the Lord God giueth them light, and they shall reigne for euermore.

6 2 And hee said vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 3 And he said vnto mee, 4 Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandements, 7 that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without shall be dogges and enchanters and whoremongers, and murderers, and idolaters, and whoe soeuer loueth or maketh lies.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and let whoe soeuer will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues that are written in this booke.

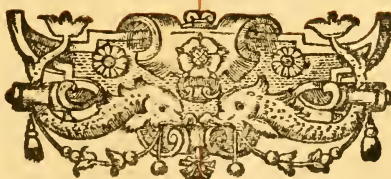
19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy city, and from those things which are written in this booke.

20 10 He which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

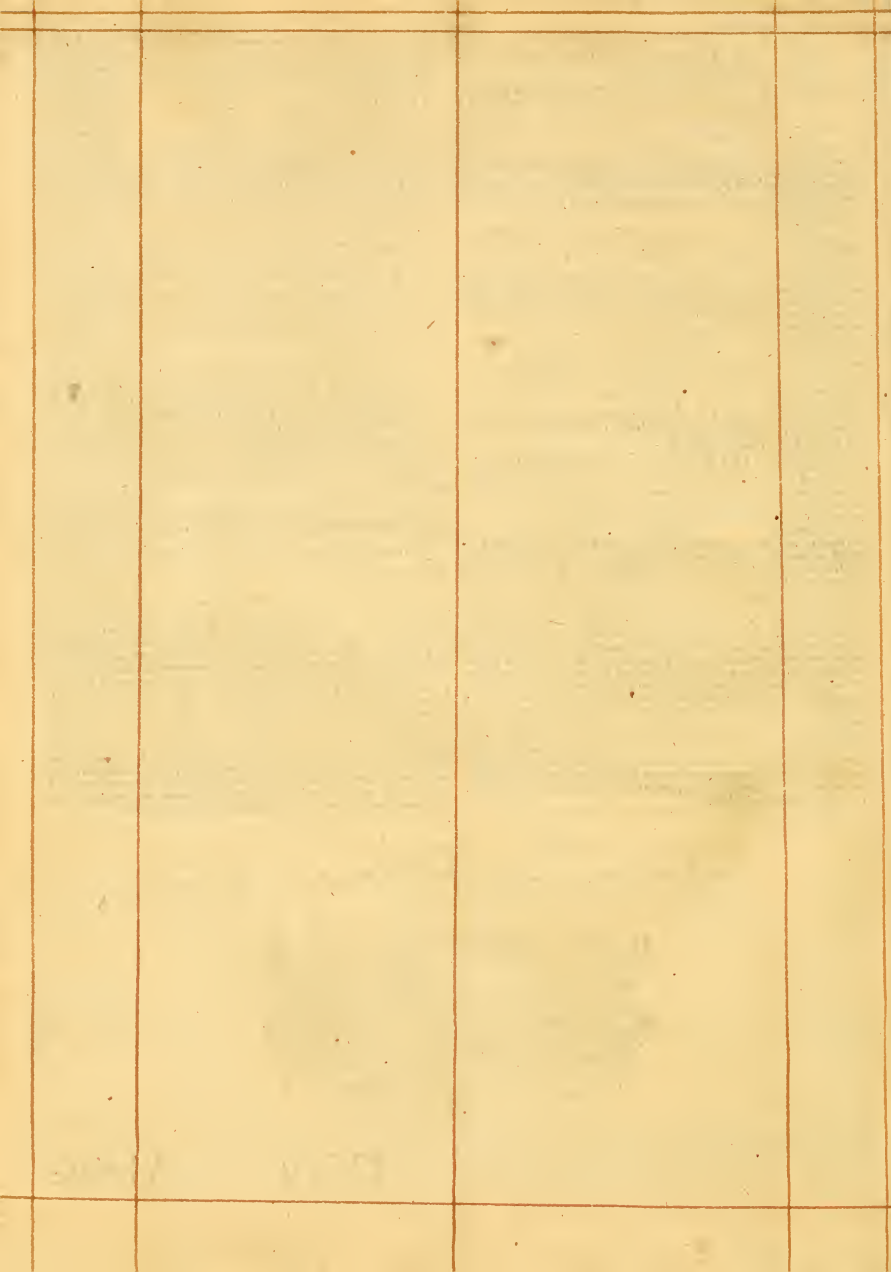
21 12 The grace of our Lord Iesus Christ bee with you all, Amen.

6 These, place belonging vnto the vic of this booke, as I said ver. 10. Also saith God by the Angell though there should be no vic of this booke vnto men: yet it shall be of this vic vnto me, that it is a witness of my truth vnto my glory, who shall come shortly to glorie and execute iudgement, in this ver. who haue taught that these things haue their being in me, in the 13. ver. and haue denouced blessednesse vnto my seruants in my Church, ver. 14. & reprobation vnto the vngodly, ver. 15. * *Rom. 2. 6.* * *Chap. 1. 8.* and *21. 6. 19. 4. 1. 44. and 44. 6.* 7 The blessednesse of the godly, set downe by their title and interest therunto & their fruit in the same. 8 The 2 place of confirmation (as I said ver. 6) is the speech of Christ ratifying the vocation of S. Iohn, and the authority of his calling and testimony, both from the condition of his owne person being God and man, to whom all the promises of God are Yea and Amen, *2 Cor. 1. 20.* and also from the testification of other persons, by the acclamation of the holy Ghost, who here it is that were an honorable assistant of the marriage of the Church as the spouse & of euery of the godly 30 members: and finally from the thing present, that of their owne knowledge & accord they are called forth vnto the participation of the good things of God, ver. 17. * *Ejai. 55. 2.* 9 The obtestation of S. Iohn (which is the 3. place of the confirmation as was noted ver. 6) is joined with a curse or execration, to perswade the truth of this booke entire and uncorrupted in two verses. 10 A diuine confirmation of sealing of the obtestation: first from Christ assuming the same, and denouncing his coming againe all those that shall put their sacrilegious hands therunto: then from S. Iohn himselfe who by a most holy prayer, calleth Christ to take vengeance of them. 11 The salutation Apostolical, which is the other place of the conclusion, as I said ver. 6 and it is the end almost of euery Epistle which we write vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, *Come Lord Iesus* and do it. Amen, againe Amen,

THE END.



Q q q A brieft



A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number signifieth the Chapter, the second the Verse.

WHereas the wickednesse of time, and the blindness of the former age hath bene such that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants, that should euer haue some godly aduancements in them, and should be memorials and markes of the children of God recessed into his bosom, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: we haue now set foorth this Table of the Names that be most vsed in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall knowe the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their verie names, that they are within that faithfull familie, that wll their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancy, and haue occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integrity, where by many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader bee carefull: for hee shall finde them in places most conuenient amongst the annotations: at least for so many as may seeke to make for any edification, and understanding of the Scriptures.

A.



Aron, or **Aharon**, a teacher, Exod. 4.14.
Abdaa, a seruant, 1.Kings chap. 4. verse 6.
Abdeel, a seruant of God, Ierem. 36.26.

Abdia
 Abdiel
 Abdai
 Abdi and Abdias
 Abednago
 Abagatha
 Abagtha
 Abriam
 Abiafaph
 Fbiafaph
 Abigal
 Abiu
 Abiud
 Aminadab
 Abinoom
 Abirom
 Abshalon
 Abshalom
 Abfalom

Abdi, my seruant, 1.Chron. 6.7.
Abdiah, a seruant of the Lord, 1.Kings 18.3. and **Obadiah**, one of the twelue Prophets.
Abdiel, the same, 1.Chron. 5.15.
Abd-nigo, seruant of shining Dan. 1.7.
Abil, mourning, the name of a cite, Iudg. 11.33. 1.Sam. 6.18. but **Habel**, the name of a man doth signifie vanitie, Gen. 4.2.
Abgatha, father of the winepresse, Ester. 1.10.
Abiah, the will of the Lord, 2.Chron. 2.9.1.
Abiam, father of the Sea, 1.Kings 14.31.
Abiafaph, a gathering father, 1.Chro. 6.23. Exo. 6.24.
Abiathar, father of the remnant, or excellent father, 1.Sam. 22.21.
Abida, father of knowledge, Gen. 2.5.4.
Abidan, father of iudgement, Num. 1.11.1.
Abiel, my Father is God, 1.Sam. 9.1.
Abiezer, the fathers helpe, Iosh. 17.2.
Abigail, the fathers soy, 1.Sam. 2.5.3.
Abihai, the father of strength, Num. 3.35.
Abihu, he is a father, Exod. 6.23.
Abihud, the father of praise, 1.Chron. 8.3.
Abilene, lamentable, I uke 3.1.
Abimael, a father from God, Gen. 10.28.
Abimelech, the Kings father, or a father of counsell, or the chiefe King, Gen. 20.3.
Abinadab, a father of a vow, or of free minde, or Prince, 1.Sam. 1.6.8.
Abinoam, father of beautie, Iudg. 4.6.
Abiram, an high father, 1.King. 1.6.34.
Abihag, the fathers ignorance, 1.King. 1.3.
Abihai, the fathers reward, 1.Sam. 2.6.6.
Abifhalom, the fathers peace, or the peace of the father, 2.Sam. 5.2.

Abihua, the father of saluation, 1.Chron. 6.4.
Abihur, the father of a fong, or of a wall, or of righteoufnesse, 1.Chron. 2.19.
Abital the father of the dew, 2.Sam. 3.4.
Abitob, the father of goodnesse, 1.Chron. 8.11.
Abner, the fathers candle, 1.Sam. 13.50.
Abram, an high father, Gen. 11.31.
Abraham, a father of a great multitude, as the name was changed, Gen. 17.5.
Abshalom, a father of peace, or the fathers peace, or reward, 2.Sam. 3.3.
Achan, troubling, Ioshua 7.1. who is called **Achar**, 2.Chron. 2.7.
Adadezer, reade **Adarezer**, beautifull helpe, 2.Sam. 8.3. and 1.Chron. 18.3.
Adaiiah, the witness of the Lord, 1.Chron. 6.41.
Adaliah, pouertie, Ester 9.8.
Adam, man, earthly, reade Gen. 5.2.
Adiel, the witness of God, 1.Chron. 4.3.6.
Adoniah, the Lord is the ruler, 2.Sam. 3.4.
Adonibezek, the Lord is thunder, Iudg. 1.5.
Adonikam, the Lord is risen, Ezra 2.13. and 8.13.
Adoniram, the high Lord, 1.King. 4.6.
Adonizedek, the Lords iustice, Iosh. 10.1.
Agabus, a grafhopper, Actes 11.2.8.
Agar, a stranger, Gen. 16.1. Gal. 4.2.4.
Ahaz, taking or possessing, 2.King. 16.1.
Ahafueros, a prince, or head, Dan. 9.1.
Abban, a brother of vnderstanding, 1.Chron. 2.29.
Ahiiah, brother of the Lord, 1.Chron. 2.2.5.
Ahihaas, brother of counsell, 1.Sam. 14.50.
Ahiman, brother of the right hand, Num. 1.3.23.
Ahimelech, a kings brother, 1.Sam. 2.1.1.
Ahimoth, a brother of death, 1.Chron. 6.2.5.
Ahinoam, the brothers beautie, 1.Sam. 14.1.5.
Ahihor, the brothers light, Iudeth 5.4.
Ahilan, an hartie brother, Iudeth 1.31.
Ahiab, a sweet (suouring meadow, 1.Chron. 8.1.
Ahikam, a brother arising, or auenging, 2.King. 2.2.12.
Ahiezer, the brothers helpe, Num. 1.12.

Abifue
 Abitub
 Abitub
 Abefalom
 Abefalom
 Abifolom
 Hadadexer
 Adaias
 Adalia
 Adonias
 Adoniiah
 Hagar
 Achas
 Ahafhueroff
 Achior
 Ahalab
 Ahlab
 Ahara
 Achiam
 Aholab

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|---------|---|--|---|
| Rodanim | Dodanim, beloved, Gen. 10. 4
Doeg, carefull, 1 Sam. 21. 7
Dorcias, a Doe, Act. 5. 9. 39.
Dorcias, general of knowledge, 1 Kings 4. 3. 1
Dositheus, guest to God, 2 Mac. 12. 19. | Gad, a band or garrison, Gen. 30. 11.
Galal, a rolle, 1 Chron. 9. 15
Gamaliel, Gods reward, Acts 5. 34
Gamaria, a consuming of the Lord, Ier. 2. 9. 3
Gazabar, a treasurer, Ezra 1. 8
Gedaliah, the greatness of the Lord, Ier. 38. 1
Gedeon, a breaker or destroyer, Iudg. 6. 13.
Gehazi, valley of vision, 2 Kings. 4. 12
Gera, a pilgrime or stranger, Gen. 46. 21
Ginath, a garden, 1 Kings 16. 2. 1.
Gog, a rooffe of an house, Ezek. 38. 2
Goliah, a captivity, 1 Sam. 7. 4.
Gomer, a consumer, Gen. 10. 2
Gorgias, terrible, 1 Mac. 3. 38. | Gamariah
Gemariah
Gedoliah
Gideon
Giezi |
| | E | H | |
| | Eber, passing or passage, Gen. 10. 2. 4
Eden, pleasure, 2 Kings 19. 12
Eder, a flocke, 1. Chron. 2. 3. 23
Edom, reddey or earthy, Gen. 2. 5. 30
Elchanan, the mercy of God, 2 Sam. 23. 2. 4
Eldaah, the love of God, Gen. 2. 5. 4
Eldad, the love of God, Numb. 11. 16
Eleadah, witness of God, 1. Chron. 7. 2. 1
Eleafah, the worke of God, 1. Chron. 2. 3. 9
Eleazar, the helpe of God, Exod. 6. 2. 3
Eliab, My God the father, Num. 26. 8
Eliab, the Lord, 1. Chron. 8. 2. 7
Eliakim, God arifeth, Isa. 2. 2. 20
Eliam, the people of God, 2 Sam. 23. 3. 4
Eliafah, the Lord increafeth, Num. 1. 1. 4
Eliafub, the Lord returneth, 1 Chron. 3. 2. 4
Eliatha, thou art my God, 1. Chron. 2. 5. 4
Elihoenai, to the Lord mine eyes, 1. Chron. 26. 3
Elihad, the beloved of God, Numb. 3. 4. 21
Elihu, he is my God, 1. Chron. 12. 20
Elimelech, my God the King, or the counsell of God, Ruth 1. 2
Elionenai, to him mine eyes, 1. Chron. 3. 2. 3
Eliphaz, a miracle of God, 1. Chron. 11. 3. 5
Eliphalt, the God of deliuerance, 2 Sam. 5. 16.
Elifha, my God faueth, 1 Kings 19. 10. 4
Eliſhah, the Lambe of God, Gen. 10. 6
Eliſhaphat, my God iudgeth, 2 Chron. 23. 1
Eliſheba, the oath of God, or the fulneſſe of God, Exod. 6. 23
Elizur, the ſtrength of God, Num. 1. 5
Elkanah, the zeale of God, Exod. 6. 2. 4
Elmoded, God meafureth, Gen. 10. 2. 6
Elanathan, Gods gift, Ier. 20. 22
Elphaal, Gods worke, 1. Chron. 8. 11
Eluzai, God my ſtrength, 1. Chron. 12. 5
Elimas, a corrupter or forcerer, Acts 13. 8
Enos, man, or miſerable, Gen. 4. 2. 6
Epaphroditus, pleaſant, Philip. 2. 2. 5
Epenetus, laudable, Rom. 16. 5
Ephah, warty, Gen. 2. 5. 4
Epher, deſt, Gen. 29. 4
Ephraim, fruitfull, or encreaſing, Gen. 41. 52
Eraftus, amiable, Acts 19. 22
Eſau, working, Gen. 2. 5. 25
Eſhol, a cluſter, Gen. 14. 2. 4.
Eſhek, violence. 1. Chron. 8. 39
Eſter, hid, Eſter. 2. 7
Ethan, ſtrength, 1 Kings 33. 1
Eubulus, wife or of good counſell, 2 Tim. 4. 21
Epolemus, a good warriour, 1 Mac. 8. 17
Eutychnus, fortunate, Acts 20. 9
Ezbon, haſting to vnderſtand, 1. Chron. 7. 7
Ezekiel, ſtrength of the Lord, Ezek. 1. 3
Ezrah, neere the Lord, 2 Chron. 34. 8
Ezer, an help, 1. Chron. 4. 4
Ezra, an helper, Ezra 7. 1
Ezriel, the helpe of God, Iere. 36. 2. 6
Ezrikam, an helpe ariſing, 1. Chron. 3. 2. 3 | Abakkuk
Habazziniah
Habaiah
Achaliah
Acheliiah
Hadar
Hagaba
Aggia
Abatha
Anameel
Haniel
Ananias
Afadiah
Hazadiah
Heua
Azael
Ozea
Chobor
Helchi
Hanoeh
Enoch
Haphſiba
Epliba
Ezron
Huram
Exechias
Obab
Hoſhaiah
Hoſea
Aofah
Huziel
Hazel
Ouſa | |
| | G | I | |
| | Gaal, an abomination, Iudg. 9. 35
Gabriel, a man of God, or the ſtrength of God, the name of an Angel, Dan. 8. 16. | Iaakob, a ſupplanter, Gen. 2. 5. 26
Iaakan, deſtroying, 1. Chron. 5. 13
Iaafiel, the worke of God, 1. Chron. 11. 47
Iaazaniah, the hearkening of the Lord, Ier. 3. 3
Iabal, bringing or budding, Gen. 4. 20
Iabeſh, drought, 2 Kings 15. 10
Iabez, ſorrow, 1. Chron. 4. 9
Iabin, vnderſtanding, Iofh. 11. 1
Iachin, ſtabilitie, Gen. 46. 10
Iadiah, knowing the Lord, Ezra. 2. 3. 6
Iael a Doe, or a cending, Iudg. 4. 17
Iahalleel, praifing God, 1. Chron. 4. 16 | Iakob
Ioakam
Eſſiel
Iobel
Iedaiah
Iahel
Ialoleel
Iahaziel, |

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|--------|---|--|--|
| Quania | V Aniah, nourishment of the Lorde, Ezra 10. 36. | Zalmonah, our image, Num. 33. 41. | Zenoah, forgetfulness, Nchem. 11. 30. |
| | Vashti, charged, 1. Chro. 6. 28. | Zebulun, a dwelling, Gen. 30. 20. | Zeeb, a wolfe, Iudges 7. 25. |
| Vophsi | Vashti drinking, Ester 1. 9. | Zelophehad, a shadow of deare, Num. 26. 33. | Zemrah, a song, 1. Chro. 7. 8. |
| Hur | Vopfi, a thing broken or parched, Num. 13. 15 | Zemrahah, the hiding of the Lord, 2. Kin. 25. 18. | Zephi, an hony combe, Gen. 36. 11. |
| Ourias | Vri, my light, 1. Chro. 2. 20. | Zera, clearenesse, or rising vp, Gen. 36. 13. | Zeraiah, the Lord arising, 1. Chro. 6. 6. |
| | Vriah, the light of the Lord, 2. Sam. 11. 3. | Zereph, scattering heritage, Ester 5. 10. | Zerubbabel, strange from confusion, or a stranger at Babel, Hag. 1. 1. |
| | Vriel, light or fire of God, 2. Chro. 13. 2. | Zethan their olue, 1. Chro. 2. 6. 22. | Zephthai, sweate, or swelling, 1. Cro. 5. 13. |
| | Vchai, mine antiquitie, or time, 1. Chro. 9. 4. | Zidkiah, the iustice of the Lord, 2. Kings 24. 17. | Zidon, a hunter, Gen. 10. 15. |
| | Vz, I, wandering, Gen. 10. 17. | Zimri, a song, 1. Chro. 2. 6. | Zipporah, a mourning, Exod. 2. 21. |
| Oza | Vzzah, strength, 1. Chron. 6. 29. 2. Sam. 6. 3. | Zipporah a separation, 1. Chro. 4. 20. | Zuph, a watching, or a coming in, 1. Chro. 6. 35. |
| | Vzzi, my strength, 1. Chro. 6. 5. | Zuril, the rocke of God, Num. 3. 35. | Zurishaddai, the rocke of the Almighty, Num. 1. 6. Zurishaddade |
| | Vzziel, the strength of God, 1. Chro. 7. 7. | | |

A Table of the principall things that are contained in the Bible, after the order of the Alphabet.

The first number noteth the Chapter, and the
second the Verse.

| A | The first number noteth the Chapter, and the second the Verse. | The first number noteth the Chapter, and the second the Verse. |
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| A aron and his doings, Exod. 4. & 10. & 28. & 29. Leui. 2. 10. Num. 1. 7. 3. Heb. 6. 7. | Abundance commeth of God, Deut. 8. 17. 18. | 2. Theff. 1. 16. |
| Aaron and Miriam spake against Moses, Num. 12. 1. | Access to God by Christ, Rom. 5. 2. Ephes. 2. 17. and 3. 12. | To afflict the soule for a day, Isa 58. 5. |
| Aaron, eloquent, Exod. 4. 14. | Euery man shall giue accounts of himselfe to God, Rom. 14. 12. | Agabus the Prophet, Actes 11. 28. and 21. 10. |
| Abba, Father, Marke 14. 36. Rom. 8. 15. Galat. 4. 6. | Christ is accused for our sakes, Gal. 3. 13. | Agag king of the Amalekites, 1. Sam. 15. 8. 9. |
| Abdon, a Iudge in Israel, Iudges 12. 13. | Achan the sonne of Carmi stoned & burnt to death, Ioh. 7. 25. | Agree with thine aduersary, Matth. 5. 25. |
| Abel, a city where dwelt the wife, 2. Sam. 20. 18. | Achior, Iudeth 5. 5. and 14. 6. | Agrippa king, Actes 25. 13. |
| Abiathar the sonne of Ahimelech, and his doing, 1. Sam. 22. and 23. 1. Kings 1. and 2. | Achish king of Gath, 1. Sam. 21. 10. & 27. 2. | Abah & his wicked doings, from the 16. of 1. kinge vnto the 22. 41. |
| Abigail the wife of Nabal, 1. Sam. 25. 3. | Adam and his creation, Gen. 1. 27. & 2. 7. | Ahaziah the sonne of Abah & his doings 1. kings 22. 49. 2. kings 1. 2. |
| Abihu burnt with fire from the Lord, Leui. 10. 2. | Adam labourth, Gen. 3. 23. | Ahaziah the sonne of Ioram, and his doings, 2. kings 8. and 9. |
| Abihu seeth God in Sina, Exod. 24. 10. | Adam the first, Adam the last, 1. Corinth. 15. 45. | Ahaz king of Iudah, an idolater, 2. kings 16. 11. |
| Abijam king of Iudah, 1. Kings 15. 1. | Adoni-bezek king, Iudges 1. 6. | Ahiah the sonne of Ahitub, 1. Sam. 14. 3. |
| Abimelech King of Gerar, and his doings, Gen. 20. and 26. | Adonijah Davids ionne, and his ambition, 1. kings 1. and 2. | Ahimeaz, 2. Sam. 17. 17. and 18. 19. |
| Abimelech the sonne of Gideon murderth his brethren, and after reigneth in Israel, Iudges 9. | Adopted in Christ, Eph. 1. 5. Rom. 9. 4. Gal. 4. 5. | Ahithophel and his doings, 2. Sam. 15. and 16. and 17. |
| Abisai pursueth Sheba, 2. Sam. 20. 10. | Adoram stoned to death, 1. kings 12. 18. | Aholah and Aholibah, Eze. 23. 4. |
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Printed at LONDON by ROBERT BARKER, Printer to the KINGS most excellent Maiestie.

Cum priuilegio Regiæ Maiestatis.

ANNO 1615.

Ann Eyre T H E *Ann Eyre*

BOOKE OF COMMON

PRAYER, WITH THE

PSALTER OR PSALMES

OF DAVID,

*Of that Translation which is appointed to
be vsed in Churches.*



IMPRINTED AT LONDON

BY ROBERT BARKER PRINTER

to the Kings most Excellent Maestie.

ANNO 1615.

¶ Cum Privilegio.

An Almanacke for 45. yeeres.

| The yeere of our Lord. | The golden number. | Dominicall letter. | The first day of Lent. | The first day of Lent. | Easter day. | Kingston weeks. | Ascension day. | Whitsonday. | Advent Sunday. |
|------------------------|--------------------|--------------------|------------------------|------------------------|-------------|-----------------|----------------|-------------|----------------|
| 1597. | ii | A | 23. January. | 9. febr. | March. 27. | 2. Mai. | 5. Mai. | 15. Mai. | 27. Nou. |
| 1598. | iii | B | 12. febr. | 1. March. | April. 16. | 22. | 4. June. | 3. Decem. | 2. |
| 1599. | iiii | C | 4. febr. | 22. febr. | 8. | 17. | 27. Mai. | 2. | 30. Nou. |
| 1600. | v | D | 20. Jan. | 6. | March. 23. | 28. Mai. | 11. | 29. | 28. |
| 1601. | vi | E | 8. febr. | 25. | April. 12. | 18. Mai. | 31. | 27. | 2. Decem. |
| 1602. | vii | F | 31. Jan. | 17. | 4. | 10. | 23. | 1. | 30. Nou. |
| 1603. | viii | G | 20. febr. | 9. March. | 24. | 30. | 2. June. | 12. June. | 29. |
| 1604. | ix | A | 5. | 22. febr. | 8. | 14. | 17. Mai. | 27. Decem. | 1. |
| 1605. | x | B | 17. Jan. | 13. | March. 3. | 6. | 9. | 19. | 30. Nou. |
| 1606. | xi | C | 16. febr. | 5. March. | 18. febr. | 26. | 29. | 8. June. | 29. |
| 1607. | xii | D | 1. febr. | 18. febr. | 5. | 11. | 14. | 24. Mai. | 27. |
| 1608. | xiii | E | 14. Jan. | 10. | March. 27. | 22. | 5. | 15. | 29. |
| 1609. | xiiii | F | 12. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1610. | xv | G | 4. | 21. febr. | 8. | 14. | 17. | 27. Mai. | 2. |
| 1611. | xvi | A | 20. Jan. | 6. | March. 24. | 29. Mai. | 2. | 12. | 1. Nou. |
| 1612. | xvii | B | 9. febr. | 25. | April. 12. | 18. Mai. | 21. | 31. | 20. |
| 1613. | xviii | C | 31. Jan. | 17. | 4. | 10. | 13. | 23. | 28. |
| 1614. | xix | D | 20. febr. | 9. March. | 24. | 30. | 2. June. | 12. June. | 27. |
| 1615. | i | E | 5. | 22. febr. | 9. | 15. | 18. Mai. | 28. Mai. | 3. Decem. |
| 1616. | ii | F | 28. Jan. | 14. | March. 31. | 6. | 9. | 19. | 1. |
| 1617. | iii | G | 16. febr. | 5. March. | April. 20. | 26. | 29. | 8. June. | 30. Nou. |
| 1618. | iiii | A | 1. | 18. febr. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1619. | v | B | 24. Jan. | 10. | March. 28. | 3. | 6. | 16. | 28. |
| 1620. | vi | C | 13. febr. | 1. March. | April. 16. | 22. | 25. | 4. June. | 3. Decem. |
| 1621. | vii | D | 28. Jan. | 14. febr. | 1. | 7. | 10. | 20. Mai. | 2. |
| 1622. | viii | E | 17. febr. | 6. March. | 21. | 27. | 30. | 7. June. | 1. |
| 1623. | ix | F | 9. febr. | 26. febr. | 13. | 19. | 22. | 1. | 30. Nou. |
| 1624. | x | G | 25. Jan. | 11. | March. 28. | 3. Mai. | 6. | 16. Mai. | 28. |
| 1625. | xi | A | 13. febr. | 2. March. | April. 17. | 23. | 26. | 8. June. | 27. |
| 1626. | xii | B | 5. | 22. febr. | 9. | 15. | 18. | 28. Mai. | 3. Decem. |
| 1627. | xiii | C | 21. Jan. | 7. | March. 25. | 30. Mai. | 3. | 13. | 2. |
| 1628. | xiiii | D | 10. febr. | 27. | April. 13. | 19. Mai. | 22. | 1. June. | 30. Nou. |
| 1629. | xv | E | 1. | 18. | 5. | 11. | 14. | 24. Mai. | 29. |
| 1630. | xvi | F | 24. Jan. | 10. | March. 28. | 3. | 6. | 16. | 28. |
| 1631. | xvii | G | 6. febr. | 23. | April. 10. | 16. | 19. | 29. | 27. |
| 1632. | xviii | A | 29. Jan. | 20. | 1. | 7. | 10. | 20. | 2. Decem. |
| 1633. | xix | B | 17. febr. | 6. March. | April. 21. | 27. | 30. | 7. June. | 1. |
| 1634. | i | C | 2. febr. | 19. febr. | 6. | 12. | 15. | 25. | 30. Nou. |
| 1635. | ii | D | 25. Jan. | 11. febr. | March. 29. | 4. | 7. | 17. Mai. | 29. |
| 1636. | iii | E | 14. febr. | 2. March. | April. 17. | 23. | 26. | 8. June. | 27. |
| 1637. | iiii | F | 5. | 22. febr. | 9. | 15. | 18. | 28. Mai. | 3. Decem. |
| 1638. | v | G | 21. Jan. | 7. | March. 5. | 30. Mai. | 3. | 13. | 2. |
| 1639. | vi | A | 10. febr. | 27. | April. 14. | 20. Mai. | 23. | 4. June. | 1. |
| 1640. | vii | B | 2. | 19. | 5. | 11. | 14. | 24. Mai. | 29. Nou. |
| 1641. | viii | C | 21. Jan. | 10. March. | 25. | 31. | 3. June. | 13. June. | 28. |

The Golden number.

The Golden number is so called, because it was written in the Kalender with Letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Cicle of the Moone, in the which the Solstices and Equinoctials doe returne to all one point in the Zodiaque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuise the whole by 19. and that which resteth, is the Golden number for that yeere: if there be no surpluage, it is then 19.

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

Psalmes. Morning praier. | Evening praier.

Table with 4 columns: Day, Name, Lesson, and Prayer. Includes entries for January 1st to 31st, such as '1 A Kalene', '2 b iiii No.', '3 c iiii No.', etc.

February hath xxviii. dayes.

Psalmes. Morning praier. | Evening praier.

Table with 4 columns: Day, Name, Lesson, and Prayer. Includes entries for February 1st to 28th, such as '1 a Valent.', '2 b iiii No.', '3 c iiii No.', etc.

Psalmes. Morning praier. | Evening praier.

Table with 4 columns: Day, Name, Lesson, and Prayer. Includes entries for March 1st to 31st, such as '1 b Kalene', '2 e bi No.', '3 f b No.', etc.

April hath xxx. dayes.

Psalmes. Morning praier. | Evening praier.

Table with 4 columns: Day, Name, Lesson, and Prayer. Includes entries for April 1st to 30th, such as '1 g Calene', '2 A iiii No.', '3 b iiii No.', etc.

| Psalms. | | Morning praier. | | Euening praier. | |
|---------|---------------------------|-----------------|-----------|-----------------|------------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. Phil. & Ia. | Eccle. 7 | Act. viii | Eccle. 9 | Iudei. |
| 2 | vi Do. | i. Kin. 9 | xxviii | i. Kin. 9 | Rom. i |
| 3 | o Do. Iuuen. | vi | Pat. 1 | ii | |
| 4 | e Do. the Croſſe. | viii | ii | viii | |
| 5 | f Do. | xv | iii | xvi | |
| 6 | g Do. Job. Euan. | xxii | iiii | xxiii | |
| 7 | A Nonas. | xix | v | xx | |
| 8 | b viii Do. | xi | vi | xxii | |
| 9 | c vii Do. | 2. Kin. i | vii | 2. Kin. 2 | |
| 10 | d vi Do. | iii | viii | ic | |
| 11 | e v Do. | v | ix | x | |
| 12 | f iiii Do. Sol in Gem. | ix | x | viii | |
| 13 | g iiii Do. | ix | xi | xix | |
| 14 | A Do. Idus. | xi | xii | xxi | |
| 15 | b xii Do. | xviii | xiii | xxviii | |
| 16 | c xi Do. Junii. | xv | xiiii | xxv | |
| 17 | d x Do. K. K. | xxviii | xv | xxviii | |
| 18 | e ix Do. K. K. | xix | xvi | xxix | 1. Cor. i. |
| 19 | f viii Do. K. K. | xxi | xvii | xxxi | |
| 20 | g vii Do. K. K. Dunſkane. | xxii | xviii | xxxii | |
| 21 | A vi Do. K. K. | xxv | xix | Ezra. ii | |
| 22 | b v Do. K. K. | Ezra. 3 | xx | ic | |
| 23 | c iiii Do. K. K. | v | xxi | vi | |
| 24 | d iiii Do. K. K. | vii | xxii | vii | |
| 25 | e ii Do. K. K. | Dehe. i. | xxiii | Dehe. 2 | |
| 26 | f i Do. K. K. Auguſtine. | iii | xxiiii | ic | |
| 27 | g vi Do. K. K. | vi | xxv | vii | |
| 28 | A v Do. K. K. | ix | xxvi | ix | |
| 29 | b iiii Do. K. K. | xii | xxvii | xxi | |
| 30 | c iiii Do. K. K. | Ex. ii. | xxviii | xxii | |
| 31 | d i Do. K. K. | iii | xxix | xxiii | |

¶ June hath xxx. dayes.

| Psalms. | | Morning praier. | | Euening praier. | |
|---------|--------------------------------|-----------------|-----------|-----------------|-------------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalens. | Ex. 6 | Mark. 2 | Ex. vii. | 1. cor. xv |
| 2 | f iiii Do. | viii | iii | ix | xvi |
| 3 | g iiii Do. Richomede. | viii | iiii | ic | 2. cor. i. |
| 4 | A Do. Boniface. | iii | v | xi | ii |
| 5 | b v Do. | vi | vi | xii | iii |
| 6 | c iiii Do. | vii | vii | xiii | iiii |
| 7 | d vi Do. | ix | viii | xv | v |
| 8 | e v Do. | xi | ix | xvi | vi |
| 9 | f iiii Do. | xii | x | xvii | vii |
| 10 | g iiii Do. | xv | xi | xviii | viii |
| 11 | A iiii Do. Barnabe. | Eccle. 7 | Act. 14 | Eccle. xii | Act. xv. |
| 12 | b Do. Idus. Sol in Can. | Job 17 | Bar. xii | Job xix. | 2. cor. ix. |
| 13 | c Idus. Sol in Can. | Sol. xii | Ex. 17 | Ex. xxi. | |
| 14 | d xii Do. K. K. Iulii. | xxi | xxiii | xxii | |
| 15 | e xi Do. K. K. | 24, 25. | xxv | 26, 27. | |
| 16 | f x Do. K. K. | xxviii | xxvi | xxix | |
| 17 | g ix Do. K. K. | xxix | xxvii | xxx | Gala. i. |
| 18 | A viii Do. K. K. Nat. K. Lam. | xxxi | xxviii | xxxi | |
| 19 | b vii Do. K. K. | xxxi | xxix | xxxii | |
| 20 | c vi Do. K. K. Edward. | xxxi | xxx | xxxiii | |
| 21 | d v Do. K. K. | xxxi | xxxi | xxxiv | |
| 22 | e iiii Do. K. K. | xxxi | xxxi | xxxv | |
| 23 | f iiii Do. K. K. Faſt. | xxxi | xxxi | xxxvi | |
| 24 | g iiii Do. K. K. John Bapt. | xxxi | xxxi | xxxvii | |
| 25 | A iiii Do. K. K. | xxxi | xxxi | xxxviii | |
| 26 | b iiii Do. K. K. | xxxi | xxxi | xxxix | |
| 27 | c iiii Do. K. K. | xxxi | xxxi | xl | |
| 28 | d iiii Do. K. K. | xxxi | xxxi | xli | |
| 29 | e iiii Do. K. K. Faſt. | xxxi | xxxi | xlii | |
| 30 | f iiii Do. K. K. S. Peter Apo. | xxxi | xxxi | xliiii | |
| 31 | g iiii Do. K. K. | xxxi | xxxi | xliiiii | |

| Psalms. | | Morning praier. | | Euening praier. | |
|---------|-----------------------------|-----------------|-----------|-----------------|-----------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. | Act. xii | Act. xii | Act. xii | Act. xii |
| 2 | vi Do. | xxviii | xxviii | xxviii | xxviii |
| 3 | b v Do. Martin. | xxviii | xxviii | xxviii | xxviii |
| 4 | c iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 5 | d iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 6 | e Do. Dog vnies. | xxviii | xxviii | xxviii | xxviii |
| 7 | f Do. | xxviii | xxviii | xxviii | xxviii |
| 8 | g viii Do. | xxviii | xxviii | xxviii | xxviii |
| 9 | A vii Do. | xxviii | xxviii | xxviii | xxviii |
| 10 | b vi Do. | xxviii | xxviii | xxviii | xxviii |
| 11 | c v Do. | xxviii | xxviii | xxviii | xxviii |
| 12 | d iiii Do. Colin Leo. | xxviii | xxviii | xxviii | xxviii |
| 13 | e iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 14 | f Do. Idus. | xxviii | xxviii | xxviii | xxviii |
| 15 | g Do. | xxviii | xxviii | xxviii | xxviii |
| 16 | A xii Do. K. K. Auguſt. | xxviii | xxviii | xxviii | xxviii |
| 17 | b xi Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 18 | c x Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 19 | d ix Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 20 | e viii Do. K. K. Margare. | xxviii | xxviii | xxviii | xxviii |
| 21 | f vii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 22 | g vi Do. K. K. Bagdalen. | xxviii | xxviii | xxviii | xxviii |
| 23 | A v Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 24 | b iiii Do. K. K. Faſt. | xxviii | xxviii | xxviii | xxviii |
| 25 | c iiii Do. K. K. James Apo. | xxviii | xxviii | xxviii | xxviii |
| 26 | d iiii Do. K. K. Anne. | xxviii | xxviii | xxviii | xxviii |
| 27 | e iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 28 | f iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 29 | g iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 30 | A iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 31 | b iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |

¶ Auguſt hath xxxi. dayes.

| Psalms. | | Morning praier. | | Euening praier. | |
|---------|-----------------------------------|-----------------|-----------|-----------------|-----------|
| | | 1. Lesſo. | 2. Lesſo. | 1. Lesſo. | 2. Lesſo. |
| 1 | Kalend. | Act. xii | Act. xii | Act. xii | Act. xii |
| 2 | b iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 3 | c iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 4 | d iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 5 | e Do. Nonas. | xxviii | xxviii | xxviii | xxviii |
| 6 | f viii Do. | xxviii | xxviii | xxviii | xxviii |
| 7 | g vii Do. | xxviii | xxviii | xxviii | xxviii |
| 8 | A vi Do. | xxviii | xxviii | xxviii | xxviii |
| 9 | b v Do. | xxviii | xxviii | xxviii | xxviii |
| 10 | c iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 11 | d iiii Do. | xxviii | xxviii | xxviii | xxviii |
| 12 | e Do. Idus. | xxviii | xxviii | xxviii | xxviii |
| 13 | f Idus. | xxviii | xxviii | xxviii | xxviii |
| 14 | g xii Do. K. K. Seprembr. | xxviii | xxviii | xxviii | xxviii |
| 15 | b xi Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 16 | c x Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 17 | d ix Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 18 | e viii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 19 | f vii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 20 | g vi Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 21 | A v Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 22 | b iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 23 | c iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 24 | d iiii Do. K. K. Faſt. Batho. Ap. | xxviii | xxviii | xxviii | xxviii |
| 25 | e iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 26 | f iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 27 | g iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 28 | A iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 29 | b iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 30 | c iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |
| 31 | d iiii Do. K. K. | xxviii | xxviii | xxviii | xxviii |

Note that the 3. of Daniel, touching the history of Susanna isto be read vntil these words: And king Astages, &c.

Proper Lessons to be read for the first Lessons

both at Morning and Euening prayer, on the Sundayes

throughout the yere, and for some also the

second Lesson.

| Sundayes of Advent. | ¶ Mattens. | ¶ Euentong. |
|-------------------------------|----------------|----------------|
| The first. | Isaiah. i. | Isaiah. ii. |
| ii | h | xxiii |
| iii | xxv | xxvii |
| iiii | xxx | xxxii |
| Sundayes after Christmas. | ¶ For Morning. | ¶ For Euening. |
| The first. | xxviii | xxviii |
| ii | xl | xlvi |
| Sundayes after the Epiphanie. | ¶ For Morning. | ¶ For Euening. |
| The first. | xlvi | xlvi |
| ii | li | liii |
| iii | lv | lvii |
| iiii | lviii | lviii |
| v | lix | lxiii |
| Septuagesima. | Gen. i. | Gen. ii. |
| Sexagesima. | iii | vi |
| Quinquagesima. | ix | xii |
| Lent. | ¶ For Morning. | ¶ For Euening. |
| First Sunday. | Gen. xix. | Gen. xxii. |
| ii | xxvii | xxviii |
| iii | xxxix | xlvi |
| iiii | xlvi | xlvi |
| v | Exod. ii. | Exod. v. |
| vi | ix | x |
| Easter day. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Exod. xii. | Exod. xiiii. |
| ii. Lesson. | 1. Cor. v. | Actes. ii. |

| Trinitie Sunday. | ¶ For Morning. | ¶ For Euening. |
|------------------|----------------|----------------|
| i. Lesson. | Gen. xiiii. | Josua. x. |
| ii. Lesson. | 1. Pet. iii. | |

Sundayes after Trinitie.

| | ¶ For Morning. | ¶ For Euening. |
|------------|-----------------|----------------|
| The first. | Josua. x. | Josua. xviii. |
| ii | Judic. iii. | Judic. h. |
| iii | 1. King. ii. | 1. King. iii. |
| iiii | ii | xi |
| v | vi | xvi |
| vi | 1. King. xii. | 2. King. xxi. |
| vii | xxi | xxvii |
| viii | 3. Kings. xiii. | 3. King. xvii. |
| ix | xxvii. | xx |
| x | xxi | xxii |
| xi | 4. Kings. v. | 4. King. iv. |
| xii | x | lviii |
| xiii | xix | xxii. |
| xiiii | xxi | xxii |
| xv | xxvii. | xxvii. |
| xvi | xxvii. | xxvii. |
| xvii | xxvii. | xxvii. |
| xviii | xxvii. | xxvii. |
| xix | xxvii. | xxvii. |
| xx | xxvii. | xxvii. |
| xxi | xxvii. | xxvii. |
| xxii | xxvii. | xxvii. |
| xxiii | xxvii. | xxvii. |
| xxiv | xxvii. | xxvii. |

Sundayes after Easter.

| | ¶ For Morning. | ¶ For Euening. |
|-----------------------------|--|---|
| The first. | Nomb. xvi. | Nomb. xxii. |
| ii | xxii | xxv |
| iii | Deut. iiii. | Deut. v. |
| iiii | vi | vii |
| v | viii | ix |
| Sunday after Ascension day. | Deut. xii. | Deut. xiii. |
| Whitsunday. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Deut. xvi. | Wisdome. i. |
| ii. Lesson. | Actes. x. Then Peter opened his mouth, &c. | Actes. xix. It fortuned that while Apollo was at Corinth, &c. vnto After these things |

Lessons proper for holy dayes.

| | ¶ For Morning. | ¶ For Euening. |
|------------------|---|---|
| S. Andrewe. | 1. Peter. x. | 1. Peter. xxi. |
| S. Thomas Apost. | xxii. | xxiii. |
| Christmas day. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | Isai. ix. | Isai. lvi. Moreouer the Lord spake once, &c. Titus. iii. The kindnesse and loue, &c. |
| ii. Lesson. | Luke. ii. vnto Good will toward men. | |
| S. Steuen. | ¶ For Morning. | ¶ For Euening. |
| i. Lesson. | 1. Peter. xviii. | Actes. iiii. |
| ii. Lesson. | Actes. vi. & vii. And Steuen full of faith & power, &c. vnto And when xl. yeeres. &c. | Actes. lvi. And when xl. yeeres were expired there appeared vnto Moyses, &c. vnto But he being full of the holy Ghost &c. |

| | | |
|---------------------------------|---|---|
| S. Iohn | | |
| i. Lesson. | Ecclesiastes. v. | Ecclesiast. vi. |
| ii. Lesson. | Keuel. i. | Keuel. vii. |
| Innocents. | Iere. xxii. vnto
I haue surely
heard Ephraim. | Wisdoms. i. |
| Circumcision
day. | | |
| i. Lesson. | Gene. xvii. | Deut. x. vnto
And now Israel,
&c. |
| ii. Lesson. | Rom. ii. | Colos. ii. |
| Epiphanie. | | |
| i. Lesson. | Isaiah. xl. | Iaiah. xlix. |
| ii. Lesson. | Luke. iii. vnto
Being as was
supposed the son
of Ioseph. | Iohn. ii. vnto
After this hee
went to Caper-
naum. |
| Conuerſion of
S. Paul. | | |
| i. Lesson. | Wisdoms. b. | Wisdoms. vi. |
| ii. Lesson. | Actes. xxii. vnto
to, They heard
him. | Actes. xxvi. |
| Purification of
virgin Mary. | Wisdoms. ix. | Wisdoms. xii. |
| Saint Mathias. | Wisdoms. xix. | Eccles. i. |
| Annunciation
of our Lady. | Eccles. ii. | Eccles. iii. |
| Wednesday be-
fore Easter. | Iosea. xiii. | Iosea. xiiii. |
| Thursday afore
Easter. | Daniel. ix. | Iere. xxxi. |
| Good Fryday. | Geneſis. xxi. | Eſai. liii. |
| Easter Euen. | Zechariah. ix. | Ezodus. xiiii. |
| Munday in Ea-
ſter weeke. | | |
| i. Lesson. | Ezodus. xvi. | Ezodus. xvii. |
| ii. Lesson. | Matth. xxviii. | Actes. iii. |
| Tuesday in Ea-
ſter weeke. | | |
| i. Lesson. | Ezodus. xx. | Ezodus. xxxii. |
| ii. Lesson. | Luke. xiiii. vnto
to, And beholde
two of them. | i. Corinth. x. |



| | | |
|--------------------------------|--|---|
| S. Marke. | Eccles. iiii. | Eccles. v. |
| Philip and Iacob | Eccles. vii. | Eccles. ix. |
| Ascension day. | Deut. x. | ii. King. ii. |
| Munday in whit-
ſun weeke. | | |
| i. Lesson. | Gene. xi. vnto,
These are the
generations of
Shem. | Roimb. xi. Ga-
ther vnto me 70
men, &c. vnto,
Moses gaue him
into the campe,
&c. |
| ii. Lesson. | i. Coy. xii. | |
| Tuesday in whit-
ſun weeke. | | |
| | i. King. xix. Da-
uid came to Sa-
muel to Rama,
&c. | Deut. xxx. |
| S. Barnabe. | | |
| i. Lesson. | Eccles. v. | Eccles. vii. |
| ii. Lesson. | Actes. xiiii. | Actes. xv. vnto
After certaine
dayes. |
| S. Iohn Baptiſt. | | |
| i. Lesson. | Mal. iiii. | Mal. iiii. |
| ii. Lesson. | Matth. iiii. | Matth. xiiii. |
| Saint Peter. | | |
| i. Lesson. | Eccles. xv. | vnto, When Io-
ſus heard, |
| ii. Lesson. | Actes. iii. | Eccles. xix.
Actes. xiii. |
| Saint Iames. | Eccles. xxi. | Eccles. xxii. |
| S. Bartholomew. | xxv | xxv |
| Saint Mathewe. | Eccles. xxxv. | Eccles. xxxviii |
| Saint Michael. | xxix | xl |
| Saint Luke. | li | Iob. i. |
| Simon and Iude. | | |
| i. Lesson. | Iob. xliiii. xxv. | xl. |
| All Sainces. | | |
| i. Lesson. | Wiſd. iii. vnto
Wherefore bleſ-
ſed is the barren. | Wiſd. b. vnto
He ſhall take
to &c. |
| ii. Lesson. | Heb. xi. xii.
Saincs by faith.
vnto. If yee en-
dure chaſte-
ning. | Apocalyp. xix.
vnto, And I ſaw
an Angel ſtand |

| | For Morning. | For Evening. |
|---------------|---------------------------------------|--|
| Christmas day | Psal. } xix.
} xlii.
} lxxv. | Psal. } lxxxix
} cx.
} cxxvii. |
| Easter day | Psal. } ii.
} lxxvii.
} cxi. | Psal. } cxlii.
} cxliii.
} cxlviii. |
| Ascension day | Psal. } lxxviii.
} lxxv.
} xxi. | Psal. } cxliii.
} cxlviii.
} clxiii. |
| Whitsunday. | Psal. } xlv.
} clxiii. | Psal. } clxiii.
} clxlv. |

| | | |
|------------------|---------------------|--|
| Septuagesima. | } before
Easter. | } ix. weekes.
vii. weekes.
vj. weekes. |
| Sexagesima. | | |
| Quinquagesima. | | |
| Quadragesima. | } after
Easter. | } v. weekes.
vij. weekes.
vii. weekes. |
| Rogations. | | |
| Whitsunday. | | |
| Trinitie Sunday. | | |

¶ The order howe the rest of holy Scripture beside the Psalter, is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning and Evening prayer, & shal be read through in every yeere once, except certaine Books & chapters which be left chiding, & might: as be pared, & therefore be left unread.

The New Testament is appointed for the second Lessons at Morning and Evening prayer, and shalbe read over orderly every yeere thrise beside the Epistles and Gospels: except the Revelation, out of the which there be onely certain Lessons appointed upon divers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the month in the Kalender going before, & there ye shal perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whicsoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes & Lessons appointed in the Kalender, shalbe omitted for that time.

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

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

Also, wher soeuer the beginning of any Lesson, Epistle or Gospel is not exprest: there ye must begin at the beginning of the Chapter.

And, wher soeuer is not exprest how farre shall be read: there ye shall read to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew, is read either for Lesson or Gospel, ye shall begin the same at ver. lxviiij. Now the birth of Iesus Christ was, &c. And the third Chapter of S. Lukes Gospel shall be read into the middle of ver. lx. Being as men supposed the same of Ioseph, &c.

¶ A briefe declaration when euery Terme beginneth and endeth.

DE it knowen that Easter Terme beginneth alwayes the xviiij. day after Easter, reckoning Easter day for one; and endeth the Munday next after the Ascension day.

¶ Trinitie Terme beginneth xij. dayes after Whitsunday, and continueth xix. dayes.

¶ Michaelmas Terme beginneth the ix. or x. day of October, and endeth the xxviij. or xxix. day of Nouember.

¶ Hillarie Terme beginneth the xxiiij. or xxiiij. day of Ianuarie, and endeth the xij. or xiiij. day of Februarie.

¶ In Easter Terme, on the Ascension day, In Trinitie Terme, on the Natiuite of S. Iohn Baptist. In Michaelmas Terme, on the feast of All Saints. In Hillarie Terme on the feast of the Purification of our Lady, the Kings Iudges of Westminster doe not vse to sit in Iudgement, nor vpon any Sundayes.

¶ The Table for the order of the Psalmes to be read at Morning and Evening prayer.

| ¶ Psalmes for morning prayer. | ¶ Psalmes for Evening prayer. |
|--------------------------------------|----------------------------------|
| 1 l. ii. lii. liii. b. | bi. vii. viii. |
| 2 l. c. xl. | cii. xiii. xiiii. |
| 3 l. c. lvi. lxxi. | cxviii. |
| 4 l. c. cx. cxi. | cxvii. cxviii. |
| 5 l. cxlii. cxc. cxcl. | cxv. cxvii. cxc. |
| 6 l. cxc. cxcl. | cxv. cxvii. cxviii. |
| 7 l. cxc. cxcl. | cxvii. |
| 8 l. cxliii. cxc. xl. | xl. xlii. cxlii. |
| 9 l. cxliii. cxc. xli. | cxlii. cxliii. cxliij. |
| 10 l. li. lii. | liii. liiiii. lv. |
| 11 l. li. lii. liiij. | lv. lv. lvi. |
| 12 l. li. liii. liiiii. | lv. lv. lvi. |
| 13 l. lvii. | lvij. lvij. |
| 14 l. cxv. cxvi. | lxxvii. lxxviii. |
| 15 l. cxc. lxxvi. lxxvii. | lxxviii. |
| 16 l. cxc. lxx. lxxxi. | lxxvii. lxxviii. lxxviiii. lxxc. |
| 17 l. cxc. lxxv. lxxvi. lxxvii. | lxxc. |
| 18 l. cxc. lxx. lxxi. | lxxv. lxxvii. |
| 19 l. cxc. lxxv. lxxvii. | lxxvii. lxxv. c. cl. |
| 20 cii. cxli. | cliii. |
| 21 cii. | clv. |
| 22 cxiij. | clvii. clx. |
| 23 cxi. cxl. cxli. cxlii. | clxiiij. cxlv. |
| 24 cxli. cxlii. cxliii. | cxlx. lxx. liii. |
| 25 lxxv. b. | lxx. liii. |
| 26 lxxv. b. | lxx. liii. |
| 27 cxi. cxli. cxlii. cxliii. cxliii. | cxv. cxvii. cxviii. cxlix. cxx. |
| 28 cxxvii. cxxviii. cxxviiii. cxxlv. | cxv. cxvii. cxxviii. |
| 29 cxxv. cxi. cxli. | cxlii. cxliii. |
| 30 cxxvii. cxc. cxvii. | cxlv. cxlviii. cxlix. cl. |

¶ The rest be obserued Holy dayes, and none other.

| That is to say: All Sundayes in the yeere. | Of Saint Matthew the Apoſtle. |
|--|--|
| The daies of the feastes of the Circumcision of our Lord Iesus Christ. | Of Saint Michael the Archangel. |
| Of the Epiphany. | Of Saint Luke the Euangelist. |
| Of the Purification of the blessed virgine. | Of Saint Simon and Iude the Apoſtles Of All Sainces. |
| Of Saint Matthias the Apoſtle. | Of Saint Andrew the Apoſtle. |
| Of the Annunciation of y blessed virgine. | Of Saint Thomas the Apoſtle. |
| Of Saint Marke the Euangelist. | Of the Natiuite of our Lord. |
| Of Saint Phillip & Iacob the Apoſtles. | Of Saint Steven the Martyr. |
| Of the Ascension of our Lord Iesus Christ. | Of Saint Iohn the Euangelist. |
| Of the Natiuite of Saint Iohn Baptist. | Of the hly Franciscus. |
| Of Saint Peter the Apoſtle. | Monday and Tuesday in Easter weeke. |
| Of Saint Iames the Apoſtle. | Monday and Tuesday in Whitsun weeke. |
| Of Saint Bartholomew the Apoſtle. | |

THE BOOKE OF COMMON

prayer, and adminstration of the Sacraments.

¶ The order where Morning and Euening prayer

shall be used and sayd.

¶ The Morning and Euening prayer shall be used in the accustomed place of the Church, Chappell, or Chancel, except it shall be otherwise determined by the Ordina^ry of the place, and the Chancels shall remaine as they haue done in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and as all other times, in his ministrations, shall use such Ornaments in the Church, as were in use by authority of Parliament, in the second yeere of the reigne of King Edward the sixth, according to the Act of Parliament, in that case made and provided.

¶ An order for Morning Prayer dayly throughout the yeere.

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

Exek. 18, 21
22.



A* what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* I doe know mine owne wickednesse, and my sionne is alway against me.

Psal. 51, 3.

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

Psal. 51, 9.

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

Psal. 51, 17.

Iel. 2, 13.

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

Dan. 9, 9, 10.

* To thee (O Lord God) belongeth mercie and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ier. 10, 24.

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

Psal. 6, 1.

* Amend your iudges, for the kingdome of God is at hand.

Matth. 3, 2.

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

Luke 15, 18,
19.

* Enter not into iudgement: with thy seruants, O Lord: for no fish is righteous in the sight.

Psal. 143, 2.

1, iob. 1, 8.

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

Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cōke the deuse: the face Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodnesse & mercy. And although we ought at a times humbly to acknowledge our sins be'ore God: yet ought we most chiefly so to do, when we assemble & meet together, to render thanks for his great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite & necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voyce vnto the Throne of the heauenly grace, saying after me.

¶ A generall confession to bee said of the whole Congregation after the Minister kneeling.

Almighty and most mercifull Father, we haue erred & strayed from thy waies like lost sheepe: we haue followed too much the deuiCES and desires of our owne hearts: we haue offended against thy holy Lawes: we haue left vndone those things which we ought to haue done, and we haue done those things which we ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lord; and grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of finnes to be pronounced by the Minister alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their finnes, hee pardoneth and absolveth all them which truly repent, and vnfeignedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy. So that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer,

Amen.

Then shall the Minister begin the Lords prayer with a lowd voyce.

Our Father which art in Heauen, halowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgie vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Then likewise he shall say,

O Lord open thou our lips,

Answer,

And our mouth shall shew forth thy prayse.

Minister,

O God make speede to saue vs,

Answer,

O Lord make haste to helpe vs.

Minister,

Glory be to the Father, and to the &c.
As it was in the beginning, is now, &c.

Praise

Praise yee the Lord.

¶ Then shall be said or sung this Psalm following.

¶ Venite exultate
psal 95.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation, Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his alfa.

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

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

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

To day if yee will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

When your father stempted mee, and saw my workes.

Forcye yeeres long was I grieved with this generation, & said: it is a people that do erre in their hearts, for they haue not known my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

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

¶ Then shall follow certaine Psalmes in order as they be appointed in a Table made for that purpose except there be proper Psalmes appointed for the day. And at the end of euery Psalm through out the yeere, and likewise in the end of Benedicite, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the father, and to the, &c.

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

Then shall be read two Lessons distinctly with a loud voyce, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning himselfe, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, Here endeth such a Chapter of such a Booke.

And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of disparted reading, and likewise the Epistle and Gospele.

After the first Lesson, shall follow Te Deum laudamus in English daily through the whole yeere.

WE praye thee, O God: we knowledge thee to be the Lord.

All earth doth worship thee: Father euerlasting. To thee all Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin & Seraphin: continually do cry. Holy, holy, holy: Lord God of Sabboath.

Heauen & earth are ful of the Maiesity: of thy glory. The glorious company of the Apostles: praise thee.

The goodly fellowship of the Propheets: praise thee. The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite maiesie. Thy honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter. Thou art the King of glory: O Christ.

Te Deum
ἀναμνησις,

Thou art the euerlasting Sonne: of the Father. When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpnesse of death: thou didst open the kingdom of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to be our Iudge. Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage. Goueue them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle, Benedicite omnia opera Domini.

Benedicite.

O All ye workes of the Lord, blesse ys the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him, and magnifie him for euer.

O ye starrs of heauen, blesse yee the Lord: praise him, and magnifie him for euer.

O yee showres and dew, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winds of God, blesse ye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winter and Summer, blesse ye the Lord: praise him, and magnifie him for euer.

O ye dewes & frosts, blesse ye the Lord: praise him, and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him, and magnifie him for euer.

O ye ice and snow, blesse ye the Lord: praise him, and magnifie him for euer.

O yee night and dayes, blesse yee the Lord: praise him, and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him, and magnifie him for euer.

O yee lightnings and cloudes, blesse ye the Lord: praise him, and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for euer.

O yee mountaines and hilles, blesse yee the Lord: praise him, and magnifie him for euer.

O all ye greene things vpon the earth, blesse ye the Lord: praise him, and magnifie him for euer.

O ye welles, blesse yee the Lord: praise him, and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him, and magnifie him for euer.

O ye whales, and all that moue in the waters, blesse ye the Lord: praise him, and magnifie him for euer.

Q all

O all ye foules of the aire, blesse ye the Lord : praise him, and magnifie him for euer.

O all ye beaſts and cattell, blesse ye the Lord: praise him, and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him and magnifie him for euer

O Ier Israel blesse the Lord : praise him and magnifie him for euer.

O ye Brieſts of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.

O ye ſeruants of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, blesse ye the Lord : praise him, and magnifie him for euer.

O ye holy and humble men of heart , blesse ye the Lord: praise him, and magnifie him for euer.

O Ananias, Azarias, and Miſaſel, blesse ye the Lord: praise him, and magnifie him for euer.

Glory be to the Father, and to the, &c., As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhal be read and ſaid Benedictus Dominus Deus Iſrael, in Engliſh, as followeth.

Blesſed be the Lord God of Iſrael : for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs : in the houſe of his ſeruant David.

As hee ſpake by the mouth of his holy Prophets: which haue been ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs,

To performe the mercie promiſed to our forefathers: and to remember his holy couenant,

To performe the oath which he ſware to our forefather Abraham: that he would giue vs.

That wee, being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteousneſſe before him: all the dayes of our li'e.

And thou child ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their finnes,

Through the tender mercie of our God: whereby the dayſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.

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

Or this C. Pſalme, Inbilate.

O be ioyfull in the Lord, all ye lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord hee is God: it is hee that hath made vs, and not we our ſelues, we are his people and the ſheepe of his paſture.

O goe your way into his gates with thankſgiving, and into his courts with praiſe: beee thankfull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercie is euerlaſting: & his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

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

This ſhall be ſaid the Crede by the Miniſter and the people, ſtanding.

I beleue in God the Father Almighty, maker of heaven and earth And in Ieſus Chriſt his only Son our Lord, which was conuei'd by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Ponce Pi-

late, was crucified, dead and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſiteth on the right hand of God the Father Almighty, from thence ſhall he come to iudge the quick and the dead, I beleue in the holy Ghoſt, the holy Catholicke Church, the Communion of Saints, the forgiuenſſe of finnes, the reſurrexi- on of the body, and the life euerlaſting, Amen.

And after that theſe prayers following, as well at Evening prayer, as at morning prayer, all devoutly kneeling. The Miniſter firſt pronouncing with a lowde voyce.

The Lord be with you.

Answer.

And with thy ſpirit.

Miniſter.

¶ Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs,

Lord haue mercie vpon vs.

Then the Miniſter, Clerkes, and people ſhall ſay the Lords prayer in Engliſh, with a lowde voyce.

Our Father which art in heauen, &c.

Then the Miniſter ſtanding vp ſhall ſay.

O Lord ſaue thy mercie vpon vs.

Answer.

And grant vs thy ſaluation,

Miniſter.

O Lord ſaue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Miniſter.

Endue thy Miniſters with righteousneſſe.

Answer.

And make thy choſen people ioyfull,

Miniſter.

O Lord ſaue thy people,

Answer.

And kiſſe thine inheritance,

Miniſter.

Giue peace in our time, O Lord,

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Miniſter.

O God make cleane our hearts within vs,

Answer.

And take not thine holy Spirit from vs.

Then ſhall follow three Collets. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collets ſhall neuer alter, but daily be ſayd at Morning prayer, throughout all the yeeres as followeth.

The ſecond Collet for peace.

O God which art author of peace, & louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruiſe is perfect freedome: defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not loſe the power of any aduerſaries, through the might of Ieſus Chriſt our Lord, Amen.

The third Collet for grace.

O Lord our heavenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kind of danger, but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy ſight, through Ieſus Chriſt our Lord, Amen.

Benedictus, Luke 1. 68.

Inbilate Des.

An order for Euening prayer through- out the whole yeere,

Then shall the Minister say,
Vr Father which art in Heauen, &c.
Then likewise he shall say,
O Lord open thou our lips.



Answer.
And our mouth shall shew forth thy
praise.

Minister.
G. God make speede to saue vs.

Answer.
O Lord make haste to helpe vs.

Minister.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Prayle ye the Lord.

*Then Psalmes in order as they bee appointed in the Table for
Psalmes, except there be proper Psalmes appointed for
that day. Then a Lesson of the Olde Testament, as it is
appointed likewise in the Kalender, except there be pro-
per Lessons appointed for that day. After that Mag-
nificat in English, as followeth.*

MY soule doth magnifie the Lord: and my spirit
hath reioyced in God my Sauiour,
For he hath regarded: the lowliness of his hand-
maiden.

For behod from hencefoorth: all generations shal
call me blessed.

For he that is mighty hath magnified me: and ho-
ly is his Name.

And his mercy is on them that feare him: through-
out all generations.

He hath shewed strength with his arme: hee hath
scattered the proud in the imagination of their hartts.

Hee hath put downe the mighty from their seate:
and hath exalted the humble and meeke

He hath filled the hungry with good things: and
the rich he hath sent empty away.

Heremembring his mercie, hath holpen his seruant
Israel: as he promised to our forefathers, Abraham,
and his seed for euer.

Glory be to the Father, and to the Sonne: and to
the holy Ghost,

As it was in the beginning, is now and euer shall
be: world without end.

Or the 98. Psalm.

O Sing vnto the Lord a new song: for he hath done
marueilous things.

With his own right hand, and with his holy arme:
hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousness
hath he openly shewed in the fight of the heauen.

He hath remembered his mercie and trueth toward
the house of Israel: and all the ends of the world
haue seen the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands:
sing, reioyce and giue thanks.

Prayle the Lord vpon the harpe: sing to the harpe
with a Psalm of thanksgiving.

With trumpets also and Shawmes: O shew your
selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is:
the round world and they that dwell therein.

Let the floods clap their hands, and let the hillies be
ioyfull together before the Lord: for hee is come to
iudge the earth.

*Magnificat.
Luk. 1. 46.*

*Cantate Do-
minio.*

With righteousness shall he iudge the world: and
the people with equity.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

*Then a Lesson of the new Testament, and after that Nunc
dimittis in English, as followeth.*

Lord now letteth thou thy seruant depart in peace:
According to thy word,
For mine eyes haue seen: thy saluation.
Which thou hast prepared: before the face of all
people.

*Nunc dimittis
Luk. 2. 29.*

To be a light to lighten the Gentiles: and to bee
the glory of thy people Israel.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Or this Psalm.

God be merciful vnto vs, and blesse vs: and shew
vs the light of his countenance, and be merciful
vnto vs.

*Deus miser-
atur.
Psal. 67.*

That thy way may be knowne vpon the earth: thy
saiuing health among all nations.

Let the people prayse thee, O God: yea, let all the
people prayse thee.

O let the nations reioyce & be glad: for thou shalt
iudge the folke righteously, and gouerne the nations
vpon earth.

Let the people prayse thee, O God: let all the peo-
ple praise thee.

Then shall the earth bring forth her increase: and
God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world
shall feare him.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

*Then shall follow the Creede, with other prayers as is before
appointed at Morning prayer after Benediculus, and
with three Collects: First, o' the day: Second, for peace:
Third, for ayde against all perils, as hereafter followeth,
which two last Collects shall bee daily sayd, at Euening
prayer without alteration.*

The second Collect at Euening prayer.

O God from whom all holy desires, all good con-
fesse, and all iust workes doe proceed: giue vnto
thy seruants that peace which the world cannot giue
that both our hearts may be set to obey thy comman-
dements and also that by thee, we being defend-
ed from the feare of our enemies, may passe our tin-
o' in rest and quietnes, through the merits of Iesus Christ
our Sauiour, Amen.

The third Collect for ayde against all perils.

Lighten our darkenesse, wee beseech thee, O Lord,
and by thy great mercie defend vs from all perils
and dangers of this night, for the loue of thy onely
Sonne our Sauiour Iesus Christ, Amen.

*In the feasts of Christmas, the Epiphanie, S. Matthias,
Easter, the Ascension, Pentecost, S. Iohn Baptist, S.
James, S. Bartholomew, S. Matthew, S. Simon and
Iude, S. Andrew, and Trinitie Sunday, shall bee sung or
sayd vnto diuinity after Benediculus, the confission of our
Christians faith.*

Whosocuer

Luzijmque
vnt.

Whofoeuer will be faued: before all things it is neceffary that he hold the Catholike faith.

Which faith except euey one doe keepe holy and vndefiled: without doubt he fhall perifh euerlaftingly.

And the Catholike faith is this: that wee worfhip one God in Trinity, and Trinity in Vnity.

Neither confounding the perfons: nor diuiding the fubftance.

For there is one perfon of the Father, another of the Sonne: and another of the holy Ghoft.

But the Godhead of the Father, of the Sonne, and of the holy Ghoft, is all one: the glory equal, the Maiefty coeternall.

Such as the Father is, fuch is the Sonne: and fuch is the holy Ghoft.

The Father vncreate, the Sonne vncreate: and the holy Ghoft vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghoft incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghoft eternall.

And yet they are not three eternalls: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewife the Father is Almighty, the Sonne Almighty: and the holy Ghoft Almighty.

And yet they are not three Almightyes: but one Almightye.

So the Father is God, the Sonne is God: and the holy Ghoft is God.

And yet they are not three Gods: but one God.

So likewife the Father is Lord, the Sonne Lord: and the holy Ghoft Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriftian verity: to acknowledge euey perfon by himfelfe to be God and Lord.

So are we forbidden by the Catholike Religion: to fay there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonnes of the Father alone: not made, nor created, but begotten.

The holy Ghoft is of the Father, & of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghoft, not three holy Ghofts.

And in this Trinitie none is afore or after other, none is greater or leffe then another.

But the whole three perfons be coeternall together: and coequall.

So that in all things as is aforefaid: the Vnity in Trinity, & the Trinity in Vnity is to be worfhipped.

Hetherfore that will be faued: muft thus thinke of the Trinitie.

Furthermore it is neceffary to euerlafting faluation: that he alfo beleue rightly in the incarnation of our Lord Iefus Chrift.

For the right faith is, that we beleue and confefle that our Lord Iefus Chrift, the Sonne of God, is God and man.

God of the fubftance of the Father, begotten before the worlds: and man of the fubftance of his mother, borne in the world.

Perfe& God and perfe& man of a reasonable foule: and humane flefh fubfifting.

Equall to the Father as touching the Godhead: and inferior to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Chrift.

One, not by conuerfion of the Godhead into flefh: but by taking of the manhood into God.

One altogether, not by confufion of fubftance: but by vinity of perfon.

For as the reasonable foule and flefh is one man: fo God and man is one Chrift.

Who fuffered for our faluation, defcended into heil: rofe againe the third day from the dead.

Hee afcended into heauen, hee fitteth on the right hand of the Father, God Almighty: from whence he fhall come to iudge the quicke and the dead.

At whofe coming all men fhall rife againe with their bodie: and fhall giue account for their own works.

And they that haue done good fhall go into life euerlafting: and they that haue done euill, into euerlafting fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be faued.

Glory be to the Father, and to the, &c.

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

¶ Thus endeth the order of Morning and Evening prayer throughout the whole yeere.

¶ Here followeth the Letany, to be

vfed vpon Sundayer, Wednefdays, and Fridayer, and as other times when it fhall be commaunded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miserable finners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable finners.

O God the Sonne, &c.

O God the holy Ghoft, proceeding from the Father and the Son: haue mercie vpon vs miserable finners.

O God the holy Ghoft, &c.

O holy, bleffed and glorious Trinity, three perfons and one God: haue mercie vpon vs miserable finners.

O holy, bleffed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our finnes: spare vs good Lord, spare thy people whom thou haft redeemed with thy moft precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mifchiefe, from finne, from the crafts and assaults of the deuill, from thy wrath, and from euerlafting damnation.

Good Lord deliuer vs.

From all blindness of heart, from pride, vaine glory, and hypocritie, from enuie, hatred, and malice, and all vncharitableffe.

Good Lord deliuer vs.

From fornication, and all other deadely fin, & from all the deceits of the world, the flefh and the deuill.

Good Lord deliuer vs.

From lightning and tempeft, from plague, peftilence and famine, from battell, and murder, and from fudden death.

Good Lord deliuer vs.

From all fedition and priuie confpiracie, from all falfe doctrine and heresie from hardneffe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myftery of thy holy incarnation: by thy holy natiuity and circumcifion, by thy Baptifme, fafting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy croffe and paffion, by thy precious death and buriall, by thy glorious

glorious resurrection and ascension, and by the coming of the holy Ghost,

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, & in the day of iudgement,

Good Lord deliver vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteoussesse and holinesse of life, thy seruant Iames our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue assistance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preferre our gracious Queene Anne, Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife,

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors and ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it fourth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdom, and vnderstanding,

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine truce;

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations vniuersal peace and concord,

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandments.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all such as haue erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat down Satan vnder our feete.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee, &c.

That it may please thee to preferre all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy

pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgie our enemies persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preferre to our vse the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgie vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Some of God we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God merci vll Father, that despisest not sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers y we make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs, that those euils which the craft & subtilty of the deuil, or man worketh ag ainst vs, be brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, help vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble work that thou didst in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the, &c.

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

From our enemies defend vs, O Christ:

Graciously looke vpon our afflictions,

Pitifully behold the sorrowes of our hearts.

Mercifully forgie the sinnes of the people,

Faouorably with mercie heare our prayers.

O Some of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ:

Graciously heare vs, O Christ, graciously heare vs, O

Lord Christ.

The Versicle.

O Lord let thy mercie be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse, and purenesse of liuing, to thy honour and glory, through our only Mediatour and Aduocate Iesus Christ our Lord, Amen.

A prayer for the Kings Maestie.

O Lord our heavenly Father high & mighty, King of kings, Lord of lords, the only ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious soueraigne lord King James, and to replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way, endue him plentifully with heavenly gifts, graunt him in health and wealch long to liue, (strengthen him, that he may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

A prayer for the Queene and Prince, and other the King and Queenes children.

Almighty God, which hast promised to be a Father of thine elect, and of their seed, we humbly beseech thee to blesse our gracious Queene Anne, Prince Charles, Frederike the Prince elector Palatine, and the Lady Elizabeth his wife: endue them with thy holy Spirit, enrich them with thy hesuene grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

Almighty & euersall God, which only werkest great maruells, send down vpon our Bishops and Curats, & all Congregacions committed to their charge, the healthful spirit of thy grace, & that they may truly please thee, powere vpon them the continual dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediator Iesus Christ, Amen.

A prayer of Chrystosome.

Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee. & doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euersall.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For Raine, if the time require.

O God heavenly Father, which by thy Son Iesus Christ hast promised to al them yseeke thy kingdome & the righteounes thereof, al things necessary to their bodily sustentance, send vs we beseech thee, in this our necessity, such moderate raine & shoures, that we may receiue the fruits of the earth to our comfort, & to thy honour, through Iesus Christ our Lord, Amen.

For faire weather.

O Lord God which for the sinne of man didst once drown all the world, except eight persons, & after wards of thy great mercie didst promise neuer to destroy it so again: we humbly beseech thee, that al-

though we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord, Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, & fishes do multiply: behold we beseech thee, the afflictions of thy people, and grant that the scarcity, and dearth (which we doe now most iustly iustice for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for euer, Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truly repent: save and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, aifwaie their malice, and confound their deuiCES, that we being armed with thy defence, may be preserved euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy only Sonne Iesus Christ our Lord, Amen.

In the time of any common plague, or sickness.

O Almighty God, which in thy wrath in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, & yet remembering thy mercie didst save the rest: haue pity vpon vs miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague & grievous sickness, through Iesus Christ our Lord, Amen.

O God, whose nature and property is euer to haue mercie and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our finnes, yet let the pitifulnes of thy great mercie loose vs, for the honour of Iesus Christ sake, our Mediatour and Aduocate, Amen.

¶ A thankesgiving for Raine.

O God our heavenly Father, who by thy gracious providence doest cause the former & the later raine to descend vpon the earth, that it may bring forth fruit for the vse of man: wee giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord, Amen.

A thankesgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercie, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

A thankesgiving for plenty.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, & turned our dearth & scarcity, into cheapnesse and plenty: Wee giue thee humble thanks for this thy speciall bounty, beseeching thee to continue

this thy louing kinnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

A thanksgiving for peace and victorie.

O Almighty God, which art a strong tower of defence vnto thy seruants, against the face of their enemies: we yeeld thee praise and thanksgiving for our deliuerance from these great and apparant dangers, wherewith we were compassed: we acknowledge thy goodness, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercie toward vs, that all the world may know that thou art our Saviour and mighty Deliuerer, through Iesus Christ our Lord, Amen.

A thanksgiving for deliuerance from the plague.

O Lord God, which hast wounded vs for our sins and consumed vs for our transgressions by thy late heauy and dreadful visitation, and now in the midst of iudgement remembering mercie, hast redee-

med our soules from the lawes of death: we offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the congregation, through Iesus Christ our Lord, Amen.

Or this.

We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in the Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, vpon our weike and vnworthy humiliation, to assuage the noysofe pestilence, wherewith we lately haue been sore afflicted, & to restore the voice of ioy & health into our dwelling, We offer vnto thy diuine Maiesty the sacrifice of prayle and thanksgiving, lauding and magnifying thy glorious Name for such thy preferation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

The end of the Letanie.

The Collects, with the order how to find the beginning and ende of the Epistles and Gospels in the New Testament by the Chapter and Verse, as it is appointed in the Booke of Common prayer.

The first Sunday in Advent.

The Collect.



Almighty God, giue vs grace that we may cast away the works of darkness and put on the armour of light, now in the time of this mortal life, (in the which thy Sonne Iesus Christ came to visit vs in great humility) that in the last day when he shall come againe in his glorious Maiesty, to iudge both the quicke and the dead, we may rise to liue immortall through him, who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle.

Owe nothing to any man, verse 8. to the end. Rom. 13

The Gospel.

And when they drew neere, verse 1. vnto verse 14. Matth. 21

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be writte for our learning, grant that we may in such wise heare them: read, make, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of everlasting life, which thou hast giuen vs in our Saviour Iesus Christ, Amen.

The Epistle.

For whatsoeuer things. verse 4. vnto verse 14. Rom. 15

The Gospel.

Then there shall be signes in the. verse 25. vnto verse 34. Luke 21

The third Sunday in Advent.

The Collect.

Lord we beseech thee giue care to our prayers, and by thy gracious visitation, lighten the darkness of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs, verse 1. vnto verse 6. 1. Cor. 4

The Gospel.

And when Iohn heard in the. verse 2. vnto verse 11. Matth. 11

The fourth Sunday in Advent.

The Collect.

Lord raise vp, we pray thee, thy power, & come among vs, and with great might succour vs, that whereas through our sins and wickednes we be fore let & hindered, thy bountifull grace & mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, be honour and glory world without end, Amen.

The Epistle.

Reioyce in the Lord alway. verse 4. vnto verse 8. Phil. 4

The Gospel.

Then this is the record of Iohn. verse 1. 9. vnto verse 29. Iohn 1

On Christmas day.

The Collect.

Almighty God, which hast giuen vs thy only begotten Son to take our nature vpon him, & this day to be borne of a pure Virgin grant that we, being regenerate, & made thy children by adoption & grace may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers. verse 1. vnto verse 13. Heb. 1

The Gospel.

In the beginning was the. verse 1. vnto verse 15. Iohn 1

Saint Steuens day.

The Collect.

Grant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed

prayed for his persecutours, to thee which liuest and reigneſt, &c.

¶ Then ſhall follow a Collett of the Nativitie, which ſhall be ſaid continually untill New yeeres day.

The Epistle.

But he being full of the holy veile 15. vnto the end. Acts 7.

The Goſpel.

Wherefore behold, I ſend, verſe 34. vnto the end. Matth. 23.

Saint Iohn Euangelists day.

The Collett.

Mercifull Lord, we beſeech thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and euangelist Iohn, may attaine to thy euerlaſting giſtes, through Ieſus Chriſt our Lord, Amen.

The Epistle.

That which was from the. 1. Iohn 1. verſe 1. vnto the end.

The Goſpel.

He ſaid vnto him, Follow me. Iohn 21. verſe 19. vnto the end.

Innocents day.

The Collett.

Almightie God, whole praiſe this day the young innocents thy witnelles haue confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortifie and kill all vices in vs, that in our conſeration our liſe may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epistle.

Then I looked, and loe a Lambe. Reuel. 14. verſe 1. vnto the end.

The Goſpel.

The Angel of the Lord appeared. Matth. 26. verſe 13. vnto verſe 19.

Sunday after Chriſtmas day.

The Collett.

Almightie God, which haſt giuen vs thine onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant, that we being regenerate, & made thy children by adoption and grace, may dayly be renewed by thy holy ſpirit, through ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epistle.

Then I ſay, that the heire. Galat. 4. verſe 1. vnto verſe 8.

The Goſpel.

The booke of the generation. Matth. 1. verſe 1. to the end.

The Circumciſion of Chriſt.

The Collett.

Almightie God, which maieſt thy bleſſed Sonne to be circumciſed and obedient to the law for man, grant vs the true circumciſion of the ſpirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epistle.

Bleſſed is the man to whom. Rom. 4. verſe 8. and verſe 15.

The Goſpel.

And it came to paſſe when the. Luke 2. verſe 15. vnto verſe 22.

¶ If there be a Sunday betweene the Epiphane and the Circumciſion, then ſhall be uſed the ſame Collett, Epistle and Goſpel at the Communion, which was uſed vpon the day of Circumciſion.

The Epiphane.

The Collett.

O God, which by the leading of a ſtarre did deſt manifeſt thy onely begotten Son to ſe Gentiles, mercifully graunt, that we which know thee now by faith, may after this liſe haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epistle.

For this cauſe I Paul. Ephes. 3. verſe 1. vnto verſe 13.

The Goſpel.

When Ieſus then was borne. Matth. 2. verſe 1. vnto verſe 13.

The firſt Sunday after the Epiphany.

The Collett.

Lord wee beſeech thee mercifully to receive the prayers of thy people which call vpon thee, and grant ſ they may both perceiue & know what things they ought to do, and alſo haue grace & power faithfully to fulfill ſame, through Ieſus Chriſt our Lord.

The Epistle.

I beſeech you therefore brethren. Rom. 12. verſe 1. vnto verſe 6.

The Goſpel.

And when he was twelue yeere. Luke 2. verſe 42. vnto the end.

The ſecond Sunday after the Epiphane.

The Collett.

Almightie and euerlaſting God, which doeſt ſuerne all things in heauen and in earth, mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our liſe.

The Epistle.

Seeing then that we haue giſts. Rom. 2. verſe 6. and in verſe 16. at, Be not wiſe, &c.

The Goſpel.

And the third day was there a. Iohn 2. verſe 1. vnto verſe 2.

The third Sunday after the Epiphane.

The Collett.

Almightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to helpe and defend vs, through Chriſt our Lord.

The Epistle.

Be not wiſe in your ſelues. Rom. 12. verſe 16. vnto the end.

The Goſpel.

Now when he was come downe. Matth. 8. verſe 1. vnto verſe 14.

The fourth Sunday after the Epiphane.

The Collett.

O God which knoweſt vs to be ſet in the midſ of ſo many and great dangers, that for mans frailenes we cannot alway ſtand vprightly: graunt to vs the health of body and ſoule, that all thoſe things which we ſuſſer for ſinne, by thy help we may well paſſe and ouercome, through Chriſt our Lord.

The Epistle.

Let every ſoule be ſubiect. Rom. 13. verſe 1. vnto verſe 8.

The Goſpel.

And when he was entred into. Matth. 8. verſe 23. vnto the end.

The fifth Sunday after the Epiphane.

The Collett.

Lord, wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may cuermore be defended by thy mightie power, through Chriſt our Lord.

The Epistle.
Now therefore as the elect.
verse 12. vnto verse 18. Col. 3.

The Gospel.
The kingdome of heauen is.
verse 24. vnto verse 31. Matth. 13.

The Epistle.
The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.
Septuagesima Sunday.
The Collect.
O Lord, wee beseech thee favourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauiour, who lieth and reigneth, &c.

The Epistle.
Know ye not that they which.
verse 24. vnto the end. 1. Cor. 9.

The Gospel.
For the kingdome of heauen.
verse 1. vnto verse 17. Matth. 20.

Sexagesima Sunday.
The Collect.
Lord God, which fcest that we put not our trust in any thing that we doe, mercifully graunt that by thy power we may be defended againt all aduersitie, through Iesus Christ our Lord.

The Epistle.
For ye suffer fooles gladly.
verse 19. vnto verse 32. 2. Cor. 11.

The Gospel.
Now when much people were.
verse 4. vnto verse 16. Luke 8.

Quinquagesima Sunday.
The Collect.
O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace, and all vertues, without the which whosoever lieth, is counted dead before thee: graunt this for thy onely Sonne Iesus Christs sake.

The Epistle.
Though I speake with the.
verse 1. vnto the end. 1. Cor. 13.

The Gospel.
Then Iesus tooke vnto him.
verse 31. vnto the end. Luke 18.

The first day of Lent.
The Collect.
Almighty and euerlasting God, which hatest nothing that thou hast made, and doest forgie the sinnes of all them that be penitent: Create and make in vs new and contrite hearts, that wee worthily lamenting our sins, and acknowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.
Turne you vnto me with all.
verse 12. vnto verse 18. Ioe 2.

The Gospel.
Moreover when ye fast, looke.
verse 16. vnto verse 22. Matth. 6.

The first Sunday in Lent.
The Collect.
O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vie such abstinence, that our flesh being subdued to the spirit, we may cuer obey thy godly motions in righ-

teousness and true holiness, to thy honour and glory, which lieth and reigneth, &c.

The Epistle.
So wetherfore as workers.
verse 1. vnto verse 11. 2. Cor. 6.

The Gospel.
Then was Iesus led of the.
verse 1. vnto verse 12. Matth. 4.

The second Sunday in Lent.
The Collect.
Almightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.
And furthermore we beseech,
verse 1. vnto verse 9. 1. The. 4.

The Gospel.
And Iesus went thence.
verse 21. vnto verse 29. Matth. 4.

The third Sunday in Lent.
The Collect.
WE beseech the Almighty God, looke vpon the hearty desires of thy bumble seruants, and stretch forth the right hand of thy Maiestie, to be our defence againt all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.
Be ye therefore followers of the,
verse 1. vnto verse 15. Ephes. 5.

The Gospel.
Then he cast out a deuill.
verse 14. vnto verse 29. Luke 11.

The fourth Sunday in Lent.
The Collect.
Graunt we beseech thee Almighty God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

The Epistle.
Tell me, ye that will be vnder.
verse 21. vnto the end. Galat. 4.

The Gospel.
Iesus went his way ouer the,
verse 1. vnto verse 15. Iohn 6.

The fifth Sunday in Lent.
The Collect.
WE beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be governed and preferred euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.
But: Christ being come an heic,
verse 11. vnto verse 16. Hebr. 9.

The Gospel.
Which of you can rebuke me of.
verse 46. vnto the end. Iohn 8.

The Sunday next before Easter.
The Collect.
Almighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully graunt that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord,

The Collects.

The Epistle.
Let the same minde be in you,
verse 5. vnto verse 12.

The Gospell.
And it came to passe, when,
verse 1. vnto Chap 27. verse 57.
Munday next before Easter.

The Epistle.
Who is this that commeth,
verse 1. vnto the end.

The Gospell.
And two dayes after followed.
verse 1. vnto the end.

Tuesday before Easter.

The Epistle.
The Lord God hath opened,
verse 5. vnto the end.

The Gospell.
And anon in the dawning,
verse 1. vnto the end.

Wednesday before Easter.

The Epistle.
For where a Testament is...
verse 16. vnto the end.

The Gospell.
Now the feast of vnleavened bread.
verse 1. vnto the end.

Thursday next before Easter.

The Epistle.
Now in this that I declare,
verse 17. vnto the end.

The Gospell.
Then the whole multitude.
verse 1. vnto the end.

On good Friday.
The Collects.

Almighty God, wee beseech the graciously to behold this thy Family, for the which our Lord Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse: who liueth and reigneth, &c.

Almighty and euerlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receiue our supplications & prayers which we offer before thee, for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministerie, may truly and godly serue thee, through our Lord Iesus, &c.

Mercifull God, who hast made all men, and hast nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and to fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one fold vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.
For the Law hauing the.
verse 1. vnto verse 26.

The Gospell.
When Iesus had spoken thes.
verse 1. vnto the end of Chapter 19.
Easter Euen.

The Epistle.
For it is better (if the will of,
verse 17. vnto the end.

The Gospell.
And when the Euen was come.
verse 57. vnto the end.

Easter day.
As Morning prayer, instead of the Psalme, O come, see vs, &c. these Antemes shalbe sung or said.

Christ rising again from the dead, now dieth nor, death from henceforth hath no power vpon him, for in that he died, he died t' once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise couat your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.

The Collect.
Almighty God, which through thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preventing vs, thou doest put in our minds good desires, so by continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.
If ye be then risen with Christ,
verse 1. vnto verse 8.

The Gospell.
Now the first day of the.
verse 1. vnto verse 11.

Munday in Easter weeke.
The Collect.
Almighty God*
The Epistle. As vpon Easter day
Then Peter opened his,
verse 34. vnto verse 44.

The Gospell.
And behold two of them went,
verse 13. vnto verse 36.

Tuesday in Easter weeke.
The Collect.
Almighty Father which hast giuen thine onely Sonne to die for our finnes, and to rise againe for our iustification: graunt vs fo to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trneth, through Iesus Christ our Lord. Amen.

The Epistle.
Ye men and brethren, children of,
verse 26. vnto verse 42.

The Gospell.
Iesus himselfe stood in the.
verse 36. vnto verse 49.

The first Sunday after Easter.
The Collect.
Almightie God, &c.
The Epistle. As vpon Easter day.
For all that is borne of God.
verse 4. vnto verse 13.

The Gospell.
The same day at night.
verse 19. vnto verse 24.

The second Sunday after Easter.
The Collect.
Almighty God, which hast giuen thy only Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that wee may alwayes most thankfully receiue: that his inestimable benefi, and also daily endeavour our selues to follow the blessed steps of his most holy life.

The Epistle.
For this is thanke worthy.
verse 19. vnto the end.

The Gospel.
I am the good shepheard,
verse 1, vnto verse 17.

The third Sunday after Easter.
The Collect.

Almightie God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearely beloved, I beseech you,
verse 11, vnto 18. **1. Pet. 2.**

The Gospel.

A little while and ye shall not,
verse 16, vnto verse 23. **Iohn 16.**

The fourth Sunday after Easter.
The Collect.

Almighty God, which doest make the mindes of all faithfull men to be of one wil, grant vnto thy people, that they may loue y thing which thou commandest, & desire that which thou doest promise, that among the sundry & manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Euery good giuing, and euery,
verse 17, vnto verse 22. **James 1.**

The Gospel.

But now I goe my way,
verse 5, vnto verse 16. **Iohn 16.**

The first Sunday after Easter.
The Collect.

Lord, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercfull guiding may performe the same, through our Lord Iesus Christ. Amen.

The Epistle.

And be doers of the word,
verse 23, vnto the end. **James 1.**

The Gospel.

Verily, verily I say vnto you,
verse 23, vnto the end. **Iohn 16.**

Ascension day.
The Collect.

Grant wee beseech thee Almighty God, that like as wee doe be'ecue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.

I haue made the former,
verse 1, vnto verse 12. **Acts 1.**

The Gospel.

Finally he appeared vnto,
verse 14, vnto the end. **Marke 16.**

The Sunday after Ascension day.
The Collect.

O God the king of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: wee beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of all things is at hand,
verse 7, vnto verse 12. **1. Pet. 4.**

The Gospel.
But when th comforter shall,
verse 26, end Chap. 16, in verse 4, at, And these
Iohn 15.

Whitsunday.
The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs be the same Spirit to haue a great iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauiour, who liueth and reigneth with thee in the vnitie of the same spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost,
verse 1, vnto verse 12. **Acts 2.**

The Gospel.

If ye loue me, I epe my,
verse 15, vnto the end. **Iohn 14.**

Munday in Whitsun weeke.
The Collect.

God, which as &c. **As vpon Whitsunday.**

The Epistle.

Then Peter opened his mouth,
verse 34, vnto the end. **Acts 10.**

The Gospel.

For God so loued the world,
verse 16, vnto verse 22. **Iohn 3.**

Tuesday in Whitsun weeke.
The Collect.

God which as, &c. **As vpon Whitsunday.**

The Epistle.

Now when the Apostle, which,
verse 14, vnto verse 18. **Acts 8.**

The Gospel.

Verily, verily, I say vnto you,
verse 1, vnto verse 11. **Iohn 10.**

Trinitie Sunday.
The Collect.

Almighty and everlasting God which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternal Trinitie, and in the power of thy diuine Maiesitie to worship the vnitie: wee beseech thee that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liueth and reigneth, &c.

The Epistle.

After this I looked, and behold,
verse 1, vnto the end. **Reuel. 4.**

The Gospel.

There was now a man of the,
verse 1, vnto verse 16. **Iohn 3.**

The first Sunday after Trinitie.
The Collect.

God, the strength of all them that trust in thee, mercifullly accept our prayers: and because the weaknesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundements, wee may please thee both in will and deed through Iesus Christ our Lord.

The Epistle.

Beloued let vs loue one,
verse 7, vnto the end. **1. Iohn 4.**

The Gospel.

There was a certaine rich man,
verse 19, vnto the end. **Luke 26.**

The second Sunday after Trinitie.
The Collect.

Lord make vs to haue a perpetual feare & loue of thy holy Name, for thou neuer failest to help and giuētūe

gouerne them, whom thou doest bring vp in thy sted-
fast loue: graunt this, &c.

The Epistle.

Marueille not, my brethren, though, 1. Iohn 3.
verse 13. vnto the end.

The Gospell.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

The vij. Sunday after Trinitie.

The Collect.

Lord wee beseech thee mercifullly to heare vs, and
vnto whom thou hast giuen an heartlie desire to
pray, graunt that by thy mightie ayde we may be de-
fended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5.
verse 5. vnto verse 12.

The Gospell.

Then referred vnto him all the. Luke 15.
verse 1. vnto verse 11.

The vij. Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, with-
out whom nothing is strong, nothing is holy,
encrease and multiply vpon vs thy mercy, that thou
being our ruler and guide, wee may so passe through
things temporal, that wee finally lose not the things
eternall: grant this heauenly Father, for Iesus Christs
sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8.
verse 18. vnto verse 24.

The Gospell.

Be yet therefore mercifull, as. Luke 6.
verse 36. vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

Graunt Lord, wee beseech thee, that the course of
this world may be so peaceably ordered by thy
gouernance, that thy Congregation may ioyntly
serue thee in all godly quietnes, through Iesus Christ
our Lord.

The Epistle.

Finally, be ye all of one minde, 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospell.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

The vi. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee,
such good things as passe all mans understand-
ing: powe into our hearts such loue toward thee,
that we louing thee in all things, may obtaine thy
promises, which exceede all that wee can desire,
through Iesus Christ, &c.

The Epistle.

Know ye not, that all we which. Rom. 6.
verse 3. vnto verse 12.

The Gospell.

For I say vnto you, except your. Math. 5.
verse 20. vnto verse 27.

The vij. Sunday after Trinitie.

The Collect.

Lord of all power and might, which art the au-
thour and giuer of all good things, graffe in our
hearts the loue of thy Name, encrease in vs true religi-
on, and nourish vs with all goodnes, and of thy great
mercy keepe vs in the same, through Iesus Christ, &c.

The Epistle.

Speake after the manner of man. Rom. 6.

verse 19. vnto the end.

The Gospell.

In those dayes when there was. Marke 8.
verse 1. vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

God whose prouidence is neuer deceiued, we hum-
bly beseech thee, that thou wilt put away from
vs all hurtfull things, and giue those things which be
profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors, Rom. 8.
verse 12. vnto verse 18.

The Gospell.

Beware of false prophets. Math. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

Graunt vs Lord, wee beseech thee, the spirit to
thinke and doe alwayes such things as be right-
full, that we which cannot be without thee, may by
thee be able to liue according to thy will, through Ie-
sus Christ our Lord.

The Epistle.

Morsouer brethren, I would. 1. Cor. 10.
verse 1. vnto verse 14.

The Gospell.

And he said also vnto his. Luke 16.
verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull cares, O Lord, bee open to the
prayers of thy humble seruants: and that they
may obtaine their petitions, make them to aske such
things as shall please thee, through Iesus Christ our
Lord.

The Epistle.

Now concerning spirituall gifts, 1. Cor. 12.
verse 8. vnto verse 12.

The Gospell.

And when he was come neere. Luke 19.
verse 47. at, And the high Priests
and the.

The xi. Sunday after Trinitie.

The Collect.

God which declareth thy Almighty power, most
chiefly in shewing mercy and pity, giue vnto vs
abundantly thy grace, that wee running to thy pro-
mises, may be made partakers of thy heauenly trea-
sure, through Iesus Christ our Lord.

The Epistle.

Morsouer, brethren, I declare. 1. Cor. 15.
verse 1. vnto verse 12.

The Gospell.

He spake also this parable vnto. Luke 18.
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

Almighty & euerslasting God, which art alwayes
more ready to heare then wee to pray, and art
wont to giue more then either wee desire or deserue:
powe done vpon vs the abundance of thy mercie,
forgiuing vs those things whereof our conscience is
afraide, and giuing vnto vs that that our prayer dare
not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through. 1. Cor. 3.
verse 4. vnto verse 10.

The Gospell.

And he departed againe. Marke 7.
verse 31. vnto the end.

*The xij. Sunday after Trinitie.**The Collect.*

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee, true and laudable feiunce: Graunt wee beseech thee, that we may so runne to thy heavenly prizes, that we faile not finally to attaine the fame, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed, Galat. 3.
verse 16. vnto verse 23.

The Gospell.

Blessed are the eyes which see, Luke 10.
verse 23. vnto verse 38.

*The xiiij. Sunday after Trinitie.**The Collect.*

Almighty and euermolting God, glue vnto vs the increase of faith, hope, and charite, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit, Galat. 5.
verse 16. vnto verse 25.

The Gospell.

And so it was when he went, Luke 17.
verse 11. vnto verse 20.

*The xv. Sunday after Trinitie.**The Collect.*

Keepe wee beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs so all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter, Galat. 6.
verse 11. vnto the end.

The Gospell.

No man can serue two masters, Math. 6.
verse 24. vnto the end.

*The xvi. Sunday after Trinitie.**The Collect.*

Lord wee beseech thee, let thy continuall pity cleme and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it euermore by thy help and goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye, Ephes. 3.
verse 13. vnto the end.

The Gospell.

And it came to passe the day after, Luke 7.
verse 11. vnto verse 18.

*The xvij. Sunday after Trinitie.**The Collect.*

Lord we pray thee, y thy grace may alwayes present and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ, &c.

The Epistle.

I therefore being prisoner, Ephes. 4.
verse 1. vnto verse 7.

The Gospell.

And it came to passe that when, Luke 14.
verse 1. vnto verse 12.

*The xvij. Sunday after Trinitie.**The Collect.*

Lord wee beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and mind to folow thee the only God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes, 1. Cor. 1.

verse 4. vnto verse 9.

The Gospell.

But when the Pharises had, Math. 23.
verse 34. vnto the end.

*The xx. Sunday after Trinitie.**The Collect.*

O God, forasmuch as without thee we are notable to please thee, graunt that the working of thy mercie may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie, Ephes. 4.
verse 17. vnto the end.

The Gospell.

Then he entered into a ship, Matt. 9.
verse 1. vnto verse 9.

*The xx. Sunday after Trinitie.**The Collect.*

Almighty and mercifull God, of thy bountifull Agoodnes keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldst haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that ye, Ephes. 5.
verse 15. vnto verse 22.

The Gospell.

the kingdome of heauen is, Math. 22.
verse 2. vnto verse 15.

*The xxi. Sunday after Trinitie.**The Collect.*

Graunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleared from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong, Ephes. 6.
verse 10. vnto verse 21.

The Gospell.

And there was a certaine Ruler, Iohn 4.
verse 46. vnto the end.

*The xxij. Sunday after Trinitie.**The Collect.*

Lord wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thanke my God, having, Phil. 1.
verse 3. vnto verse 12.

The Gospell.

Then came Peter to him, Math. 18.
verse 21. vnto the end.

*The xxij. Sunday after Trinitie.**The Collect.*

Our refuge and strength, which art the author of all godlinesse, bee ready to heare the deuour prayers of the Church, and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me, Phil. 3.
verse 17. vnto the end.

The Gospell.

Then went the Pharises and, Math. 22.
verse 15. vnto verse 23.

*The xxij. Sunday after Trinitie.**The Collect.*

Lord wee beseech thee, assioile thy people from their Offences, that through thy bountifull goodnes we may

may be deliuered from the bonds of all those finnes, which by our frailty we haue committed, Grant this;
The Epistle.

We giue thanks to God.
 verſe 3. vnto verſe 13.

The Goſpel.
 While he thus ſpake.

Matth. 9.

verſe 18. vnto verſe 27.

The xxv. Sunday after Trinitie.
The Collect.

STirre vp we beſeech thee, O Lord, the wils of thy faithfull people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Ieſus Chriſt our Lord.

The Epistle.

Iere. 23.

Behold, the dayes come.
 verſe 5. vnto verſe 9.

The Goſpel.

John 6.

Then Ieſus liſt vp his eyes.
 verſe 5. vnto verſe 15.

If there be any more Sundayes before Advent Sunday, to ſupply the ſame, ſhalbe taken the Collect, Epistle and Goſpel of ſome of theſe Sundayes which were omitted betwene the Epiphanie and Sepinageſima.
Saint Andremes day.
The Collect.

Almightie God, which diſſet giueſt ſuch grace vnto thy holy Apoſtle S. Andrew, that he readily obeyed the calling of thy Son Ieſus Chriſt, and followed him without delay: graunt vnto vs all that we being called by thy holy word, may forthwith giue ouer our ſelues obediently to follow thy com mandments, through the ſame Ieſus Chriſt our Lord.

The Epistle.

Rom. 10.

For if thou ſhalt conſeſſe.
 verſe 9. vnto the end.

The Goſpel.

Matth. 4.

And Ieſus walking by the.
 verſe 18. vnto verſe 23.

S. Thomes the Apoſtle.
The Collect.

Almightie and eueraſting God, which for the more confirmation of the faith diſſet ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sons reſurrection: graunt vs ſo perfectly, and without all doubt to beleue in thy Sonne Ieſus Chriſt, that our faith in thy ſight neuer be reſcued. Here vs, O Lord, through the ſame Ieſus Chriſt to whom, &c.

The Epistle.

Ephes. 2.

Now therefore ye are no.
 verſe 19. vnto the end.

The Goſpel.

John 20.

But Thomas one of the.
 verſe 24. vnto the end.

Conuerſion of Paul.
The Collect.

God which haſt taught all the world, through the preaching of thy beſſet Apoſtle S. Paul: graunt we beſeech thee that we which haue this wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Ieſus, &c.

The Epistle.

Actes 9.

And Saul yet breathing out.
 verſe 1. vnto verſe 23.

The Goſpel.

Matth. 19.

Then answered Peter, and.
 verſe 27. vnto the end.

Purſication of S. Mary the Virgin.
The Collect.

Almightie and eueraſting God, we humbly beſeech thy Maieſtie, that as thy onely begotten

Sonne was this day preſented in the Temple in the ſubſtance of our Reſh: ſo graunt that we may be preſented vnto thee with pure and cleare minds, by Ieſus Chriſt our Lord.

The Epistle.

The ſame Epistle appointed the Sunday before.

The Goſpel.

And when the dayes of her.

Luke 2.

verſe 22. end in verſe 27. at, And when the.

Saint Mattheus day.

The Collect.

Almightie God, which in the place of the traitour Iudas diſſet chule thy faithfull ſeruant Mattheus to be of the number of the twelue Apoſtles, graunt that thy Church, being alwayes preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtours, through Ieſus Chriſt our Lord.

The Epistle.

And in thoſe dayes Peter,
 verſe 15. vnto the end.

Actes 1.

The Goſpel.

At that time Ieſus answered.

March. 11.

verſe 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

We beſeech the Lord, pouer thy grace into our hearts, that as wee haue known Chriſt thy Sonnes incarnation by the meſſage of an Angel: ſo by his croſſe and paſſion, we may be brought vnto the glory of his reſurrection, through the ſame Chriſt our Lord, Amen.

The Epistle.

And the Lord ſpake againe vnto.
 verſe 10. vnto verſe 16.

Eſai 7.

The Goſpel.

And in the 6. month.

Luke 1.

verſe 26. vnto verſe 39.

Saint Markes day.

The Collect.

Almightie God, which haſt inſtructed thy holy Church with the heavenly doctrine of thy Euangelist S. Marke: giue vs grace, that wee be not like children, caried away with every blaſt of vaine doctrine, but firmly to be eſtabliſhed in thy true and thy holy Goſpel, through Ieſus Chriſt our Lord, Amen.

The Epistle.

But now euery one of vs is.
 verſe 7. vnto verſe 17.

Ephes. 4.

The Goſpel.

I am the true vine, and my.

John 15.

verſe 1. vnto verſe 12.

S. Philip and Iames day.

The Collect.

Almightie God, whom truly to know is eueraſting life, graunt vs perfectly to know thy Sonne Ieſus Chriſt to be the Way, the Truth, and the Life, as thou haſt taught ſaint Philip and other Apoſtles, through Ieſus Chriſt our Lord.

The Epistle.

Iames a ſeruant of God.
 verſe 1. vnto verſe 13.

James 1.

The Goſpel.

And he ſaid to his diſciples.

John 14.

verſe 1. vnto verſe 15.

Saint Barnabe Apoſtle.

The Collect.

Lod Almighty, which haſt indued thy holy Apoſtle Barnabas, with ſingular giſtes of the holy Ghoſt: let vs not be deſtitute of thy manyfold giſts, nor yet of grace, to viſe them alway to thy honor and glory: through Ieſus Chriſt, &c.

The Collects.

The Epistle.
Then tidings of those things,
verſe 2. vnto the end. A^{cts.} 11.

The Goſpel.
This is my commandment,
verſe 12. vnto verſe 17. Iohn 15.
Saint Iohn Baptiſt.

The Collect.
Almighty God, by whole prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauour, by preaching of penance: make vs to follow his doctrine & holy lite, that we may truly repent according to his preaching, and after his example conſtantly ſpeake the truth, boldly rebuke vice, and patiently ſuffer for the Truths ſake, through Ieſus Chriſt our Lord.

The Epistle.
Comfort ye, comfort ye my.
verſe 1. vnto verſe 12. Eſai. 40.

The Goſpel.
Now Eliſabets time was.
verſe 57. vnto the end. Luke 1.

Saint Peters day.
The Collect.
Almighty God, which by thy Sonne Ieſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commended him earnestly to feed thy ſocke: make wee beleeue thee, all Biſhops and Paſtours diligently to preach thy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epistle.
Now about that time Herod.
verſe 1. vnto verſe 12. A^{cts.} 12.

The Goſpel.
Now when Ieſus came.
verſe 13. vnto verſe 20. Matth. 16.

Saint Iames the Apoſtle.
The Collect.
Grant, O mercifull God, that as thine holy Apoſtle S. Iames leauing his father, and all that hee had, without delay was obedient vnto the calling of thy Sonne Ieſus Chriſt and followed him: ſo we forſaking all worldly and carnall affections, may be euer more ready to follow thy Commandements, through Ieſus Chriſt our Lord.

The Epistle.
In thoſe daues alſo came,
verſe 27. end Chap. 12. in verſe 3, at, Then were the A^{cts.} 11.

The Goſpel.
Then came to him the,
verſe 20. vnto verſe 29. Matth. 20.

Saint Bartholomew the Apoſtle.
The Collect.
O Almighty and euerlaſting God, which haſt giuen grace to thy Apoſtle Barholomew, truly to beleeue and to preach thy word, grant we beſeech thee vnto thy Church, both to loue that he beleeued, and to preach ſe he taught, through Chriſt our Lord.

The Epistle.
Thus by the hands of the,
verſe 12. vnto verſe 17. A^{cts.} 5.

The Goſpel.
And there aroſe alſo a ſtrife.
verſe 24. vnto verſe 31. Luke 12.

Saint Matthew the Apoſtle.
The Collect.
Almighty God, which by thy bleſſed Sonne didſt call Matthew from the receipt of Cuſtome to be

an Apoſtle & Euangelift: grant vs grace to forſake all covetous deſires, and inordinate loue of riches, and to follow thy ſaid Son Ieſus Chriſt, who liueth, and reigneth, &c.

The Epistle.
Therefore, ſeeing that wee,
verſe 1. vnto verſe 7. 2. Cor. 4.

The Goſpel.
And as Ieſus paſſed forth.
verſe 9. vnto verſe 14. Matth. 9.

Saint Michael and all Angels.
The Collect.
Everlaſting God, which haſt ordained and conſtituted the ſeruiers of all Angels and men in a wonderful order, mercifully graunt, that they which alway doe thee ſeuiſe in heaven, may by thy appointment ſuccour and defend vs in earth, through Ieſus Chriſt our Lord.

The Epistle.
And there was a battell in.
verſe 7. vnto verſe 13. Reuel. 12.

The Goſpel.
The ſame time the Diſciples.
verſe 1. vnto verſe 11. Matth. 18.

Saint Luke the Euangelift.
The Collect.
Almighty God, which haſt called Luke the Phiſician, whoſe praiſe is in the Goſpel, to be a Phiſician of the ſoule, it may pleaſe thee by the wholeſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy Sonne Ieſus Chriſt our Lord.

The Epistle.
But watch thou in all things,
verſe 5. vnto verſe 16. 2. Tim. 4.

The Goſpel.
After theſe things the Lord,
verſe 1. end in verſe 7. at, Goe not from houſe, Luke 10.

Simon and Iude Apoſtles.
The Collect.
Almighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone: graunt vs ſo to be ioynted together in vnitie of Spirit by their doctrine, that wee may be made an holy Temple acceptable vnto thee, through Ieſus Chriſt our Lord.

The Epistle.
Iude a ſeruant of Ieſus Chriſt,
verſe 1. vnto verſe 9. Iude.

The Goſpel.
Theſe things command.
verſe 7. vnto the end. Iohn 15.

All Saints day.
The Collect.
Almighty God, which haſt knit together thy elect in one communion & fellowſhip in the myſtical body of thy Sonne Ieſus Chriſt our Lord: graunt vs grace ſo to follow thy holy Saints in all vertuous & godly liuing, that we may come to thoſe vnſpeakable ioyes which thou haſt prepared for them that vnfaignedly loue thee, through Ieſus Chriſt our Lord. Amen.

The Epistle.
And I ſaw another Angel come,
verſe 2. vnto verſe 13. Reuel. 7.

The Goſpel.
And when he ſaw the,
verſe 1. vnto verſe 13. Matth. 5.

The order for the administration of the Lords Supper, or holy Communion.



So many as intend to be partakers of the holy Communion, shall signify their names to the Curate o-
uer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious rascal liuer, so that the Congregation by him is offend-
ed, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge there-
of, shall call him, and aduertise him in any wise, not to presume to the Lords Table, until he haue
openly declared himselfe to haue truly repented and amended his former naughty life, that the Con-
gregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the
parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to
doe, as soone as he conveniently may.

The same order shall the Curate vse with respect of betwixt whom he perceiveth malice and hatred to reigne, not suffering
them to be partakers of the Lords Table, until he know them to be reconciled, and if one of the parties so at variance, bee
content to forsuge from the bottoome of his heart, all that the other hath trespassed against him, and to make amends for that
he himselfe hath offended, and the other parte will not be perswaded to a godly unity, but remaine still in his frowardnesse
and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is ob-
stinate.

The Table at the Communion time, having a faire whitelinnen cloth vpon it, shall stand in the body of the Church, or
in the Chancell, where Morning and Evening prayer be appointed to be said, And the Priest standing at the North side
of the Table, shall say the Lords prayer, with this Collect following.

The Communion.



Almighty God, vnto whom
all hearts be open, all desires
known, and from whom
no secrets are hidde, cleanse
the thoughts of our hearts
by the inspiration of thy
holy Spirit, that wee may
perfectly loue thee, and
worthy magnifie thy holy
Name, through Christ our Lord. Amen.

Then shall the Minister rehearse distinctly all the true
Commandements, and the people kneeling, shall after euery
Commandement, aske Gods mercy, for their transgression
of the same, after this sort.

Minister.

God spake these words and said, I am the Lord
thy God, thou shalt haue none other Gods but
me.

People.

Lord haue mercy vpon vs, and incline our hearts
to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image
nor the likenes of anything that is in heaven aboue,
or in the earth beneath, or in the water vnder the
earth. Thou shalt not bow downe to them, nor wor-
ship them: For I the Lord thy God am a iealous God,
and visite the sinne of the fathers vpon the children,
vnto the third and fourth generation of them that
hate mee, and shew mercy vnto thousands, in them
that loue me, and keepe my commandements.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God
in vaine: for the Lord will not hold him guiltlesse
that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day,
Sixe daies shalt thou labour and do all that thou hast
to do: but the seventh day is the Sabbath of the Lord
thy God. In it thou shalt do no manner of worke, thou
and thy sonne, and thy daughter, et y maneruant, and
thy maid seruant, thy cattell, and the stranger that is
within thy gates: for in sixe dayes the Lord made
heaven, and earth, the Sea, and all that in them is,
and rested the seventh day, wherefore the Lord bles-
sed the seventh day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honor thy father and thy mother, that thy dayes
may be long in the land which the Lord thy God gi-
ueth thee.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt do no murder.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witness against thy
neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his seruant,
nor his maide, nor his ox, nor his asse, nor any thing
that is his.

B

People.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Lets pray.

Almighty God, whose kingdome is euertlasting and power infinite, haue mercy vpon the whole Congregation, & so rule the heart of thy chosen seruants, our king and gouernour, that he (knowing whose minister he is) may aboute all things (seeking thy honour and glory, and that we his subiects (duely considering whose authoritie he hath) may faithfully serue, honor, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth, euer one God world without end. Amen.

Almighty and euertlasting God, we be taugth by thy holy word, that the hearts of kings are in thy rule & gouernance, and thou dost dispose & turne them as it seemeth best to thy godly wisdoms: wee humbly beseech thee, to dispose and gouerne the heart of Lames thy seruant our King and gouernour, that in all his thoughts, words and works, he may euer seeke thy honour and glory, and study to prelerue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this O merciful Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the ministers shall read the Epistle, beginning thus.

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel, beginning thus

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

I beleue in one God the Father Almighty, maker of heauen and earth, and of all things visible, and invisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, who forvs men, and for our saluation, came downe from heauen and was incarnate by the holy Ghost of the Virgine Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered and was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleue in the holy Ghost the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of finnes And I looke for the resurrection of the dead, and the life of the world to come. Amen

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy daies or fasting daies the week following, and earnestly exhort them to remember the poore, saying or out more of these sentences following, as he thinketh most convenient by his discretion.

¶ Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

¶ Lay not vp for your selues treasure vpon the earth where the rust and moth doth corrupt, and where theues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theues do not breake thorow and steale.

¶ Whatsoeuer ye would that men should doe vnto you, euen so do vnto them, for this is the Law and the Prophets.

¶ Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen.

¶ Zache stood forth and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

¶ Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

¶ If we haue sowne vnto you spiritual things, is it a great matter if we shall reape your worldly things?

¶ Doe ye not know that they which minister aboute holy things, live of the sacrifice? and they which wait at the altar, are partakers with the altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

¶ He that soweth little, shall reape little: and he that soweth plentifully, shall reape plentifully. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer.

¶ Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceived, God is not mocked: For whatsoever a man soweth that shall hee reape.

¶ While we haue time, let vs do good vnto all men, especially vnto the which are of the household of faith.

¶ Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

¶ Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves good foundation againe: the time to come, that they may attaine eternall life.

¶ God is not vnrighteous, that he wil forget your works, and labor that proceedeth of loue: which loue ye haue shewed for his Names sake, which haue ministered vnto the Saints, and yet doe minister.

¶ To do good and to distribute forget not, for with such sacrifices God is pleased.

¶ Who lo hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him how dwelleth the loue of God in him?

¶ Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee.

¶ Be mercifull as thy power. If thou hast much, giue plentifully. If thou hast little, doe thy diligence gladlie to giue that little: for so getteth thou thy selfe a good reward in the day of necessity.

¶ Hee that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be paid him againe.

¶ Blessed is the man that prouideth for the sick and needy: the Lord shall deliuer him in the time of trouble.

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Mat. 5. 16.
Matth. 6. 19, 20.
Matth. 7. 12
Matth. 7. 21.
Luke 19 8.
1. Cor. 9. 7.
1. Cor. 9. 11.
1. Cor. 9. 13.
14.
2. Cor. 9. 6, 7.
Gal. 6. 6, 7.
Gal. 6. 10.
1. Tim. 6. 6, 7
1. Tim. 6. 17
18, and 19.
Heb. 6. 10.
Heb. 13. 16.
1. Joh. 3. 17.
Tob. 4. 7.
Tob. 4. 8, 9.
Prou. 19. 17.
Tsal. 41. 1.
8. Tim

¶ These shall the Churchwardens, or some other by them appointed, gather the donation of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate, the due and accustomed offering. After which done the Priest shall say,

¶ Let vs pray for the whole state of Christs Church militant here in earth,

If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vsaid.

Almighty and euellouing God, which by thy holy Apottle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beeching thee to inspire continually the vniuersall Church with the spirit of truth, vniuity and concord: & grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and liue in vniuity and godly loue. We beseech thee also to saue and defend all Christian kings, princes, and gouernours, and especially thy seruant Iames our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole counsell, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duly administer thy holy Sacraments: and to all thy people: giue thy heavenly grace, and specially to this congregation here present, that with meek heart and due reuerence, they may here and receiue thy holy word, truly setting thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodness. O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sicknesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our only Mediatour and Advocate Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

Whe come together at this time (dearely beloved brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lords Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury & wrong done vnto him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise lectured with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how little such fained excuses shall auail before God. They that refused the feast in the Gospel, because they

had bought a Farme, or would try their yokes of oxen, or because they were married, were not to excuse, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your own soules on, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: euen to it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus do, consider with your selues how great iniury you doe vnto God, and how fore punisher enthangeth our your heads for the same. And whereas you stand God so fore in refusing this holy banquet: admonish, exhort and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if ye stand by as guests and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt, and vnkindnesse vnto God? Truly it is a great vnthankfulness to say nay, when ye be called: but the fault is much greater, when men stand by and yet will neither eat nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you remember with your selues from whom you depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better mind. For the obtaining wherof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall thinke said also, at the discretion of the Curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heauenly Father, most hearty thanks, for that hee hath giuen his Sonne our Saviour Iesus Christ, not only to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being to comfortable a thing to them which receiue it worthily, & so dangerous to them if will presume to receiue it vnworthily. My duty is to exhort you to consider the dignity of the holy mystery, & the great perill of the vnworthy receiving thereof, and so to search & examine your own consciences as you should come holy and cleane to a most godly & heauenly Feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come & be receiued, as worthy partakers of such an heauenly table. The way & meane thereto, is: First to examine your liues and conuersation, by the rule of Gods commandments, and when in euery ye shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinful liues, and confess your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such, as be not only against God, but also against your neighbors: then ye shall reconcile your

felus vnto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you as you would haue forgiuenesse of your offence at Gods hand: For otherwise the receiving of the holy Communion, doth nothing else but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes afore said, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discret and learned Minister of Gods word, and open his griefe, that he may receive such godly counsel, aduise and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receive comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulness.

¶ Then shall the Minister say this exhortation,

Dearely beloued in the Lord, ye \bar{y} mind to come to the holy Communion of the body & blood of our Sauour Christ, must consider what Saint Paul writeth to \bar{y} Corinth \bar{a} , how he exhorteth all persons diligently to try & examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart & liuely faith we receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of \bar{y} body & blood of Christ our Sauour, we eat and drinke our owne damnation, not consideringe the Lords body: We kinde Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, be waille your sins, and comenot to this holy Table, lest after the taking of \bar{y} holy Sacrament, the deuil enter into you, as he entered into Iudas, & fil youful of all iniquities, and bring you to destruction on both of body & soule, Iudge therefore your selves (brethren) that ye be not iudged of the Lord. Repent you truly for your sins past: haue a liuely and steadfast faith in Christ our Sauour. Amend your liues, & be in perfect charity with all men, so that you be meet partakers of those holymysteries. And about all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of \bar{y} world by the death & passion of our Sauour Christ both God and man, who did humble himselfe vnto the death vpon the crosse for vs miserable sinners, which lay in darkness and shadow of death, that he might make vs the children of God, and exalt vs to everlasting life. And to the end that we should \bar{a} way remember the exceeding great loue of our master and onely Sauour Iesus Christ, thus dying for vs, & the innumerable benefites which by his precious bloodshedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, & continual remembrance of his death, to our great & endless comfort. To him therefore with the Father & the holy Ghost let vs giue (as we are most bounden) continual thanks, submitting our selves wholly to his holy will

and pleasure, and studying to serue him in true holiness and righteousness all the daies of our life. Amen.

¶ Then shall the Minister say vnto them that come to receive the holy Communion,

You that doe truly & earnestly repent you of your finnes & be in loue and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all of those that are minded to receive the holy Communion, either by one of them, or by the Minister himselfe, all kneeling humbly vpon their knees,

Almighty God, Father of our Lord Iesus Christ maker of all things, iudge of all men, we know ledge and bewaile our manifold sins and wickednes, which we fro time to time most grievously haue committed, by thought, word and deed, against thy diuine Maiesty: prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and bee heartily sorry for these our misdoings: the remembrance of them is grieuous vnto vs: the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, for giue vs all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name through Iesus Christ our Lord. Amen.

¶ Then shall the Minister, or the Bishop (being present) stand up, and turning himselfe to the people, say thus,

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of finnes, to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to euermourning life, through Iesus Christ our Lord. Amen.

Then shall the Minister also say,

Here what comfortable words our Sauour Christ saith to all that truly turne to him.

* Come vnto me all ye that trauaile, and be heavy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, so the ead that all that beleue in him should not perish, but haue life euermourning.

Heare also what S. Paul saith,

* This is a true saying, and worthy of all men to be received, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith,

* If any man sinne we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our finnes.

¶ After which the Minister shall proceede, saying, Lift vp your hearts,

Answers.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answers.

Mat. 11. 28.
Iohn 3. 16.

1. Tim. 1. 15.

1. Ioh. 2. 1, 2

Answer.

It is meet and right so to doe.

Minister.

It is very meete, right, and our bounden duty that we should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, almighty euertlasting God.

¶ Here shall follow the proper Preface, according to the times, if there be any specially appointed: or else immediately shall follow. Therefore with Angels, and Archangels, &c.

¶ Proper prefaces.

Vpon Christmas day and seven dayes after.

Because thou diddest giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his Mother, and that without spot of sinne, to make vs cleane from all sin, Therefore with Angels, &c.

Vpon Easter day and seven dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euertlasting life, Therefore with Angels, &c.

Vpon Ascension day and seven dayes after.

Through thy most deare beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection in a visible manner appeared to his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore, &c.

Vpon Whitsunday and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaue, with a sudden great sound as it had beene a mighty wind, in the likenesse of fiery tongues lighting vpon the Apostles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkness and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore, &c.

Vpon the Feast of Trinity onely.

It is very meete, right, and our bounden duty, that we should at all times, and in all places giue thanks to thee, O Lord Almighty, & euertlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After which Prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Godsbord, say in the name of all them that shall receive the Communion, this prayer following.

WE doe not presume to come to this thy Table, (O merciful Lord) trulling in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy fo much as to gather vp the crumbs vnder thy Table. But thou art the same Lord, whose property is alway to haue mercy: grant vs therefore gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our finfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Minister standing vp shall say as followeth.

Almighty God our heavenly Father, which of thy tender mercy didst giue thine onely Son Iesus Christ, to suffer death vpon the crosse for our redemption who made thee (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his coming againe, Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christ holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, who in the same night that he was betrayed tooke bread, and when hee had giuen thanks, he brake it, and gaue it to his disciples, saying, Take eat this is my body which is giuen for you, doe this in remembrance of me. Likewise after Supper hee tooke the cup, and when hee had giuen thanks, he gaue it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you, and for many, for remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kinds himselfe, and next deliuer it to the other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread he shall say,

The body of our Lord Iesus Christ, which was giuen for thee, prelerue thy body and soule into euertlasting life: and take and eat this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, prelerue thy body and soule into euertlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him euery petition. After shall bee said as followeth.

O Lord and heavenly Father, wee thy humble seruants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise & thanksgiving most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be vnworthy, through our manifold sins,

to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in theuinity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and euerlasting God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duely receiued these holy Mysteries, with the spiritual foods of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse towards vs, & that we be very members in corporate in thy millicall body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euerlasting kingdom, by the merites of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, lo to assist vs with thy grace, & wee may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Then shall be said or song.

Glory bee to God on high, and in earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the finnes of the world haue mercie vpon vs. Thou that takest away the finnes of the world, haue mercie vpon vs. Thou that takest away the finnes of the world, receive our prayers. Thou that sittest at the right hand of Gods Father, haue mercy vpon vs: for thou only art holy thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost be amongst you, and remaine with you alwayes, Amen.

Vpon the holy dayes if there be no Communion shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer for the whole estate of Christs Church militant here in earth, and one or moe of the Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper except there be a good number to Communicate with the Minister according to his discretion.

And if there be not aboue twente persons in the parish of discretion to receive the Communion, yet there shall be no Communion, except foure or more at the least Communicate with the Minister.

And in Cathedrall or Collegiat Churches, where bee many Ministers and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine: it shall suffice that the Bread be such as is vsuall to be eaten at the Table with other meates, but the best and purest wheat Bread that conveniently may be gotten. And if any of the Bread or Wine remayne, the Curate shall haue it to his owne vse.

The Bread and Wine for the Communion, shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money or other duties, which hitherto they haue payed for the same by order of their houses every Sunday.

And note that every Parishioner shall Communicate at the least three times in the yeere, of which Easter to bee one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputy, and pay to them, or to him all Ecclesiasticall duties, occasionally due them, and at this time to be payed.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may bee said also as o'rs as occasion shall serue, after the Collects either of Morning and Evening prayer, Communion, or Lenten, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortal life, they may euer bee defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euerlasting God, vouchsafed we beseech thee, to direct, sanctifie, and gouerne, both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here and euer, we may be preferred in body and soule, through our Lord and Sauiour Iesus Christ, Amen.

Grant wee beseech thee Almighty God, that the words which wee haue heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

Preuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord, Amen.

Almighty God thy fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which of our vnworthinesse wee dare not, and for our blindness we cannot aske, vouchsafe to giue vs for the worthinesse of thy son Iesus Christ our Lord, Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made no vnprofitable prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord.

The administration of Baptisme to be vsed in the Church.



LT appeareth by ancient writers that the Sacrament of Baptisme in the old time was not commonly vsified but at two times in the yeare. At Easter and Whitsuntide. At which times it was openly vsified in the presence of all the Congregation: Which custom now being grown out of vsē (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as were as conveniently may be. Wherefore the people are to be admousted, that it is most comenent that Baptisme should not be misvsified but upon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church, as also because the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be vsified in the English tongue, Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers and people with the childer, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske w. either the children be baptized, or no. If they answer, No: then shall the Minister say thus.



Dearely beloued, forasmuch as all men be conceived and borne in sinne, and that our Sauour Christ saith, None can enter into the kingdom of God, except he be regenerate and boine anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Minister say,

¶ Let vs pray,

Almighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the myracall washing away of sinne: Wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Ark of Christs Church, and being steadfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that beleue, & the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinne: by spirituall regeneration. Receiue them: O Lord as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke,

and you shall find, knocke, and it shall be opened vnto you. So giue vnto vs that aske: let vs that seeke, since: open the gate vnto vs that knocke, that these Infants may inioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdom, which thou hast promised by Christ our Lord, Amen.

¶ Then shall the Minister say,

¶ Here the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeas'd, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdom of God. Verely I say vnto you, whosoever doeth not receiue the kingdom of God as a little Child, he shall not enter therein. And when he had taken them vp in his armes he put his hands vpon them and blessed them.

Mar. 10. 13.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel

Friends, you heare in this Gospel the words of our Sauour Christ, that hee commanded the children to bee brought vnto him, who hee blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed, hee declared his good will toward them: For hee embraced them in his armes, hee laid his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleene that hee will likewise fauourably receiue these present Infants, that hee will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternall life, & make them partakers of his euerlasting kingdom. Wherefore we being thus persuaded of the good will of our heauenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that hee fauorably alloweth this charitable worke of ours in bringing these children to his holy Baptisme: let vs faithfully and devoutly giue thanks vnto him, and say.

Publique Baptisme.

Almighty and euerlasting God, heavenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euer more: giue thy holy spirit to these infants, that they may be borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy spirit, now and for euer, Amen.

¶ Then the Minister (shall speake vnto the Godfathers and Godmothers on this wise.

Welbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their finnes, to giue them the Kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise, he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuil and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

¶ Then (shall the Minister demand of the Godfathers and Godmothers on this wise.

Doest thou forsake the deuil all his workes, the vaine pompe, and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, make: of heauen and earth? And in Iesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise againe the third day, that he ascended into heauen and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke & the dead? And doest thou beleue in the holy Ghost, the holy Catholike Church the Communion of Saints, the remission of finnes, the resurrection of the flesh, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Minister say.

Omercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory and to triumph against the deuil, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office & ministry, may also be indued with heavenly vertues, and euerlastingly rewarded, through

thy mercy, O blessed Lord God, who doest liue, and governe all things world without end. Amen.

Almighty euerlasting God, whose most dearly beloued Son Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, & giue commandement to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fullnesse of thy grace, and euer remaine in the number of thy faithful & elect children, through Iesus Christ our Lord.

¶ Then shall the Minister take the child in his hands, and aske the name: and naming the child, shall dip it in the water, so as be discreetly and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weak, it shall suffice to poure water vpon it, saying the words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying,

WE receiue this child into the Congregation of Christs flocke, and doe signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner against the world & the deuil, and to continue Christs faithful souldier, and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

Seing now, dearly beloued brethren, that these children be regenerate, and grafted into the body of Christ Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that the way lead the rest of their life according to this beginning.

¶ Then shall he say,

Our Father which art in heauen, &c.

¶ Then shall the Minister say.

WEe yelde thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation: And humbly wee beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man and venterly at olish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the Ministers calling the Godfathers and Godmothers to gether, shall say this exhortation following.

Forasmuch as these children haue promised by you to forsake the deuil & all his workes, to beleue in God, & to serue him: you must remember y^t it is your parts and duties to see that these infants be taught, so soone as they shall be able to learne what a solemne

vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare sermons, and chiefly you shall prouide that they may leaue the Creed, the Lords prayer, & the ten Commandements in the English tongue, & all other things which a Christiā man ought to know & beleue to his soules health, & that these children may be ventuouly brought vp to leade

a godly & a Christiā life, remembering alwayes that Baptisme doth respect vnto vs our profission, which is to follow the example of our amour Christ, and to be made like vnto him, that as he died & rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnes, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and goodlikenesse of him.

¶ The Minister shall command that the children be brought to the Bishop, to be confirmed of him, soe one as they can say in thir own tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

¶ Of them that are to be baptized in private houles in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.



His Pastors and Curates shall often aduise the people, that they desire not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vntill vpon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need isfall comen, they shall soe doe, then Baptisme shall be administered on this fashion.

First let the lawfull Minister and them that be present call vpon God for his grace, and say the Lords prayer, if the time will suffer. And let the child being named by some one that is present, the said lawfull Minister shall dip it in water, or powder in water, saying these words,

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuertheless, if the child which is after this sort baptized, doe after a while, it is expedient that it be brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certifiē of the true forme of Baptisme, which privately before vsed. Or if the child were baptized by any other lawfull Minister, that is the Minister of the Parish, where the child was borne or christend, shall examine and trie, whether the child be lawfully baptized or no. In which case if those that bring any child to the Church, doe asuere that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?
who was present when the child was baptized?

And because some things, essentiall to this Sacrament, may happen to be omitted through fear or haste in such times of extremitie: therefore I demand further of you,

With what matter was the child baptized?
With what words was the child baptized?
Whether thinke you the child to be lawfully and perfectly baptized?

¶ And if the Minister shall finde by the answers of such as bring the child, that all things were done as they ought to be: then shall hee not christen the child againe, but shall receive him as one of the stocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done. and according vnto due order, concerning the baptizing of this child, which being borne in original sin, and

in the wrath of God, is now by the lauer of regeneration in baptisme receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most louingly doth call them vnto him, as the holy Gospel doth witness to our comfort on this wise.

AT a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, hee was displeas'd, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verily I say vnto you, whosoever eth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

Mat. 10. 13.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Saviour Christ, that he commanded the childre to be brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorted al men to follow their innocencie. Ye perceiue how by his outward gesture & deed hee declared his good wil toward them, For hee embrac'd them in his armes, hee laid his hands vpon them, & blessed thē. Doubt ye not therefore, but earnestly beleue that he hath likewise fauorably receiued this prett infant, that he hath embrac'd him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which the Lord himselfe

himselfe taught, and in declaration of *ev* faith, let vs recte the Articles contained in our Creede.

¶ Here the Minister with the Godfathers and Godmothers, shall say.

¶ Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe, forsake the deuill and all his workes, the vaine pompe, and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all?

Minister.

Doest thou in the name of this childe professe this faith to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke & the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Let vs pray.

Almightie and euerlasting God, heauenly Father, wee giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge and confirme this faith in vs euermore: giue thy holy spirit to this infant, that he being borne againe, and being

made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same, holy spirit euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

¶ Or as much as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and due tie to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vow, promise, & profession hee hath made by you. And that he may know the things the better, ye shall call vpon him to heare sermons, & chiefly ye shall provide that he may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and al other things which a Christian man ought to know and beleue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life, remembering alway that Baptisme doth represent vnto vs our proxiion, which is to follow the example of our Saviour Christ, and be made like vnto him, that as hee dyed and rose againe for vs, so should we which are baptized, die to our sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so forth as in Publique B. ptise.

¶ But if they which bring the infants to the Church, doe make such vncertaine answeres to the Priestes questions, as that it cannot appeare that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, (saying that as the dipping of the childe in the Font, he shall vse this forme of wordes.

If thou bee not already baptized, N, I baptize thee in the Name of the Father, and of the Soane, and of the holy Ghost. Amen.

The order of Confirmation, or laying of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

To the ende that Confirmation may be ministered to the more edifying of such as shall receive it, (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appoint him. And this order is most comonment to be obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselves faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministered vnto them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministered when children come to that age, & at partly by the frailtie of their owne selfe, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detrement shall come to the children by deferring of their Confirmation, hee shall know for truely, that it is certaine by Gods word, that children being baptiz'd, haue all things necessary for their saluation, and be undoubtedly sau'd,

A Catechisme, that is to say, An instruction to be learned of euery childe, before he be brought to be confirmed by the Bishop.



Question.
 Hat is your name?

Answer.
 N. or M.

Question.
 Who gaue you this name?

Answer.
 My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdom of heauen.

Question.
 What did your Godfathers and Godmothers then for you?

Answer.
 They did promise & vow three things in my name, First, that I should forsake the euill & all his works, the pompe, and vanitie of the wicked world, and all the sinful lusts of the flesh. Secondly that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and commandments, and walke in the same all the dayes of my life.

Question.
 Doeest thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

Answer.
 Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.
 Rehearse the Articles of thy belief.

Answer.
I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hel, the third day he rose againe from y^e dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence hee shall come to iudge the quick and the dead I beleue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiveness of finnes, the resurrection of the bodie, and the life euerlasting. Amen.

Question.
 What doeest thou chiefly learne by these Articles of thy belief?

Answer.
 First, I learne to beleue in God the Father, who hath made me and all the world.
 Secondly, in God the Sonne, who hath redeemed me and all mankinde.
 Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.
 You saide that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandments, Tell me how many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.
 ii. Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a ielous God, and visit the finnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thousandes in them, that loue me, and keepe my commandments.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuen day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy son, and thy daughter thy manservant and thy maidservant, thy catel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuen day, wherefore the Lord blessed the seuen day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murd.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor anything that is his.

Question.

What doeest thou chiefly learne by these commandments?

Answer.

I learne two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My dutie towards God is to beleue in him, to feare him, & to loue him with all my heart, with all my mind with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to cal upon him, to honor his holy Name and his word, & to serue him truly all the dayes of my life.

Question.

Question.

What is thy duty toward thy neighbour?

Answer.

My duty towards my neighbour is to love him as my selfe, and to doe all men as I would they should doe vnto me. To love, honor, & succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spiritual pastors, and masters. To order my selfe lowly and reuerently, to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keep my body in temperance, sobrietie, and chastity. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing and to doe my duty in that state of life, vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandments of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heauen. Hal'owed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgie vs our trespases, as wee forgie them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Question.

What dost thou of God in this prayer?

Answer.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that be needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgie vs our finnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keep vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say Amen, So be it.

Question.

How many Sacraments hath Christ ordayned in his Church?

Answer.

Two onely as generally necessary to saluation, that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe, of an inward and spirituall grace giuen vnto vs, ordaind by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: The outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righte-outheffe. For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the Sacrifice of the death of Christ, and the benefites which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed, taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefites, whereof wee are partakers thereby?

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answer.

To examine themselves whether they repent truly of their former finnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mothers tongue the Articles of the faith, the Lords prayer, and the nine Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion oppose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may haue a witness of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation, or laying on of hands.

Minister.
Vr helpe is in the Name of the Lord,
Answer.
 Which hath made heauen and earth.
Minister.
 Blessed be the Name of the Lord.
Answer.
 Henceforth world without end.
Minister.

Lord heare our prayers.

And let our crye come vnto thee.

Let vs pray.

Almightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increate in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsaile and Ghostly strength, the spirit of knowledge and true godinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon every childe severally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increate in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome, Amen.

¶ Then shall the Bishop say,

Let vs pray.

Almightie and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward

them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, with whom and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

The blessing of God almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of every Parish, or some other at his appointment shall diligently vpon Sundayes and Holydayes, halfe an houre before Euening prayer, openly in the Church, visit and examine so many children of his Parish sent vnto him, as the time will serue, and as hee shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such times as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Article of the Faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The forme of solemnization of Matrimonic.

First, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that would be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonic betwixt them, without a Certificate of the Banes being three asked from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonic, the persons to be married, shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus,

Dearely beloved friends. we are gathered together heere in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonic, which is an honorable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the myssicall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paule to be honorable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but

reuerently, discretely, advisedly, soberly, and in the feare of God, duly considering the causes for which Matrimonic was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for remedie against sinne, and to avoid fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselves vn-defiled members of Christs body. Thirdly, for the mutual socie tie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

¶ And

¶ And also speaking to the persons that shall be married, he shall say.

I Require & charge you, (as you will answer at the dreadfull day of iudgment, when the secrets of all hearts shall be disclosed) that neither of you doe know any impediment why ye may not be lawfully ioyned together in Matrimony that yee confesse. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and iustifie entreaties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe susteine, to prove his allegation, when the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together alter Gods ordinance in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her in sickness and in health, and forsaking all other, keepe thee onely to her, so long as you both shall liue?

The man shall answer:

I will.

Then shall the Minister say to the woman.

N wilt thou haue this man to thy wedded husband, to liue together alter Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue honour, and keepe him in sickness and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and say vnto her to give their troth to other, the man first saying,

I, N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman, taking againe the man by the right hand, shall say,

I, N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose thir handes, and the man shall giue vnto the woman a Ring, laying the same vpon the bookes, with the accustomed deuote to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister shall say,

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,

¶ Let vs pray.

O Eternal God. creator and preseruer of all mankind, giuer of all spiritual grace, the autour of

euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely perseuer and keepe the vowe and couenant betwene them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according vnto thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people,

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessd the same before God and this company, and therefore haue giuen, and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse preferre, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spiritual benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting. Amen.

¶ Then the Minister or Clerke going to the Lords Table, shall say or sing this Psalm following.

Beati mones. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull Vine: vpon the walles of thine house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the, &c.

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

Or this Psalm

God be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.

That thy way may be knowne vpon earth: thy sauuing health among all nations.

Let the people praye thee, O God: yea, let all the people praye thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praye thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

¶ The

Dons misericordie. Psal. 67.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs,

Minister.

Lord haue mercy vpon vs.

Oui Father which art in heauen, &c.

¶ And leade vs not into temptation,

Answer.

But deliuer vs from all euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength,

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer,

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleesse these thy seruants, and foue the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen and bleesse them. And as thou didst send thy blessing vpon Abraham, and Sara to their great comfort: so ouerchaule to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: we beseech thee as it with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue & honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things) diddest appoint that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent myserie, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: looke mercifully vpon thee thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, who gaue himselfe for it, loosing an cherishing it, euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wife as Rebecca, faithful and obedient as Sara, and in all quietnesse foribietie and peace, be a follower of holy and godly matrons, O Lord bleesse them both, and graunte them to iustice

thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say.

Almighty God, which at the beginning did create our iust parents Adam and Eue, and did sanctifie and ioine them together in marriage, pouere vpon you the riches of his grace, sanctifie and blisse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end, Amen.

¶ Then shall beginne the Communion. And after the Gospel shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this it as followeth.

All ye which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doeth say as touching the dutie of husbands toward their wiues, and wiues toward their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandment to all married men, Yee husbands, loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it purging it in the fountaine of water through the word, that he might make it vnto himselfe a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy & blamelesse. So men are bound to loue their owne wiues as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth & cherisheth it, euen as the Lord doth the Congregation for we are members of his body, of his flesh, and of his bones, for this cause shall a man leave father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This myserie is great, but I speake of Christ and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul, writing to the Colossians, speaketh thus to all men that be married: Yee men loue your wiues, and be not bitter vnto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Ye husbands, dwell with your wiues according to knowledge, giuing honor vnto the wife as vnto the weaker vessel, and as he is together of the grace of life, so that your prayers be not hindered. Hitherto ye haue heard the duty of the husband toward the wife. Now likewise yee wiues, heare and learne your duties toward your husbands: euen as it is explained forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body.

Therfore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their own husbands in all things. And againe he saith. Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson. Yee wiues submit your selues vnto your owne husbands, as it is convenient in the Lord.

S. Peter also doeth instruct you very goodly, thus saying: Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersion of the wiues, while they behold your chaste conuersation coupled with feare. Whole apparell let it not be outward, with

Ephes. 5. 20.
Etc.

Coloss. 3. 19.

1. Pet. 3. 7.

Ephes. 5. 21.
10 verse 25.

Coloss. 3. 18.

2. Pet. 3. 18.
10 verse 7.

broided haire, and trimming about with gold, either in putting on of gorgeous apparel: but let the hidde man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in

God, apparell themselves, being subiect to their owne husband bands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

The new married persons (the same day of their marriage) must receive the holy Communion.

¶ The order for the visitation of the sicke.

The Minister entering into the sicke persons house shall say: Peace be in this house, and to all that dwell in it.

When he commeth into the sicke persons presence, he shall say kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer,

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euer more mightily defend him.

Answer.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant, Looke vpon him with the eyes of thy mercy, giue him comfort & sure confidence in thee, defend him from the danger of the enemy and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hoare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieved with sickness: visite him O Lord, as thou diddest visite Peters wives mother, and the Caprains seruant. So visite and restore vnto this sicke person his former health (if it bee thy will) or else giue him grace to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloved, know this that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age,

weakenesse and sicknesses. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soeuer this sickness is sent vnto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honorably, to the increase of glory and endless felicitie, or else it bee sent vnto you to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sickness patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and tender vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leade vnto euerlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loveth, hee chastiseth, yea, as Saint Paul saith, hee scourgeth euery sonne which hee receiveth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? and they for a few dayes doe chastise vs, after their owne pleasure. But hee doeth chastise vs for our profit, to the intent he may make vs partakers of his holines. These words (good brother) are Gods words and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving, beare our heavenly Fathers corrections, whatsoever by any manner of aduersitie it shall please his gracious goodnesse to visite vs, And hee should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities troubles, & sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee reared not in to his glory, before hee was crucified: So truly our way to eternall ioy is to suffer here with Christ, & our doore to enter in to eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickness, which is thus profited for yu, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptism. And forasmuch as after this life there is account to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, that accusing and condemning your selfe for your own faults, yu may find mercy at your heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful iudgement. Therefore I shall shortly rehearse the Articles of our Faith.

Faith, that you may know whether you doe beleue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doeſt thou beleue in God the Father Almighty? (and so fourth as it is in Baptisme)

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forsake from the bottom of his heart all persons that he vs offended him, and if he haue offended other, to aske them forgiveness, & where he hath done iniury or wrong to any man, that he make amends to the ritermost of his power. And if he haue not as afore disposed of his goods, let him then make his will and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they bee in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, & that most earnestly to liberality toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolve him after this sort,

OVr Lord Iesus Christ, who hath left power to this Church to absolve all sinners which truly repent and beleue in him, of his great mercie forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy finnes, in the Name of the Father, and of the Sonne, & of the holy Ghost. Amen.

And then the Minister shall say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doeſt fo put away the sins of those which truly repent, that thou rememberest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoever hath been decayed by the fraud and malice of the deuil, or by his owne carnal will and frailtynesse: preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust only in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy most dearly beloved Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalm.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, encline thine eare vnto me, and fauour me. Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuere mee, O my God, out of the hand of the vn godly: out of the hand of vnrighteous & cruel man. For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that lay wait for my soule, take their couniell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them bee confounded and perish that are against my soule: let them bee couered with shame and dishonour, that seek to doe me euill.

As for mee, I will patiently abide alway: and will praye thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no end, thereof.

I will goe fourth in the strength of the Lord God: and will make mention of thy righteousnesse only.

Thou O God, hast taught me, from my youth vp vntill now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: & yet didst thou turne and refresh me: yea, and broughtst me from the depth of the earth again.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praye thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seek to doe me euill.

Glory be to the Father, and to the, &c.

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

Adding this,

OSauour of the world, saue vs, which by thy Crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say,

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to who all things in heauen, in earth, & vnder the earth do bow and obey, be now and euermore thy defence, & make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.

¶ The Communion of the sicke.

Forasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time exhort their parishioners to the oft receiving (in the Church) of the holy Communion of the bodie and blood of our Sauour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same.

At the buriall of the dead.

But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge ever night, or els early in the morning to the Curate: signifying also how many be appointed to communicate with him. And having a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, he shall ever minister the holy Communion.

The Collect.

Almighty everliving God, maker of mankinde, which doest correct those whom thou doest love, & chastest every one whom thou doest receive: we beseech thee to have mercie upon this thy servant, visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body, it may be without spot presented unto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 12. over. 5 MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him, For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

The Gospell.

Ioh. 5. over. 24 Verely, verely I say unto you, he that heareth my word, and beleueeth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death to life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and

after minister unto them that be appointed to communicate with the sicke.

But if a man either by reason of extremite of sickness, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other just impediment, do not receive the Sacraments of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his finnes, and stedfastly beleve that Iesus Christ hath suffered death upon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefis he hath thereby, and giving him hearty thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

When the sicke person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalmes (In thee O Lord, have I put my trust) and goe straight to the Communion.

In the time of Plague, Sweate, or such other like contagious times of sickness, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, upon speciall request of the diseased, the Minister may alone communicate with him.

The order for the buriall of the dead.

The Minister meeting the corps at the Church stile, shall say, or els the Minister and Clerkes shall sing, and so goe either unto the Church, or towards the grave.

Ioh. 11. 25, 26.

I Am the Resurrection and the life (saith the Lord) he that beleueeth in mee, yea, though he were dead, yet shall hee live. And whosoever liueth and beleueeth in me, shall not die for ever.

Ioh. 1. 9, 25, 26, 27.

I know that my redeemer liueth, and that I shall arise out of the earth in the last day, and shall be covered againe with my skin; and shall see God in my flesh: yea, and I my selfe shall behold him, not with other but with these same eyes.

1. Tim. 6. 7. Ioh. 1. 21.

Where brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away, for as it pleaseth the Lord so cometh things to passe: Blessed be the Name of the Lord.

When they come to the grave, while the corps is made ready to be layd into the earth, the minister shall say, or the minister and the Clerkes shall sing.

Ioh. 1. 4. 2, 3.

Man that is borne of a woman, hath but a short time to liue, and is full of misery. He cometh vp and is cut downe like a flowre: he fleeth as it were a shadow, & neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour but of thee, O Lord, which for our finnes iustly art displeas'd? Yet O Lord God most holy, O Lord most mighty, Oholy & most mercifull Saviour, deliuer vs not into the bitter paines of eternal death. Thou knowest Lord vs secrets of our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mgty, O Holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not: at our last house for any paines of death to fall froe thee,

Then while the earth shall be cast upon the body, by some banding by the Minister shall say.

Forasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working wherby he is able to subdue all things to himselfe.

Then shall be sung or said.

I Heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord: euen so saith the Spirit, that they rest from their labours.

Reu. 14. 13.

Then shall follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.

Chrisť is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Chrifť shall all be made alieue, but every man in his owne order, The first is Chrifť, then they that are Chrifts at his coming. Then cometh the end when he hath deliuered vp the Kingdome to God the Father, when hee hath put downe all rule, and all authority, and power. For he must reigne till he hath put all his enemies vnder his feete. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feete, But when he saith, All things are put vnder him, it is manifest that he is excepted which hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him

1. Cor. 15. 20

him

him that put all things vnder him, that God may be all in all. Els what do they which are baptized our the dead, if the dead rise not at all? Why are they then baptized our them? yea, and why stand we alway then in iopardy? By our reioycing which I haue in Christ Iesus our Lord, I die dayly. That I haue fought with beasts at Ephesus after the manner of men, what advantage it meif the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manners awake truly out of slepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quickened except die. And what sowest thou? thou sowest not the bodie that shall be, but bare corne, as of wheate, or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh or men, another manner of flesh of beasts, another of fishes: another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner of glory of the Sunne, another glory of the Moone, and another of the Starres. For one Starre differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weaknesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall bodie as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthly: the second man is the Lord from heauen, heauenly. As is the earthly, such are they that bee earthly. And as is the heauenly such are they that are heauenly. And as wee haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren that flesh and blood cannot inherite the kingdome of God neither doth corruption inherite incorruption. Behold, I shew you a mystery, we shal not all sleepe, but we shall all be changed, and that in a moment in the twinkling of an eye, by the last trump. For the trump shall blow and the dead shall rise incorruptible, and wee shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortallitie. When this corruptible hath put on incorruption, and this mortall hath put on im-

mortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victory: Death where is thy sting? hell where is thy victory? The sting of death is sinne, and the strength of sinne is the Lawe: but thanks bee vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare bretheren, be ye stedfast and vnmoueable, alwaye rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Minister shall say.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs,

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answer

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thanks for that it hath pleased thee to deliuer vs (our brother, our of the miseries of this sinful world, beleeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternal and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth shall liue, though he die, and whosoever liueth, and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to be glory, as men without hope, for them that sleepe in him: wee meekely beleeche thee, O Father, to raise vs vp from the death of sinne vnto the life of righteousnesse, that when we shall depart this life we may rest in him, as our hope is this our brother doeth: and that at the generall resurrection in the last day wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redemer. Amen.

The thanksgiving of women after childbirth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh vnto the place where the Table standeth, and the Priest standing by her shall say the se words or such like, as the case shall require.



Orasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbirth, yee shall therefore giue hearty thanks vnto God, and pray.

Then shall the Priest say this Psalm.

I haue lifted vp mine eyes vnto the hill: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day:

C 3 not

nor the Moone by night.
 The Lord shall prelerue thee from all euill: yea, it is euen he that shall keepe thy soule.
 The Lord shall prelerue thy going out, & thy coming in: from this time forth for euermore.
 Glory be to the Father, and to the, &c.
 As it was in the beginning, is now, &c.
 Lord haue mercie vpon vs.
 Christ haue mercie vpon vs.
 Lord haue mercie vpon vs.
 Our Father which art in heauen, &c.
 And leade vs nor into temptation.
Answer.
 But deliuer vs from euill. Amen.
Priest.
 O Lord saue this woman thy seruant.
Answer.
 Which putteth her trust in thee,
Priest.
 Be thou to her a strong towre.

Answer.
 From the face of her enemy.
Priest.
 Lord heare our prayer.
Answer.
 And let our crye come vnto thee.
Priest.

¶ Let vs pray.
O Almighty God which hast deliuered this woman thy seruant from the great paine and perill of child birth: grant we beseech thee most mercifull Father, that shee through thy helpe, may both faithfully liue, and walke in her vocation, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that cometh to giue her thanks, must offer her accustomed offerings: and is there be a Commination it is comenent that she receiue the holy Communion.

¶ A Commination against finners, with certaine prayers to be vsed diuerstimes in the yeere.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Leetany shall be said after the accustomed manner: which endea the Minister shall goe into the pulpit, and say thus.

Brethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious finners, were put to open penance, & punished in this world, that their soules might be saued in the day of the Lord: & that other admonished by their example, might be the more afraid to offend.
 In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time in your presence should be read the general sentences of Gods cursing against impenitent finners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture and that ye should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against finners, may the rather be called to earnest and trae repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee assume with your owne mouthes the curse of God to be due.
Dent. 27. 15. Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.
Amen. *And the people shall answer and say.*
Minister.
Dent. 27. 16. Cursed is he that curseth his father and mother.
Amen. *Answer.*
Minister.
Dent. 27. 17. Cursed is he that removeth away the marke of his neighbours land.
Amen. *Answer.*
Minister.
Dent. 27. 18. Cursed is hee that maketh the blind to goe out of his way.
Amen. *Answer.*

Minister.
 Cursed is hee that leeteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.
Dent. 27. 19.
Amen. *Answer.*
Minister.
 Cursed is he that smiteth his neighbour secretly.
Dent. 27. 24.
Amen. *Answer.*
Minister.
 Cursed is he that lieth with his neighbours wife,
Leuit. 20. 10.
Amen. *Answer.*
Minister.
 Cursed is he that taketh reward to slay the soule of innocent blood.
Dent. 27. 25.
Amen. *Answer.*
Minister.
 Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.
Iere. 17. 5.
Amen. *Answer.*
Minister.
 Cursed are the vnmorticifull, the fornicatours, and adulterers, and the concetuous persons, the worshipers of images, slanderers, drunkards, and extortioners.
Matt. 23. 4 & 1 Cor. 6. 9, 10 Gal. 5. 19 & 20, 21.
Amen. *Answer.*
Minister.
Now seeing that all they bee accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadful iudgment hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, & seeking to bring forth worthy fruits

Matth. 3. 10. frutes offence. * For now is the axe put vnto the roote of the trees, so that every tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

Heb. 10. 31. * It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, * the Lord is commenour of his place, to visite the wickednesse of such as dwell vpon the earth.

Isa. 26. 31. But * who may abide the day of his comming? Who shall be able to endure when he appeareth? * His fan is in his hand, and he will purge his flowre, and gather his wheat into the barn: but he will burne the chaffe with vnquenchable fire.

Mal. 3. 2. * The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman traouiling with child, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which oblitare sinners, through the stubbornnesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience and long sufferance of God, when hee called them continually to repentance.

Pro. 1. 28, 29 * Then shall they call vpon mee (sayth the Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to * knocke, when the doore shall be shut, and too late to crie for mercie: when it is the time of iustice O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be sayd vnto them, * Goe yee cursed into the fire euerlasting, which is prepared for the deuil and his angels.

Mat. 25. 10, 11, 12. * Therefore brethren, take wee heed be time, while the day of saluation lasteth, for the night commeth, when no man can worke: but let * vs while we haue the light, beleeue in the light, and walke as children of the light: that we be not cast into the ytter darknesse, * where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God which colleth vs mercifully to amendment, and of his endlesse pitie, promisseth vs forgiveness of that which is past, if (with a whole minde and true heart) wee returne vnto him.

Mat. 25. 30. * For though our sinnes be as redde as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as snow.

Esa. 1. 18, 30 * Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction.

Exek. 18. 30. Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new Spirit, Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

1. Ioh. 2. 1, 2. * Although we haue sinned, yet haue we an advocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esa. 53. 5. * For he was wounded for our offences, and smitten for our wickednesse, Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth, walke in his wayes, * if we will take his

ease yoke and light burden: vpon vs, to follow him in lowlinesse, patience, and chaite, and be ordered by the gouernance of his holy Spirit, seeking all wates his glory, and seruing him duely in our vocation, with thanksgiving. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and hee will set vs on his * right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafeth to bring vs all for his infinite mercy. Amen.

Matth. 25. 33, 34.

¶ Then shall they all kneele vpon their knees, and the Minister and Clarke kneeling (where they are accustomed to say the Letany,) It all say this Psalm.

¶ Miserere mei Deus.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Psalm. 51.

Wash mee thoroughly from my wickednesse: and cleanse me from my sinne.

For I knowlege my faults: and my sinne is euere before mee.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge mee with hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my finnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish mee with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

Deliver me from blood guiltinesse, O God, thou that art the God of my heart: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord): my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering;

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the &c.

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

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c. And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.
O Lord saue thy seruantes.

Answer.
Which put their trust in thee.

Minister.
Send vnto them helpe from aboue.

Answer.
And euermore mightily defend them

Minister.
Helpe vs, O God our Saviour.

Answer.
And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy names sake,

Minister.
O Lord heare our prayers.

Answer.
And let our crië come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifullly heare our prayers, and spare all those which confesse their sins vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolved, through Christ our Lord, Amen.

O Most mighty God and mercifull Father, which hast compassion on all men, and hatest nothing

that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifullly forgie vs our trespasses, receiue and comfort vs which be grieved and wearied with the burden of our sins: thy proprietie is to haue mercie, to thee onely it appertaineth to forgie sins, Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truly repent vs of our faults: to make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ Then shall the people say this that followeth, after the *Minister.*

T Vine thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.



¶ The

The Psalmes of Dauid, of that Translati- on, which is commonly used in the Churches.

Beatus vir qui non abiit. Pſal. 1.

Morning
prayer.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in ſeat of the ſcornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himſelfe day and night,

3 And he ſhalbe like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhal not wither: and looke whatſoeuer he doeth, it ſhall proſper,

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the wind ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhal not be able to ſtand in the Iudgement: neither the ſinners in the Congregation of the righteous,

7 But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt. Pſal. 2.

Why doe ye heathen ſo furiously rage together: & why doe the people imagine a vaine thing?

2 The Kings of the earth ſtand vp, and the rulers take counſell together againſt the Lord, and againſt his Anointed.

3 Let vs breake their bonds aſunder: and caſt away their cords from vs.

4 He that dwelleth in heauen ſhal laugh them to ſcorn: the Lord ſhall haue them in deriſion.

5 Then ſhall hee ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure,

6 Yet haue I ſet my King: vpon my holy hill of Sion,

7 I will preach the Law, whereof the Lord hath ſaid vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee the heathen for thine inheritance: and the ſtremmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine quid. Pſal. 3.

Lord how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoule: there is no helpe for him in his God,

3 But thou, O Lord, art my defender: thou art my worſhip, and the liſter vp of my head.

4 I did call vpon the Lord with my voyce: and he heare me out of his holy hill.

5 I lay me downe and ſlept, and roſe vp againe: for the Lord ſtained me.

6 I will not be afraid for ten thoulands of people: that haue ſet themſelues againſt me round about.

7 Vp Lord, and helpe me, O my God: for thou ſmitteſt all mine enemies: vpon the cheek bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy bleſſing is vpon the people.

Cum invocarem. Pſal. 4.

Hearre mee when I call, O God of my righteousneſſe: for thou haſt ſet me at liberty when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and haue ſuch pleaſure in vanity, and ſeeke after leaſing?

3 Know this alſo that the Lord hath choſen to himſelfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and ſinne not: commune with your owne heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteousneſſe: and put your truſt in the Lord.

6 There be many that ſay: who will ſaw vs any good?

7 Lord liſt thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladnes in mine heart: ſince the time that their corne and wine and oyle increaſed.

9 I will lay me downe in peace, and take my reſt: for it is thou Lord only that mak ſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

Ponder my words, O Lord: conſider my meditation.

2 O hearken thou vnto the voice of my calling, my King & my God: for vnto thee will I make my prayer.

3 My voyce ſhalt thou heare beſimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that haſt no pleaſure in wickedneſſe: neither ſhal any euill dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that worke vanity.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre both the bloodthirly and deceitfull man,

7 But as for mee, I will come into thy houſe, euen vpon the multitude of thy mercies: and in thy ſearc will I worſhip toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnes, becauſe of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickedneſſe.

10 Their throat is an open ſepulchre, they ſtatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee, reioyce: they ſhall euer be giuing of thanks, becauſe thou deſtroyeſt them, they that loue thy Name ſhalbe ioyfull in thee,

13 For thou, Lord, wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him as with a ſhield.

Domine ne inſirare. Pſal. 6.

O Lord rebuke mee not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo fore troubled: but Lord how long wilt thou puniſh me?

Evening
prayer.

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thanks in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded & fore vexed: they shall be turned back, & put to shame suddenly

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me & deliuer me.

2 Lett he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me; ea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in judgement that thou hast commanded.

7 And to shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

9 O Lett the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: crieth the very hearts and reines.

11 My helpe cometh of God: which preferueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, he will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrows against the perfecters.

15 Behold, he trauielleth with mischiefe: he hath conceived sorrow, and brought forth vngodlines.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction which he made for other.

17 For his trauell shall come vpon his owne head: and his wickednes shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousness: and will prayle the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our governor, how excellent is thy Name in all the world: thou that hast set thy glory about the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies, thou mightest still the enemy and the anenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the stars which thou hast ordained.

4 What is man that thou art mindful of him! and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to

crowne him with glory and worship.

6 Thou madest him to haue dominion of the works of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheep and oxen: yea, & the beasts of the field.

8 The foules of the ayre, and the fishes of the Sea: & what soeuer walketh thorow the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous works. Morning prayer.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most High! st.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathen, & destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemy, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaints of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew al thy praifes within the ports of the daughter of Sion: I wil reioice in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they bid priuily is their foote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the works of his owne hands.

17 The wicked shall be turned into hell. and all the people that forger God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord) that the heathen may know themselves to be but men.

Ut quid Domine. Psal. 10.

Why standest thou so farre off (O Lord): & hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilnes that they haue imagined.

3 For the vngodly hath made beast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so prond, that the careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy iudgements are farre above our of his sight, and therefore desist he all his enemies.

6 For he hath said in his heart, Truth, I shall neuer be

be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a lion lurketh he in his denne: that he may rauish the poore.

10 Hee doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thy hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt finde none.

18 The Lord is King for euer: and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, & thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say you then to my soule, that the should slee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quier: that they may priuily shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye liddes tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loneth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me Lord, for there is not one godly man left: for the faithfull are diminished from among the children of men.

2 They talke of vantie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proude things.

4 Which haue said, with our tongue wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will help euery one from him that swelth against him, and will set them at rest:

7 The words of the Lord are pure words, euen as the silver which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

How long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Left mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so ioulingly with me; yea, I will praise the Name of the Lord, most Highest.

Dixit insipiens. Psal. 14.

The soule hath said in his heart there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God;

4 But they are all one out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throate is an open sepulchre, with their tongues haue they decieued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowne, there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen when no feare was): for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine qui habitabit? Psal. 15.

Lord who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leaeth an vncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceite in in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 Hee that hath not giuen his money vpon vsu-
ries:

rie: nor taken reward against the innocent.

7 Who fo doeth these things: shall neuer fall.

Confessio me. Psal. 16.

Preferre me, O God: for in thee haue I put my trust.

2 O my soule, thou hast saide vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reins also chasten me in the night seasons.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam, Pal. 17.

Heare the right, O Lord, consider my complaint: and hearken vnto my prayer: that goeth not out of offained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt finde no wickednesse in me: for I am vterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in the pathes: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: for such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 Fro in the vngodly that trouble me: mine enemies compass me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speakech prouiding things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thine hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid Treasure.

15 They haue children at their desire: and leaue the left of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteoufnesse: and when I waike vp after thy likenesse, I shall be satisfied with it.

Diligam te, Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, & my refuge.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the ouerflowings of vngodliness made me afraid.

4 The paine of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feet.

10 He rode vpon the cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Paulion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy hiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They preyented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauor vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eie vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord rewarde mee after my righteous dealing: and according vnto the cleannesse of my hands in his eyesight.

25 With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduer-

Evening prayer.

fitie: & shalt bring downe the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tryed in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: & mine armes shall breake euen a bow of Steele.

35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.

36 Thou shalt make meke enough vnder me for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shall cry but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will beat them as small as the dust before the wind. I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue mee.

45 As soone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid ont of their priuies.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God, which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his seed for euermore.

Celestianant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their found is goas out into all lauds: and their words vnto the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegome out of his chamber, and roicyeth as a Giant to run his course.

6 It goeth forth from the vttermoost part of the heauen, and runneth aboue vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the relesimonie of the Lord is sure, and giueth wisdome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: The Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feate of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Morouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled, and innocēt from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my redeemer,
Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sauguary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the whole some strength of his right hand.

7 Some put their trust in charcets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Dominus in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denyed him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life. euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy Countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall feele thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt makethem like a fierie outburst in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their suit shalt thou root out of the earth: and his seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: fo will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euen-
ing
prayer.

MY God, my God (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shooote out their lips, and shake their heads, saying,

8 He trusted in God, that hee will deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee; fat bulles of Basan close mein on euery side,

13 They gape vpon me with their mouths: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my bodie is euen like melting waxe.

15 My strength is dried vp like a potheard, and my tongue cleaueth to my gummets: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from mee, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue mee from the lions mouth: thou hast heard me from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middelt of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Iacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of the in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eat and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer,

27 All the ends of the world shall remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee lat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteoufnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and lead me fourth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the pathes of righteoufnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Dominus in terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

Morning
prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteoufnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glorie.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Leade me fourth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bin my hope, all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bin euer of olde.

6 Oh, remember not the finnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truth vnto such as keep his Couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his feed shall inherite the land.

13 The feccet of the Lord is among them that feare him: and he shall shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 Theorrowes of my heart are enlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersitie & miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue mee: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thankes-giuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O hat not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Domine illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire

beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee hit vp mine head: aboute mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thy face from me: nor cast thy seruant away in thy displeasure.

11 Thou hast benee my succour: leaue mee not, neither forsake me: O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnessers risen vp against me, and such as speake wrong.

15 I should vterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O say thou the Lords pleasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

Vnto thee will I cry, O Lord my strength: thinke no scorn of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I holde vp my hands toward the Mercie seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours: but imagine mischief in their hearts.

4 Reward them according to their deedes: and according to the wickednes of their own inventions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him & I am helpe: therefore my heart daunceth for ioy, and in my long will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

Ring vnto the Lord (O ye mightie) bring young Drams vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voice of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus,

6 He made them also to skip like a calfe: Libanus also and Syron like a yong Unicorn.
 7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wildernes: yea, the Lord shaketh the wilderness of Cades.
 8 The voice of the Lord maketh the Hindes to bring forth yong, and discovereth the thicke bushes: in his Temple doct. every man speake of his honour.
 9 The Lord stretcheth about the water flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength vnto his people: the Lord shall give his people the blessing of peace.

Exaltabo te Domine. Psalm. 30.

I Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer me:
 2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from the that goe downe to the pit.

4 Sing praises vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gat mee vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue shanks vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for ever.

In te Domine sperant. Psalm. 31.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rock, and the house of defence: that thou mayest saue me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad, and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast let my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselves from me.

14 I am become forgotten, as a dead man out of minde: I am cleane like a broken vessel.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the grate.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for hee hath shewed me maruclous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O Iesus the Lord a Iye his Saints: for the Lord preferueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Beati aquinum. Psalm. 32.

Blessed is hee whose vnrightheousnesse is forgiven: and whose sinne is covered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complayning.

4 For thy hand is heavy vpon mee day and night, and my moysture is like the drought in Summer.

5 I will knowlege my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall every one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil enforme thee, & teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Morning prayer.

Evening prayer.

Exultate in ihu. Psal. 33.

R Eioyte in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalms vnto him with the Lu: e and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayles Iustly (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hostis of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the ceepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done. hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the he: then to nought: and maketh the deices of the people to bee of none effect, and cisteth out the counleis of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Bless'd are the people whose God is the Lord Iehou: and bless'd are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld all the children of men: from the habitation of his dwelling he considereth all the that dwell in earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feed them in the time of death.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Pal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth

2 My soule shall make herboast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not a hamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and sauech him out of all his troubles.

7 The Angel of the Lord tarieth round about them: that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: bless'd is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The lions doelacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Elchew euil, and do good: seeke peace, & ensee it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is iust vnto them that are of a contrite hart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be extolate

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be deliuite.

Judica Domine. Psal. 35.

P Lead thou my cause, O Lord, with them that strue with me: and fight thou: gainst them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord, scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselfe: that he may fall into his owne mischief.

9 And my soule, be ioyfull in the Lord: shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuereth the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witness did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne beseechment.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnaw vpon me with their teeth,

Morning prayer.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their commung is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me. O Lord.

23 Awake and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not lay in their hearts, There, there, so would we haue it: neither let them, say, We haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

1 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

2 The words of his mouth are vnrigheteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

3 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

4 Thy mercy, O Lord reacheth vnto the heauens: and thy faithfullnesse vnto the cloudes.

5 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

6 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God, & the children of men shall put their trust vnder the shadow of thy wings.

7 They shall be facilitated with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuier.

8 For with thee is the well of life: and in thy light shall we see light.

9 O continue forth thy louing kindnes vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

10 Let not the foot of pride come against mee: and let not the hand of the vngodly cast me downe.

11 There are cast downe, & shall not be able to stand,

Noli amulari. Psal. 37.

Ret not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieve not thy selfe at him whose way doeth prosper, against the man that doth after euill counsailes.

8 Leau off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and hee shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for hee hath seene that his day is comming.

14 The vngodly haue drawn out the sword, and haue bent their bow: to call downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and thir inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: and in the dayes of death they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of the Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly boroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though hee fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong and now am olde: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preferred for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgment.

32 The Lord of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, & he shall promote thee that thou shalt possess the lands when the vngodly shall perish, thou shalt see it.

36 I my teile haue seene the vngodly in great power: and flourishing like a Greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVr mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

1 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

2 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

3 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

4 My wounds stinke, and are corrupt: through my foolishnesse.

5 I am brought into so great trouble and miserie: that I goe mourning all the day long.

6 For my loines are filled with a sore disease: and there is no whole part in my body.

7 I am feeble and sore smitten: I haue roared for the very diuinitie of my heart.

8 Lord, thou knowest all my desire: and my groaning is not hid from thee.

9 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

10 My louers and my neighbors did stand looking vpon my trouble: and my kinsmen stood a farre off.

11 They also that sought after my life, laid snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.

12 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

13 I became euen as a man that heareth not: and in whose mouth are no reproofes.

14 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord, my God.

15 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slippt, they reioyced greatly against me.

16 And I timely am fet in the plague: and my heauinesse is euer in my sight.

17 For I will confesse my wickednesse: and be sorie for my sinne.

18 But mine enemies lue and are mighty: and they that hate me wrongfully are many in number.

19 They also that reuward euil for good, are against me: because I follow the thing that good is.

20 Forsooke me not, O Lord my God: be not thou farre from me.

21 Hastie thee to helpe me: O Lord God my saluation.

Dei. Confidiam. Psal. 39.

ISaid, I will take heed to my waits: that I offend not in my tongue,

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and grieueto me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to lue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily eury man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: eury man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectans. Psal. 40.

IWaited patiently for the Lord: and he inclined vnto me, and heard my calling.

1 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

2 And he hath put a new song in my mouth: euen a thanksgiuing vnto our God.

3 Many shall see it, and feare: and shall put their trust in the Lord.

4 Blessed is the man that hath fet his hope in the Lord: and turned not vnto the proude, and so such as goe about with lies.

5 O Lord my God, great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

6 If I would declatethem, and speake of them: they should be more then I am able to expresse.

7 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

8 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

9 In the volume of the booke it is written of me, that I should fulfill thy will. O my God: I am content to doe it, yea, thy law is within my heart.

10 I haue declared thy righteousness in the great congregation: loe, I will not reframe my lips, O Lord, and that thou knowest.

11 I haue not hid thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

12 I haue not kept backe thy louing mercy and truth: from the great congregation.

13 Withdraw not thou thy mercy from me: O Lord:

Morning
prayer.

Lord: let thy louing kindnesse and thy truth alway preferre me.

15 For innumerable troubles are come about mee, my finnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seeke after my soule to deliuey it: let them be driuen backward and put to rebuke that with me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redempter: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is he that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lord preferre him and keepe him a liue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick vpon his bed: make thou all his bed in his sickenesse.

4 I said, I ord be mercifull vnto me heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiueth falshood within himselfe, and when he cometh forth, he telleth it.

7 All mine enemies whispe: together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, tuen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layd great wait for me.

10 But bee thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt see me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

Like as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bin my meate day & night: while they dayly say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season d d I sing of him, and made my prayer vnto the God of my life.

11 I wil say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder, as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I wil yet thanke him which is the helpe of my countenance, and my God.

Iudicame Deus. Pal. 43.

Give sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God: euen vnto the God of my ioy & gladnesse: & vpon the Harp will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus in altibus. Psal. 44.

Wee haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their own sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that shalt vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for naught: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about vs.

Evening
prayer.

Morning
prayer.

- 15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.
 16 My confusion is dayly before mee: and the shame of my face hath couered me.
 17 For the voice of the slanderer and blasphemer: for the enimie and auenger.
 18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy covenant.
 19 Our heart is not turned backe: neither our steps gone out of thy way.
 20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.
 21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secret of the heart.
 22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.
 23 Vp Lord, why sleepest thou: awake, and be not ablent from vs for euer.
 24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?
 25 For our soules is brought low euen vnto the dust: our belly cleaueth vnto the ground.
 26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Erulauit cor meum. Psal. 45.

- M**Y heart is inditing of a good matter: I speake of the things which I haue made vnto the King.
 2 My tongue is the pen: of a ready writer.
 3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.
 4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.
 5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteounesse, and thy right hand shall teach thee terribl things.
 6 Thy arrows are very sharpe, and the people shall be subdued vnto thee: euen in the middelt among the Kings enemies.
 7 Thy keate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.
 8 Thou hast loued righteoufnes, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.
 9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the luoric palaces, wherby they haue made thee glad.
 10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)
 11 Hearken (O daughter) and consider, encline thine eare: forgett also thine owne people, and thy fathers house.
 12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.
 13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.
 14 The kings daughter is all glorious within: her clothing is of wrought gold.
 15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowses shall beare her company, and shall be brought vnto thee.
 16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

- 17 In Reard of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.
 18 I will remember thy Name from one generation vnto another: therefore shall the people giue thanks vnto thee world with out end.

Deus noster refugium. Psal. 46.

- G**od is our hope and strength: a very present helpe in trouble.
 2 Therefore will we not feare though the earth be mooued: and though the hills be caried into the middelt of the Sea.
 3 Though the waters thereof rage and swell: and though the mountaine shake at the tempest of some
 4 The riuers of the flood thereof shall make glad the citie of God, the holy place of the tabernacle of the most highest.
 5 God is in the middelt of her, therefore shall she not be remoued: God shall helpe her, and that right early
 6 The heathen make much ado, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.
 7 The Lord of hosts is with vs: the God of Iacob is our refuge.
 8 O come hither, & behold the works of the Lord: what destruction he hath brought vpon the earth.
 9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.
 10 Hee shall then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.
 11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

- O** Claps your hands together, (all yee people:) O sing vnto God with the voyce of melodie.
 2 For the Lord is high, and to be feared: hee is the great king vpon all the earth.
 3 Hee shall subdue the people vnder vs: and the nations vnder our feere.
 4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.
 5 God is gone vp with a merry noyse: and the Lord with the found of the trumpe.
 6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.
 7 For God is the King of all the earth: sing yee praises with understanding.
 8 God reigneth ouer the heathen: God sitteth vpon his holy seate.
 9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

- G**reat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.
 2 The hill of Zion is a fatte place, and the ioy of the whole earth: vpon the North side lieth the Citie of the great King, God is well known in her palaces, as a sure refuge.
 3 For loe, the Kings of the earth: are gathered and gone by together.
 4 They maruelled to see such things: they were astonied, and suddenly cast downe.
 5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile
 6 Thou shalt breake the ships of the sea: through the East winde.
 7 Like as we haue heard, to haue we seene in the

Euening prayer.

City of the Lord of hosts, in the City of our God :
God vpholdeth the same for euer.

8 Wee waite for thy louing kindeesse (O God :)
in the middes of thy Temple.

9 O God according vnto thy Name, so is thy
praise vnto the worlds end thy right hand is full of
righteousnesse.

10 Let the mount Sion reioyce, and the daugh-
ters of Iuda be glad: because of thy iudgements

11 Walke about Sion, and go round about her :
and telle the towres thereof.

12 Marke well her bulwarkes, set vp her houses :
that ye may tell them that come after.

13 For this God is our God for euer and euer : he
shall be our guide vnto death.

Ansute hec omnes. Psal. 49.

O Heare ye this al ye people: ponder it with your
eares all ye that dwell in the world.

2 High and low, rich and poore : one with another.

3 My mouth shall speake of wisdomedome : and my
heart shall muse of vnderstanding.

4 I wil incline mine eare to the parable: and shew
my darke speech vpon the Harpe.

5 Wherefore should I feare? in the daies of wicked-
nesse: and when the wickednesse of my beeles
compasseth me round about?

6 There bee some that put their trust in their
goods: and boast themselues in the multitude of
their riches.

7 But no man may deliuer his brother: nor make
agreement vnto God for him.

8 For it cost more to redeeme their soules: so that
he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also dye, and perish
together as well as the ignorant and foolish, and
leaueth his riches for other,

11 And yet they thinke that their houses shall
continue for euer : & that their dwelling places shall
endure from one generation to another, and call the
lands after their own names.

12 Neuertheless man will not abide in honour :
seeing he may be compared vnto the beasts that peri-
sh: this is the way of them.

13 This is their foolishnesse: and their posterity
praise their laying.

14 They lie in the hell like sheep, death gnaweth
vpon them, and the righteous that haue domination
ouer them in the morning: their beauty shall con-
sume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the
place of hell: for he shall receiue me.

16 Benot thou afraid though one be made rich:
or if the glory of his house be increased.

17 For he shall carry nothing away with him when
he dyeth, neither shall his pompe follow him.

18 For while he liued, he counted himselfe a hap-
py man: and so long as thou doest wel vnto thy selle,
men will speake good of thee.

19 He shall follow the generation of his fathers :
and shall neuer see light.

20 Man being in honor, hath no vnderstanding :
but is compared vnto the beasts that perish.

Duis deorum. Psal. 50.

The Lord, euen the most mighty God hath
spoken: and called the world from the rising
vp of the sun, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect
beauty.

3 Our God shall come, and shall not keep silence:
there shall go before him a consuming fire, & a might-

ie tempest shall be stirred vp round about him.

4 He shall call the heauen from above: and the
earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those
that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse:
for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my
selfe will telle thee againt thee, O Israel, for I am God,
euen thy God.

8 I will not reprove thee because of thy sacrifices,
or for thy burnt offerings: because they were not al-
way before me.

9 I will take no bullocke out of thine house: nor
hee goates out of thy folds.

10 For all the beasts of the Forrest are mine: and
so are the cattels vpon a thousand hills.

11 I know all the fowles vpon the Mountaines:
and the wilde beasts of the field are in my fight.

12 If I bee hungry, I will not tell thee: for the
whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and
drinke the blood of goates?

14 Offer vnto God thanksgiving: and pay thy
vowes vnto the Lord Highest.

15 And call vpon mee in the time of trouble: so
will I heare thee, and thou shalt praile me.

16 But vnto the vngodly said God: Why doest
thou preach n y laws, and takest my couenant in
thy mouth?

17 Whereas thou hatest to be reformed: and hast
cast my words behind thee.

18 When thou sawest a thiefe, thou contentedst vn-
to him: an I hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse:
and with thy tongue thou hast set forth deceit.

20 Thou satelst, and spakest againt thy brother:
yea, and thou hast slandered thine owne mothers son.

21 The things which thou hast done, and I held my
tongue, and thou thoughtest wickedly that I am
euen such a one as thy selfe: but I will reprove thee,
and let before thee the thing which thou hast done.

22 O consider this ye that forget God: I pluck
you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he hon-
oureth mee: and to him that ordereth his conuer-
sation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great
goodnesse: according to the multitude of thy
mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse: and
cleane me from my sinne.

3 For I knowe my faults: and my sinne is e-
uer before me.

4 Againt thee only haue I sinned, and done this
euill in thy sight: that thou mightest be iudged in
thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in
sinne hath my mother concieued me.

6 But loe, thou requirest truth in the inward
parts: and shalt make me to vnderstand wisdomedome
secretly.

7 Thou shalt purge me with hyssope, and I shall be
cleane: thou shalt wash mee, and I shall bee whiter
then snow.

8 Thou shalt make me heare of ioy and gladnesse:
that the bones which thou hast broken may reioyce.

9 Turne thy face from my finnes: and put out all
my misdeeds.

10 Make mee a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shalt teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuere mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips (O Lord): my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shalt they offer yong bullocks vpon thine altar.

Quid gloriaris. Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yet daily,

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousness.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for mee I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Are they not without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie,

8 Then should Iacob reioyce: and Israel should be right glad.

Dens in Nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is mine helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare me: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulness and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Lo, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the cite.

10 Day and night they goe about within the wals thereof, mischief also and sorrow are in the middes of it.

11 Wickednesse is therein: deceit, and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thomy companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the evening and morning, and at noone day will I pray, and that instantly: and hee shall heare my voice.

19 It is hee that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them down: for they wil not turne nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his Couenant.

Morning prayer.

22 The words of his mouth were softer then butter hauing warre in his heart: his words were smoother then oyle, and yet they be very swordes,
 23 O cait thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
 24 And as for them: thou, O God, shalt bring them into the pit of destruction.
 25 The bloodthirsty and deceitfull men shall not line our halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mi Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: hee is daily lighting, and troubling me.
 2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.
 3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.
 4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.
 5 They dayly mistake my words: all that they imagine, is to doe me euill.
 6 They hold all together, and keepe themselves close: and marke my steps, when they lay wait for my soule.
 7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.
 8 Thou tellest my sittings, put my teares into thy bottell: are not these things noted in thy booke?
 9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.
 10 In Gods word will I reioyce: in the Lordes word will I comfort me.
 11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.
 12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.
 13 For thou hast deliuered my soule from death: and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mi Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyranny be ouerpast.
 2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.
 3 He shall send from heauen: and saue mee from the reprooofe of him that would eat me vp.
 4 God shall fend forth his mercy and truth: my soules among Lions.
 5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.
 6 Set vp thy selfe, O God, aboute the heauens: and thy glory aboute all the earth.
 7 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselves.
 8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.
 9 Awake vp my glory, awake Lute and Harp: I my selfe will awake right early.
 10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds,
 12 Set vp thy selfe, O God, aboute the heauens: and thy glory aboute all the earth.

Surre, vique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee congregation: and doe yee iudge the thing that is right, O yee sonnes of men?
 2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.
 3 The vngodly are froward euen from their mothers wombe: as soone as they be borne, they go astray and speake lyes.
 4 They are as venomous as the poison of a serpent: euen like the deafe Adder that stoppeth her eares.
 5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.
 6 Breake their teeth (O God) in their monthes, smite the law bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.
 7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.
 8 Or euer your pots be made hote with thornes: so let indignation vex him, euen as a thing that is raw.
 9 The righteous shall reioyce when he seeth the vengeance: bee shall wash his footsteps in the blood of the vngodly.
 10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Erripe me de inimicis. Psal. 59.

Deliuer me from mine enemies (O God): defend me from them that rise vp against me.
 2 O deliuer mee from the wicked doers: and lead me from the bloodthirsty men.
 3 For loe, they lie waiting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lord.
 4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and be hold.
 5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.
 6 They goe to and fro in the evening: they grin like a dogge, and ronne about thorow the citie.
 7 Beholde, they speake with their mouth, and swords are in their lips: for who doth heare?
 8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh all the heathen to scorne.
 9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
 10 God sheweth mee his goodnesse plenteously: and God shall let me see my deliue vpon mine enemies.
 11 Slay them not, lett my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.
 12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.
 13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.
 14 And in the evening they will returne grinning like a dogge, and will goe about the citie.
 15 They will runne here and there for meat: and grudge if they be not satisfied.

Evening prayer.

16 As for me, I will sing of thy power, & will praise thy mercy betimes in the morning: for thou hast bin my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus respicisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeas'd, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpouer, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong Citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt thou not O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great acts: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

Hear me crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rock that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the covering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giue an heritage vnto those that feare thy name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell well before God for euer: O prepare thy louing mercy and faithfulness, that they may preferue him.

8 So will I alwaies sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo Psal. 62.

My soule truly waiteth still vpon God: for of him cometh my saluation.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long wil ye imagine mischief against euery man: ye shall be flaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless my soule, wait thou still vpon God: for my hope is in him.

6 Hee truly is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people): poure out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O truit not in wrong and robbery, giue not your selues vnto vanity: if riches increate, set not your heart vpon them.

11 God spake once and twice: I have also heard the fame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus, miss. Psal. 63.

O God thou art my God: earely will I seeke thee, 2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My soule shall be satisfisied euen as it were with marrow and fatnesse: when my mouth praisth thee with ioyfull lips.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies shall be flopped.

Exaudi Deus. Psal. 64.

Hear me voyce, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shont out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse and practise it: that they keepe secret among themselves, euery man in the deepe of his heart.

7 But God shall suddenly shooe at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scoone.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Tedeceus hymnus. Psal. 65.

Thou O God, art praised in Sion: and vnto thee shall the voyce be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our finnes.

4 Blessed is the man whom thou chooseth, & receivest vnto thee: he shall dwell in thy Court, and shall

be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteoufnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaynes: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vtremost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the Morning and Evening to praise thee.

9 Thou visitest the earth, and blestest it: thou makest it very plenteous.

10 The iuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest their furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blestest it the increase thereof.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall droppe vpon the dwellings of the wilderness: and the little hilles shall reioyce on euery side.

14 The folds shall bee full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Subilate Deo. Psal. 66.

O Be ioyfull in God all ye Lands: sing praises vnto the honor of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 Come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioyce whereof.

6 Hee ruleth with his power for euer, his eyes be hold the people: and such as will not beleuee, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferdest men to ride ouer our heads: we went through fire and water, and thou broughtest vs our into a wealthy place.

12 I wil goe into thy house wich burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer bullockes and goates.

14 O come hither & hearken, all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: not turned his mercy from me.

Deus creator. Psal. 67.

God be mercifull vnto vs, and blese vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: & God, euen our own God shall giue vs his blessing.

7 God shall blese vs: and all the ends of the world shall feare him.

Exurgat Deus, Psal. 68.

Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

Morning prayer.

2 Like as the smoke vanisheth, so shalt thou drie them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one mind in an house, and bringeth the prisoners out of captiuitie: but letteth the rannagates continue in scarcenesse.

7 O God, when thou wentest forth before the people, when thou wentest through the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye beas the wings of a Dove: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charetes of God are wentie thousand, euen thousandes of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God may dwell among them.

19 Praised be the Lord daily: euen the God which helpech vs, and powrech his benefits vpon vs.

20 He is our God, euen y God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Babilon: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 that thy soote may be dipped in the blood of these enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The fingers go before, the minstrels follow after: in the midle are the Damocels playing with the timbrils.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, & multitude of the mighty, are scattered abroad among the beasts of the people: (so that they humbly bring pieces of siluer) and when hee hath scattered the people that delight in warre.

31 Then shall y princes come out of Egypt: the Morians land shall soon stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: Ofing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Salomon me sal. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I flicke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffred proofe: shame hath covered my face.

8 I am become a stranger vnto my brethren: euen an aliaut vnto my mothers children.

9 For the zeale of thy house hath eueneaten me: & the rebukes of them y rebuked thee, are fallē vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my proofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the truth of thy saluation.

15 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast known my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavines: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withal: & let the things (that should haue bin for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasur take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousness.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heavinesse: thy helpe (O God) shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullocke that hath hornes and hooves.

33 The humble shall consider this and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that moueth therein.

36 For God will salue Sion, and build the cities of Iuda that men may dwell there, & haue it in possession.

37 The posterity also of his seruants shall inkerite it: and they that loue his Name shall dwell therein.

David in aduersum. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them be turned backward and put to confusion that wish me ill.

3 Let them (for their reward) be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, (O God.)

6 Thou art my helper and my redeemer: O Lord make no long taryng.

Morning prayer.

In te Domine speravi. Pſal. 71.

In thee, O Lord, have I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousness, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of y^e vnrigheteous & cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that took me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haste thee to helpe me.

11 Let them be confounded and perishe that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praye thee more and more.

13 My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me, from my youth vp vntill now: therefore will I tel of thy wondrous works.

16 Forlake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, & yet didst thou warne and refresh me: yea, and broughtest me from the deepe of the earth again.

19 Thou hast brought me to great honor: & comforted me on euery side.

20 Therefore will I praye thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded & brought vnto shame that seeke to doe me euill.

Deus iudicium Pſal. 72.

Give the King thy iudgements (O God:) and thy righteousness vnto the Kingsonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hills righteousness vnto the people.

4 He shall keepe the simple folke by their right: defend children of the poore, & punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of woll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis & of the yles shall bring presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be sauourable to the simple and needy: and shall preserve the soules of the poore.

14 He shall deliuer their soule from falshood and wrong: and deare shall their blood be in his sight.

15 He shall lue, and vnto him shall be given of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hills: his fruit shall shake like Libanus, & shall be green in the city, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sun with the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wondrous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie, Amen. Amen.

Quam bonus Israel. Pſal. 73.

Truly God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles my feete were almost gone; my treadings had welnigh slip.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and sake of wicked blasphemy: their talking is against the most highest.

9 For they stretch forth their mouth vnto heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and therout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I been punished: and chafened euery morning.

14 Yea, and I had almost said: men as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest let them in slippery places: and castest them downe, and destroyest them.

18 Oh, how suddenly doe they consume: perish, and come to a fearefull end?

Evening prayer.

19 Yes, euen like as a dream while one awaketh: so shalt thou make their imageto vanish out of the city.
 20 Thus my heart was grieved: and it went euen through my reins.
 21 So foolish was I and ignorant: euen as it were a beast before thee.
 22 Neuertheless I am alwayes by thee: for thou hast holden me by my right hand.
 23 I thou shalt guide me with thy counsel: and after that receiue me with glory.
 24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in coparison of thee.
 25 My flesh and my heart faileth: but God is the strength of my heart and my portion for euer.
 26 For lo, they y^e fortake thee shall perish: thou hast destroyed all the that count fornication against thee.
 27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works (in the gates of the daughter of Zion.)

Vt quid Deus. Psal. 74.

O God where art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 Thou thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Zion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the midst of thy congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was known to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yes, they said in their hearts, Let vs make haucke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no nor one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the helpe that is done vpon earth he doeth himselfe.

14 Thou didst diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gauest him to be meate for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people haue blasphemed thy Name.

20 O deliuer nor the soule of the Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Look e vpon the Covenant: for all the earth is

full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi, Psal. 75.

Vnto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is to high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly set not vp your horne.

6 Set not vp your horne on high: and speake nor with a stifte necke.

7 For promotion cometh neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth down one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the horns of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notum in Iudea, Psal. 76.

In Iury is God knowne: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Zion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they haue slept their sleep: and all the men (whose handes were mighty) haue found nothing.

6 At thy rebuke (O God of Iacob) both the charret and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy iudgements to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou reframe.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall reframe the spirit of princes: and is wonderfull among the Kings of the earth.

Vocce mea ad Dominum, Psal. 77.

I will cry vnto God with my voice: euen vnto God I will I cry with my voice, and he shall hearken vnto mee.

2 In the time of my trouble I sought the Lord: my fore ran, and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble

Morning
prayer.

feeble

feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and teach out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euer more?

9 Hath God forgotten to be gracious: and will he that vp his louing kindeesse in displeasure?

10 And I said, It is mine owne iniquitie: but I will remember the yeeres of the right hand of the most High: ft

11 I will remember the workes of the Lord: and call to mind thy wonders of old time,

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God (as our God)?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the tonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters sawe thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, & thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Heaere my Lawe, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honor of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity may knowe it: and the children which were yet vborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the land of Zoan.

14 He diuided the Sea, and let them goe through:

he made the waters to stand on an heape,

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the wilderness: and gaue them drinke thereof, as it had been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highst in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: Shall God prepare a caule in the wilderness?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heated displeasure against Israel.

23 Because they beleued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue, and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 Hee caufed the East wind to blow vnder heauen: and through his power hee brought in the South west wind.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But whilest the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the weathierst of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleued not his wonderous workes.

33 Therefore their dayes did hee consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull, that hee forgave their mildeedes: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and cometh not againe.

41 Many a time did they prouoke him in the wilderness: and grieued him in the desert.

42 They turned backe, & tempted God: and moued the holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He returned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them
vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and
their labour vnto the grasshopper.

48 Hee destroyed their vines with hailestones:
and their mulberry trees with hoist.

49 He smote their cattell also with hailestones:
and their flockes with hot thunde/bolts.

50 He call vpon them the vnioufnes of his wrath,
anger, displeasure and trouble: and sent euill angels
among them.

51 He made a way to his indignation, and spared
not their soule from death: but gaue their life ouer
to the pestilence.

52 And smote all the first borne in Egypt: the most
principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth
like sheepe: and caried them in the wilderness like a
flocke.

54 He brought them out safely that they should not
feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his
Sanctuary: euen to his mountaine which he purcha-
sed with his right hand.

56 He callt out the heathen also before the: scauld
their land to be diuided among them for an heritage,
and made the tribes of Israell to dwell in their tents.

57 So they tempted and displeated the most High
God: and kept not his testimonies.

58 But turned their backs, and fell away like their
forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars:
and prouoked him to displeasure with their images:

60 When God heard this, he was wroth: & tooke
fore displeasure at Israell.

61 So that he forsooke the tabernacle in Silo: euen
the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and
their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword:
and was wroth with his inheritance.

64 The fire consumed their yong men: and their
maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and
there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and
like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and
put them to a perpetuall shame.

68 He refused the tabernacle of Ioseph: and chose
not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of
Sion, which he loued.

70 And here he builded his Temple on high: and
laid the foundation of it like the ground which hee
hath made continually.

71 Hee chose Dauid also his seruant: and tooke
him away from the sheepfolds.

72 As he was following the Ewes great with yong
ones, he tooke him: that he might feed Iacob his peo-
ple, and Israell his inheritance.

73 So he fed them with a faithfull and true heart:
and ruled them prudently with all his power.

Deus uenerunt. Psal. 79.

O God, the heathen are come into thine inhe-
ritance: thy holy Temple haue they defiled,
and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen
to be meate vnto the foules of the ayre: and the flesh
of thy Saints vnto the beafts of the land

3 Their blood haue they shed like water on euery

side of Hierusalem: & there was no man to bury them.

4 We are become an open shame to our enemies:
a very scorne and derision vnto them that are round
about vs.

5 Lord how long wilt thou be angry: shal thy ie-
lousie burne like fire for euer?

6 Powere out thine indignation vpon the heathen
that haue not knowen thee: and vpon the kingdons
that haue not called vpon thy Name.

7 For they haue detoured Iacob: and layd waste
his dwelling place.

8 O remember not our old finnes, but haue mercy
vpon vs, & that soon for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory
of thy Name: O deliuer vs, and be mercifull vnto our
lives for thy Names sake.

10 Wherefore doe the heathen say: Where is now
their God?

11 O let the vengeance of thy seruants blood that
is shed: be openly shewed vpon the heathen in our fight

12 O let the sorrowfull fighting of the prisoners
come before thee. according to the greaties of thy
power, preferre thou those that are appointed to die.

13 And for the blasphemie wherewith our neigh-
bours haue blasphemed thee: reward thou them, (O
Lord) seven fold into their bosome.

14 So we that be thy people & sheep of thy pasture,
shal giue thee thanks for euer: & will alway be shew-
ing forth thy praise from generation to generation,

Quereq. Israel. Psal. 80.

Hear O thou shepherd of Israell, thou that leadest
Ioseph like a sheepe: shew thy love also thou
that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre
vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy
countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be
angry with vs: people that praye?

5 Thou feedest them with the bread of teares: and
giuist them pence: insie of teares to drinke.

6 Thou hast made vs a very strite vnto our neigh-
bours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hostes: shew the
light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou
hast cast out the heathen, and planted it.

9 Thou madst it a roume for it: when it had taken
root, it filled the land.

10 The hilles were covered with the shadow of it:
the boughs thereof were like goodly Cedar trees.

11 She stretched out her branches vnto the sea:
and her boughes vnto the riuier.

12 Why hast thou then broken down her hedge:
that all they that goe by plucke off her grapes?

13 The wild Bore out of the wood doth reote it
vp: and the wild beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke
downe from heauen: behold, and visisthine vine.

15 And the place of the vineyard that thy right
hand hath planted: and the branch that thou madest
so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they
shal perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right
hand: and vpon the sonne of man whom thou madest
so strong for thine owne selfe.

18 And so will not we go backe from thee: O let
vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew
the light of thy countenance, and we shall be whole.

Exultate

*Morning
prayer.*

Exultate Deo. Pſal. 81.

Sing wee merrily vnto the God of strength: make a cheerful noyle vnto the God of Iacob.

2 Take the Palme, bring thither the Tabret: the merrie Haupe with the Lute,

3 Blow vp the trumpets in the new Moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Iacob,

5 This hee ordained in Ioseph for a testimonie: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making of the pots,

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: arthe waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obeye me.

13 So I gaue them vp vnto their own hearts lust: and let them follow their owne imaginations,

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes,

15 I should soone haue put downe their enemies: and turned my hand against their aduertaries.

16 The haers of the Lord should haue been found lyars: but their time should haue endured for euer.

17 Hee should haue led them also with the finest wheate flour: and with hony out of the stony rocke should I haue satisfied thee.

Deus Iteis. Pſal. 82.

God standeth in the congregation of princes: he is a iudge amongst gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and needfull, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most High.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to rebine in instance.

Deus quis similis. Pſal. 83.

Hold not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God,

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lifted vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs root them out: that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them: that dwell at Tyre,

8 Affur also is ioyned vnto them: and haue holpen the children of Lot,

9 But doe thou to them as vnto the Madianites: vnto Sifera, and vnto Iabin, at the brooke of Kiton.

10 Which perished at Endor, and became as the dung of the east.

11 Make them & their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba & Salmana,

12 Which say, Let vs take to our selues the houses of God in possession,

13 O my God, make them like vnto a wheele: and as theubble before the winde,

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seecke thy Name,

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah:) art only the most highest ouer all y^e earth.

Quam dilecta. Pſal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God,

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vie it for a well: and the pooles are filled with water.

7 They will go from strength to strength: & vnto the God of gods appeareth euey one of the in Sion.

8 O Lord God of hosts, heare my prayer: hearken O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doorie keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall be withhold from them that lue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Pſal. 85.

Lord, thou art become gracious vnto thy land: thou hast turned away the captiuiety of Iacob.

2 Thou hast forgotten the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turn vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeas'd at vs for euer: and wilt thou stretch out thy wrath from oue generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truethe are met together: righteoufnesse and peace haue kifed each other.

11 Trueth shall flourish out of the earth: and righteoufnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteoufnesse shall goe before him: and he shall direct his going in the way.

Psalme Domini. Psal. 86.

Bow downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preseue thou my soule, for I am holy: my God, saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I Lift vp my soule.

5 For thou, O Lord, art good and gracious: and of great mercie vnto them that call vpon thee.

6 Giue eare Lord vnto my prayer: & p[er]sonder the voyce of my humble desires

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations who thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praie thy Name for euermore.

13 For great is thy mercie toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the congregations of naughty men haue fought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion & mercy: long suffering, plenteous in goodnesse & trueth.

16 O vnto thee then vnto mee, and haue mercy vpon me: giue thy strength vnto thy seruant, and help the sonne of thine handmaid.

17 Shew mee good: & open vpon me for good, that they which haue me may see it: and be ashamed, because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: & they of Tyre, with the Morians, for there was he borne

5 And of Sion it shall be reported, that hee was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it: when he writeth vp the people that he was borne there.

7 The singers also and trumpeters shall hee rehearse: all my treth springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance faire from me: and made me to be abhorred of them.

8 I am so fallen in pitifolnesse: that I cannot get forth.

9 My light faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praie thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderous workes be knowne in the darke: and thy righteoufnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from thy youth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friends haue thou put away from me: and hid mine acquaintance out of my sight.

Miserere Domini. Psal. 89.

MY long shall be alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy truth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy truth shall thou establish in the heauens.

3 I haue made a covenant with my chosen: I haue sworne vnto David my seruant.

4 Thy seede will I establish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy truth in the Congregation of the Saints

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mightie Lord) is on euery side.

10 Thou wast the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

Morning
prayer.

Evening
prayer.

15 Righteousnes and equity is the habitation of thy grace: mercy and truth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walkein y light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousnes shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israels our King.

20 Thou spakest sometimes in visions vnto thy Saints, and saidst: I haue laid holpe vpon one that is mighty, I haue exalted one chosen out of y people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and mine arme shall strengthen him.

23 The enemy shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall imite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me: Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my Commandements: I will visit their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not utterly take from him: nor suffer my truth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once by my Holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witness in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeas'd at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giest him not victory in the battell.

43 Thou hast put out his glory: & cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 O remember how short my times: wherefore hast thou made all men for nought?

47 What man is he that liueth, & shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesse: which thou wastest vnto Dauid in thy truth.

49 Remember (Lord) the rebuke that thy seruants haue: & how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footstepes of thine anointed: praised be the Lord for euermore, Amen.

Domine refugium Psal 90.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasie.

6 In the morning it is greene, & groweth vp: but in the euening it is cut down, dried vp and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong, that they come to fourescore yeeres: yet is their strength then but labor and sorrow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath: as euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersity.

16 Show thy seruants thy worke: and their children thy glory.

17 And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our hardie worke.

Qui habitas. Psal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noyome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sicknes that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge over thee:

Morning
prayer.

to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt go vpon the Lion & Adder: the yong Lion and the dragon ſhalt thou tread vnder thy feet.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp becauſe he hath known my Name.

15 He ſhal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I ſatiſſie him: and ſhew him my ſaluation.

Bonum: ꝑ conſideri. Pſal. 92.

IT is a good thing to giue thanks vnto the Lord: and to ſing praifes vnto thy Name: O moſt Higheſt.

2 To tell of thy louing kindeſſe early in the morning: and of thy truth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the harpe.

4 For thou Lord haſt made me glad through thy workes: and I will reioyce in giuing praife for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doth not well conſider this: and a foole doth not vnderſtand it.

7 When the vngodly are Greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they be deſtroyed for euer, but thou Lord art the moſt Higheſt for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But my horne ſhall be exalted like the horne of an vnicorne: for I am anointed with freſh oyle.

10 Mine eye alſo ſhal ſee his luſt of mine enemies: and mine eare ſhal heare his deſire of the wicked that riſe vp againſt me.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as bee planted in the houſe of the Lord: ſhall flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhal bring forth more fruit in their age: and ſhall be ſafe and well liking.

14 That they may ſhewe how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. Pſal. 93.

The Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himſelfe with ſtrength.

2 Hee hath made the round world to ſure: that it cannot be mooued.

3 Euer ſince the world began hath thy ſeat been prepared: thou art from euerlaſting.

4 The floods are riſen (O Lord) the floods haue liſt vp their voyce: the floods liſt vp their waues.

5 The waues of the ſea are mighty and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: cholineſſe becommeth thine houſe for euer.

Domus Vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhal the vngodly, how long ſhal the vngodly triumph?

4 How long ſhall all wicked doers ſpeake to diſdaineſully: and make ſuch proud boaiſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhal the God of Iacob regard it.

8 Take heede ye vnwiſe among the people: O yee ſooles, when will ye vnderſtand?

9 Hee that planted the eare, ſhall hee not heare: or he that made the eye ſhal hee not ſee?

10 Or he that nurtereth the Heathen: it is he that teacheth man knowledge, ſhall not be puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord): and teacheſt him in thy law.

13 That thou maielt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not taile his people: neither will hee forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto judgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped me: it had not failed but my ſoule had bene put to ſilence.

18 But when I ſaid, My foote hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue reſreſhed my ſoule.

20 Wilt thou haue any thing to do with the ſtoole of wickedneſſe: which imagineth miſchiefe as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 Hee ſhall recompence them their wickedneſſe, and deſtroy them in their owne malice: yea the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95.

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

2 Let vs come before his preſence with thankſinging: and ſhew our felues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

5 The ſea is his, and he made it: and his hands prepared the drie land.

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

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

8 To day if ye will heare his voice, harden not your hearts: as in the proouocation, and as in the day of temptation in the wilderneſſe.

9 When your father ſtempted me: prooued me, and ſaw my workes.

10 Fortie yeres long was I grieued with this generation, and ſaid: it is a people that doe erie in their hearts, for they haue not known my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new Song: ſing vnto the Lord all the whole earth.

2 Sing vnto the Lord and praife his Name: bea

reling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord his great, and I cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the Heathen they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world to fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heavens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, & all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteoufnesse to iudge the world, and the people with his truth.

Domini regnauit, Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad therof. Cloudes and darkenesse are round about him: righteoufnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens haue declared his righteoufnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy iudgments, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre above all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preferueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light, for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino, Psal. 98

O Sing vnto the Lord a new song: for hee hath done maruillous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation, his righteoufnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembered his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shewy our selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiving.

7 With Trumpets also and Shawmes: O shew

your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteoufnesse shall he iudge the world: and the people with equite.

Domini regnauit, Psal. 99

THe Lord is King, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so quiet.

2 The Lord is great in Sion: and high about all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull and holy.

4 The King power loueth iudgement, thou hast prepared equite: thou hast executed iudgement and righteoufnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his foote stouole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, & the law he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him, vpon his holy hill: for the Lord our God is holy.

Subilate Deo, Psal. 100.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is euerslasting: and his truth endureth from generation to generation.

Misericordiam & iudicium, Psal. 101.

MY long shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I wil not know a wicked person.

6 Who to priuily slandereth his neighbour: him will I identify.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not stay in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi, Psal. 102.

Hear my prayer, O Lord: and let my crying come vnto thee.

Evening prayer.

Morning prayer.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernes: fle: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparow: that sitteth alone vpon the houletop.

8 Mine enemies teile me all the day long: & they that are mad vpon me, are sorne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because off hine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The hea:en shall feare thy Name, O Lord: and all the Kings of the earth thy Maie:tie.

16 When the Lord shall build vp Sion: and when his glory shall appeere.

17 When hee turneth him vnto the prayer of the poore destitute, and despiteth not their desire.

18 This shall be written for those that came after: and y people which shall be borne, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mourninges of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem,

22 When the people are gathered together: and the kingdome: also to serue the Lord.

23 He brought downe my strength in my iourneys: and thorned my dayes.

24 But I said, O my Ged: take mee not away in the middle of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perishe, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture thou shalt change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which sauth thy life from destruction: and crowneth thee with mercy and louing kindeesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteoussesse and iudgement: for all them that are oppressed with wronge.

7 Hee sheweth his waies vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not alwaye be chiding: neither keepe he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in compassion of the earth: so great is his mercy alio toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth what of woe we be made: he remembreth that we are, but dust.

15 The daies of man are but as grasse: for hee flourisheth as a flower of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteoussesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his commandments to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his Commandement, and heare in vnto the voyce of his words.

21 O praise the Lord al yeec his kofls: yee seruants of his that see his pleasure

22 O speake good of the Lord al ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious: thou art clothed with Maie:tie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which is yeth the beames of his chamber in the waters: and maketh the cloudes his chariet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou couerdest it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hills.

11 All beastes of the field drinke thereof: and the wilde Asses quench their thirst.

12 Beside them, shall the foules of the ayre haue their habitation: and sing among the braeshees.

13 He waretheth the hills from above: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the catrel: & greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Stork.

18 The high hills are a refuge for the wild Goats: and so are the stonier rocks for the Conies.

19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest Iarckenise, that it may be night: wherein all the beasts of the Forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships & there is that Leviathan: whom thou hast made to take his pasture therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letteth thy breath goe forth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious Maieste of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if hee doe but touch the hills, they shall smoke.

33 I will fing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, & the vngodly shall come to an end: praise thou the Lord, O my soule praise the Lord.

Confitemini Domino. Psalm. 105.

Give thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his faceauer more.

5 Remember the maruelous workes that he hath done: his wonders and the iudgements of his mouth.

6 O yee seed of Abraham his seruants: yee children of Iacob his chosen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 He hath bene alwayes mindful of his Couenant: and promise that he made to a thousand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Ishaac.

10 And appointed the same vnto Iakob for a Law: and so Israel for an euerlasting Testament.

11 Saying vnto thee wil I giue the land of Cha-

naan: the lot of your inheritance.

12 When there were yet but a fewe of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but re- pounced euen Kings for their sakes.

15 Touch not mine Anointed, & doe my Prophets no harme.

16 Moreover he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bondseruant.

18 Whose feete they hurt in the stocks: the yron entred into his soule.

19 Vntill the time came that his cause was knowne: the word of the Lord triad him.

20 The King lent and deliuered him: the Prince of the people let him goe free.

21 Hee made him Lord also of his house: and Ruler of all his substance.

22 That hee might enforme his Princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Iacob was a stranger in a land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt vntuly with his seruants.

26 Then sent hee Moles his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slewed their fish.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 Hee spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grasshopper came, and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with silver & gold: there was not one feeble person among the tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to giue light in the night season.

39 At their desire hee brought quailles: and hee filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? hee remembered his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they took the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psalm. 106.

Give thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

Morning prayer.

Evening prayer.

a Who

2 Who can expresse the noble actes of the Lord Lord: or shew forth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse,

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicity of thy Chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done a misse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red Sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be known,

9 Herebuke the red sea also, for it was dried vp: so he led them thorow the deepe, as thorow a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But within a while they forgot his works: and would not abide his counsaile.

14 But lust came vpon them in the wilderness: and they tempted God in the desert.

15 And hee gaue them their desire: and sent leanness withall into their soule.

16 They angered Moses also in the Tents: and Aaron the Saint of the Lord.

17 So the earth opened, & swallowed vp Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauour: which had done so great thing in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their Tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wilderness.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuil.

37 And shed innocent blood, euen the blood of their sons and of their daughteris, which they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the Heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie, he heard their complaint.

44 He thought vpon his couenant & pitied them according vnto the multitude of his mercies: yea, he made those that had led them away captiue to pity them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boate of thy praise.

46 Blessed be the Lord God of Israel, from euerslasting, and world without end: and let all the people say, Amen.

Confitemini Domino, Psal. 107.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks, who the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the East & from the West, from the North, & from the South.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry and thirstie: their soules fainted in them.

6 So they cryed vnto the Lord in their troubles and he deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodness.

10 Such as sit in darkenesse and in the shadowe of death, being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded his counsel of the most High.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death, & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brass: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because

Morning prayer.

because of their wickednesse,

18 Their soules abhorred all manner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were sau'd from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his works with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For as his word the stormy wind ariseth: which listeth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and lase at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuered them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them to the haueu where they would bee.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the feat of the Elders.

33 Which turneth the floods into a wilder nesse: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wilder nesse a standing water: and water springs of a dry ground.

36 And there hee seareth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeld them fruits of increase.

38 Hee bleaseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are ministred & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated: through tyrants: and let them wander out of the way in the wilder nesse.

41 Yet helpeth hee the poore out of misery: and maketh him bouholds like a flooke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder the se things: and they shall vnderstand the louing kinodes of the Lord.

Paratum cor meum. Psal. 108.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Late and Harpe: I my selfe will awake tightearely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and

thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboute the heauens: and thy glory aboute all the earth.

6 That thy beloued may be deliuered: let thy right hand sue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.

9 Iuda is my Lawginer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistians will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hoits?

12 O helpe vs against the enemies: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

Hold not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe they take now my cōtrary part: but I giue my selfe vnto praiser.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sione of his mother be done away.

14 Let them alway be before the Lord: that he may rote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpelesse man: that he might slay him that was vixed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: & to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the graueopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their hea'ds.

25 Helpe me (O Lord my God:) O saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rite vp against me, but let thy seruants reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselves with their own confusion, as with a cloake.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy foote stoole.

2 The Lord shal send the rod of thy power out of Zion: bee thou Ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is as the wombe of the morning.

4 The Lord waies, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen kings in the day of his wrath.

6 He shal iudge among the heathen, he shal fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shal drinke of the brooke in the way: therefore shal he lift vp his head.

Confitebor tibi. Psal. 111.

IWill giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: fought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his maueilous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shal euer be mindfull of his Couenant.

6 He hath shewed his people y power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy & reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shal be in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkness: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will giue his words with discretion.

6 For he shall neuer be moued: and the righteous shal be had in an euerlasting remembrance.

7 He will not be afraid for any euil tidings: for his heart standeth fast, and belceueth in the Lord.

8 His heart is stablished and will not shrink: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad, & giuen to the poore: and his righteousness remaineth for euer, his honore shall be exalted with honour.

10 The vngodly shall see it, and it shal grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudatepueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord

2 Blessed be the Name of the Lord from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him vp with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

Exiit Israel. Psal. 114.

When Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The Sea sawe that and fled: Iorden was driuen backe.

4 The mountaines skipped like rammes: and the little hilles like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Yee mountaines that ye skipped like Rammes: and ye little hills like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouths and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they, and smell not.

7 They haue bandes and handle not, feete haue they, and walk not: neither speake they through their throat.

8 They that make them as like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, y put your trust in the Lord: he is their helper and defender.

12 The Lord hath bin mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord, both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praifeth thee, O Lord: neither all all they goe downe into the silence.

18 But wee will praife the Lord, from this time forth for euermore. Praife the Lord.

Dil xi quoniam, Psal. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preferred the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleued, and therefore will I speake, but I was foretroubled: I saide in my haste, All men are liars.

11 What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.

15 I wil offer to thee the sacrifice of thanksgiving: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem. Praife the Lord.

Laudate Dominum. Psal. 117.

O Praife the Lord all ye heathen: praife him all ye nations.

2 For his mercifull kindnesse is euer more & more toward vs: and the truth of the Lord endureth for euer. Praife yethe Lord.

Confitemini Domino, Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of my ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the prehemine: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is maruelous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed bee hee that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the horns of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praife thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati, Psal. 119.

Blessed are those that are vndelisted in the way: and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou

4 Thou hast charged: that wee shall diligently
keepe thy commandments.

5 O that my wayes were made fo direct: that I
might keepe thy statutes.

6 So shall I not be confounded: while I haue re-
spect vnto all thy commandments.

7 I will thanke thee with an vntained heart: when
I shall haue learned the iudgements of thy righteous-
nesse.

8 I will keepe thy ceremonies: O forsake me not
vterly.

In quo corriget.

Wherewith shall a yong man cleanse his
wayeuen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let
me not goe wrong out of thy commandments.

3 Thy words haue I hid within my heart: that I
should not saine against thee.

4 Blessed art thou, O Lord: O teach me thy sta-
tutes.

5 With my lips haue I bene telling: of all the
iudgements of thy mouth.

6 I haue had as great delight in the way of thy
testimonies: as in all manner of riches.

7 I will talke of thy commandments: and haue
respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will
not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and
keepe thy word.

2 Open thou mine eyes: that I may see the won-
derous things of thy Law.

3 I am a stranger vpon earth: O hide not thy
commandments from me.

4 My soule breaketh out for the very seruent de-
sire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are
they that doe erre from thy commandments.

6 O turne from me (shame and rebuke: for I haue
keepe thy testimonies.

7 Princes also did sit and speake against me: but
thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my
counsellors.

Adhæsi pavimento.

My soule cleaueth to the dust: O quicken thou me
according to thy word.

2 I haue knowledged my wayes, and thou heardst
me: O teach me thy statutes.

3 Make me to vnderstand the way of thy comman-
dments: & so shall I talke of thy wonderful works.

4 My soule melteth away for very heauinesse:
comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou
me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudge-
ments haue I laid before me.

7 I haue sicken vnto thy testimonies: O Lord,
confound me not.

8 I will tunne the way of thy commandments:
when thou shalt set my heart at liberty.

Letempone.

Teach me, O Lord, the way of thy statutes: and
I shall keepe it vnto the end.

2 Giue me vnderstanding and I shall keepe
thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy comman-
dments: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not
couetousnesse.

5 O turne away mine eyes, lest they behold vanity:
and quicken thou me in thy way.

6 O Rabbish thy word in thy seruant: that I may
feare thee.

7 Take away the rebuke that I am afraid of: for
thy iudgements are good.

8 Behold, my delight is in thy commandments:
O quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercy come also vnto me, O Lord:
euen thy saluation, according vnto thy word.

2 So shall I make answer vnto my blasphemers:
for my trust is in thy word.

3 O take not the word of thy truth vterly out
of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer
and euer.

5 And I will walke at libertie: for I seeke thy
commandments.

6 I will speake of thy testimonies also, euen before
Kings: and will not be ashamed.

7 And my delight shall be in thy commandments:
which I haue loued.

8 My hands also will I lift vp vnto thy comman-
dments, which I haue loued: and my study shall be
in thy statutes.

Memor esto verbi tui.

O Thinke vpō thy seruant, as concerning thy word:
wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy
word hath quickened me.

3 The proud haue had me exceedingly in derision:
yet haue I not shrinked from thy Law.

4 For I remembered thine euerslasting iudgments,
O Lord: and received comfort.

5 I am horribly afraid, for the vngodly that for-
sake thy Law.

6 Thy statutes haue bene my songs: in the house
of my pilgrimage.

7 I haue thought vpon thy Name O Lord, in the
night season: and haue kept thy Law.

8 This I had: because I kept thy commandments.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to
keepe thy Law.

2 I made my humble petition in thy presence with
my whole heart: O be mercifull vnto me according
to thy word.

3 I called mine owne wayes to remembrance: and
turned my feet vnto thy testimonies.

4 I made haste, and prolonged not the time to
keepe thy commandments.

5 The congregation of the vngodly haue robbed
me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto
thee: because of thy righteous iudgements.

7 I am a compani- on of all them that feare thee:
and keepe thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach
me thy statutes.

Bonus autem scilicet.

O Lord, thou hast dealt graciously with thy ser-
uant: according vnto thy word.

2 O let me not trust vnderstanding and knowledges:
for I haue beleieed thy commandments.

3 Before I was troubled, I went wrong: but now
haue I kept thy word.

4 Thou art good and gracious: O teach me thy
statutes.

5 The proud haue imagined a lie against me: but
I will keepe thy commandments with my whole heart.

6 Their

Evening
prayer.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I have bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me then thousands of gold and silver.

Manus insecrunt me.

Thy hands haue made me and fashioned me: O giue mee vnderstanding that I may learne thy commandements.

2 They that feare thee will be glad when they see mee: because I haue put my trust in thy word.

3 I knew (O Lord) that thy iudgments are right: and that thou of very faithfullnesse hast caused me to be troubled.

4 O let thy mercifull kindeesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knownen thy testimonies: be turned vnto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Deficit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long fore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forlooke not thy commandements.

8 O quicken mee after thy louing kindeesse: and so shall I keepe the testimonies of thy mouth.

In aeternum Domine.

O Lord thy word: endureth for euer in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, oh laue me: for I haue sought thy commandements.

7 The vngodly laid waite for me to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

Ord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then this aged: because I keepe thy commandements.

5 I haue restrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet art thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I haue all wicked wayes.

Luceana pedibus meis.

Thy word is a lantern vnto my feet: and a light vnto my pathes.

2 I haue (worne and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled about measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swared nor from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are my very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquus oculo habui.

IHate them that imagine euill things: but thy lawe doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Et cuncti iudicium.

Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant mee vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy commandements: about gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vterly abhorre.

Mrabilia.

Thy testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding to the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vset to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy seruant:

Morning
prayer.

seruant: and teach me thy statutes,

8 Mine eyes gush out with water: because men keepe not thy Law.

Influs es Domine.

Righteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vetermost: and thy seruant loeeth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euerlasting righteousness: and thy Law is the truth.

7 Trouble and heaviness haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue,

Clamasti in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farr from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not inuare from thy testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousness endure for euermore.

Principes persecuti sunt.

Princes haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoyle.

3 As for lies, I haue and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquas deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psalm. 120.

When I was in trouble, I called vpon the Lord: and hee heard me.

2 Deliuer my soule, O Lord, from lying tyts: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrows, with hot burning coals.

4 Woe is me that I am constrained to dwell with Mesch: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them: therof: they make them ready to battell.

Leuam oculos Psalm. 121.

I Will lift vp mine eyes vnto the hills: from whence cometh my helpe.

2 My helpe cometh euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepeth thy soule.

8 The Lord shall preserue thy going out and thy conning in: from this time forth for euer.

Letatus sum. Psalm. 122.

I Was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy getes: O Ierusalem: in Ierusalem is builded as a citie: that is at vnty in it selfe.

3 For thither the tribes goe vp, euen the tribes of the Lord: to testimonie vnto Ierusalem, to giue thanks vnto the Name of the Lord.

4 For there is the house of iudgement: euen the seat of the house of Dauid.

5 O pray for the peace of Ierusalem: they shall prosper that loue thee.

6 Peace be within thy walles: and plenty: as within thy palaces.

7 For my brethren and companions sakes: I will wish thee prosperitiu.

8 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Evening
prayer.

Morning
prayer.

Ad te leuauis oculos meos. Pſal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their maſters, and as the eyes of a maiden vnto the hand of her miſtriſſe: euen fo our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly deſpised.

4 Our ſoule is filled with the ſcornfull reproofe of the wealthy: and with the deſpitefullneſſe of the proud,

Quiſiquia Dominus. Pſal. 124.

IF the Lord himſelfe had not bene on our ſide (now may Iſrael ſay): if the Lord himſelfe had not been on our ſide, when men roſe vp againſt vs.

2 They had ſwallowed vs vp quicke: when they were fo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoules.

4 The deepe waters of the proude: had gone euen ouer our ſoule.

5 But prayſed be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our ſoule is eſcaped euen as a bird out of the ſnare of the fowler: the ſnare is broken and we are deliuered.

7 Our helpe ſtandeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Pſal. 125.

THEY that put their truſt in the Lord ſhall be euen as the mount Sion: which may not be remoued, but ſtandeth faſt for euer.

2 The hills ſtand about Ieruſalem: euen fo ſtandeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: left the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that be good and true heart.

5 As for ſuch as turne backe vnto their own wickedneſſe: the Lord ſhall lead them forth with the euil doers: but peace ſhall be vpon Iſrael.

Inconuertendo. Pſal. 126.

WHen the Lord turned againe y captiuitie of Sion: then were we like vnto them that dreame

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the Heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that ſow in teares: ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good ſeed: ſhal doubtleſſe come againe with ioy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the citie: the watchman waketh but in vaine.

3 It is but loſt labour that ye haſte to riſe vp earlie, and ſo late take reſt, and eate the bread of carefullneſſe: for ſo hee giueth his beloved ſleepe.

4 Lo, children and the fruit of thy wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrows in the hand of the Giant: euen ſo are the yong children.

6 Happy is the man that hath his quier full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

1 For thou ſhalt eate the labours of thine hands: O well is thee, and happy ſhalt thou be.

2 Thy wife ſhall bee as the fruitfull Vine: vpon the wallies of thy houſe.

3 Thy children like the Oliue brances: round about thy Table.

4 Loe, thus ſhall the man be bleſſed: that feareth the Lord.

5 The Lord ſh' out of Sion ſhal fo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity al thy life long.

6 Yea that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sere exheredantibus. Pſal. 129.

MAny time haue they fought againſt mee from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed againſt mee.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vp o the houſe tops: which withereth afore it be plucked vp.

7 Where the mower filleth not his hand: neither he that bindeth vp the ſheaves his boſome.

8 So that they which got by, ſay not ſo much as the Lord proper you: we wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh, let thine eares conſider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to marke what is done amiſſe: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared:

5 I looke for the Lord, my ſoule doth waite for him: in his word is my truſt.

6 My ſoule ſleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he ſhall redeeme Iſrael: from all his ſinnes.

Dominus non eſt. Pſal. 131.

Lord, I am not high minded: I haue no proude looks.

2 I doe not exerciſe my ſelfe in great matters: which are too high for me.

3 But I reſtraine my ſoule, and keep it low, like as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

4 O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132.

Lord remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of my houſe: nor climb vp into my bed.

4 I will not ſuffer mine eyes to ſleep, nor mine eyelids to ſlumber: neither the temples of my head to take any reſt.

Evening
prayer.

Morning
prayer.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loc., wee heard of the same at Ephrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low on our knees before his foetstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulness.

10 For thy seruant Dauid's sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children wil keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: heere will I dwell, for I haue a delight therein.

16 I will blesse her vitales with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horn of Dauid to flourish: I haue ordained a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quom bonum, Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious oymnt vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Eccenue, Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the coasts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen, Psal. 135.

O praise the Lord, laud yee the Name of the Lord: praise it, O yee seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing prayes vnto his Name, for it is louely.

4 For why the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboute all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lightninges with the raine, bringing the winds out of his treasures.

8 He smote the first borne in Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & flew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the Heathen, they are but silver and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron,

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini, Psal. 136.

O Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which only doth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisdom made the heaues: for his mercy endureth for euer.

6 Which laid out the earth aboute the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to go through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and flew mighty kings: for his mercy endureth for euer.

19 Schon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruants: for his mercy endureth for euer.

23 Which remembereth vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his

*Exund 3
pray 17.*

his mercy endureth for euer.

15 Which giueth food to all flesh: for his mercy endureth for euer.

16 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

17 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Pſal. 137.

Dy the waters of Babylon we late downe and wept: When we remembered (thee) O Sion.

1 As for our harpes, wee hanged them vp: vpon the trees that are therein.

2 For they that led vs away captiue, required of vs then a song and melodie in our heauens: sing vs one of the songs of Sion.

3 How shal we sing y^e Lords song in a strange land.

4 If I forget thee, O Ierusalem: let my right hand forget her tuning.

5 If I do not remember thee, let my tongue cleaue to the rooſe of my mouth: yea, if I preferre not Ierusalem in my mirth.

6 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

7 O daughter of Babylon, waſt thou miſery: yea, happy ſhal he be y^e rewarder: thee as thou haſt ſerued vs.

8 Blessed ſhal he be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before y^e gods will I ſing praife vnto thee. I will worſhip toward thy holy temple, & praife thy Name, becauſe of thy louing kindnes & truth: for thou haſt magnified thy name, & thy word aboue all things.

1 When I called vpon thee, thou heardeſt me: and enduedſt my ſoule with much ſtrength.

2 All the kings of the earth ſhall praife thee, O Lord: for they haue heard the words of thy mouth.

3 Yea they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

4 For though the Lord be high, yet hath hee reſpect vnto the lowly: as for the proud, hee beholdeth them aſure off.

5 Though I walke in the middeſt of trouble, yet ſhalt thou reſt me: thou ſhalt ſtretch forth thine hand vpon the furiousneſſe of mine enemies, and thy right hand ſhall ſaue me.

6 The Lord ſhall make good his louing kindnes toward mee: yea, thy mercy, O Lord, endureth for euer, deſpise not then the works of thine owne hands.

Domine probaſti. Pſal. 139.

O Lord thou haſt ſearched me out, and knowne me: thou knoweſt my downe ſitting, and mine vprifing, thou vnderſtandeſt my thoughts long before.

1 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

2 For loe, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

3 Thou haſt fashioned mee behind and before: and laid thine hand vpon mee.

4 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

5 Whither ſhall I goe then from thy Spirit: or whither ſhall I goe then from thy preſence?

6 If I clime vp in^o heauen, thou art there: if I goe downe to hell, thou art there alſo.

7 If I take the wings of the morning: and remaine in the vitermoſt parts of the Sea.

8 Euen then alſo ſhal thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkeneſſe ſhall couer me: then ſhall my night be turned to day.

11 Yea, the darkeneſſe is no darkeneſſe with thee: but the night is as cleare as the day: the darkeneſſe and light (to thee) are both alike.

12 For my reins are thine: thou haſt covered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: maruelous are thy works, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and fashioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counſels vnto me, O God: O how great is the ſumme of them?

18 If I tell them, they are moe in number then the ſand: when I awake vp, I am preſent with thee.

19 Wilt not thou ſlay the wicked, O God: depart from me, ye blood-thiſtling men.

20 For they ſpeake vntighteouſly againſt thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea, I hate them right fore: euen as though they were mine enemies.

23 Trie me, O God, and ſeek the ground of my heart: proue me, and examine my thoughts.

24 Look well if there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140.

Deliver me, O Lord, from the euill man: and preſerue me from the wicked man.

1 Which imagine miſchiefe in their hearts: and ſtirre vp briſe all the day long.

2 They haue ſharpened their tongues like a ſerpent: Adders poiſon is vnder their lips.

3 Keepe mee, O Lord, from the hands of the vngodly: preſerue mee from the wicked men which are purpoſed to ouerthrow my goings.

4 The proud haue laid a ſnare for mee, and ſpread a net abroad with cordes: yea, and ſet trippes in my way.

5 I ſaid vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

6 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battell.

7 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they be too proud.

8 Let the miſchiefe of their owne lippes fall vpon the head of them: that compaſſie me about.

9 Let hote burning coales fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

10 A man full of wordes ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

11 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpeleſſe.

12 The righteous alſo ſhall giue thanks vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine clamavi. Pſal. 141.

Lord, call vpon thee, heſt thee vnto me: and conſider my voyce, when I cry vnto thee.

1 Let my prayer bee ſet forth in thy ſight, as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.

3 Set a watch (O Lord) before my mouth: and keep the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse,

7 Let their iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vpon thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: aid from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocet tua ad Dominum. Psal. 142.

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication,

2 I powered out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked alio vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shall the righteous loue thee vnto my company.

Domi i caudi. Psal. 143.

Heare my prayer, O Lord, and consider my desire: I haue taken vnto mee for thy truth and righteousnes sake,

2 And enter not into iudgment with thy seruants: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past. I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gapeth vnto thee as a thurstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me: lest I be like vnto them that see downe into the pit.

8 O let me leaue thy louing kindnesse betimes in the morning, for in thee is my trust. shew thou me thy way that I should walk in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doerhs thing that please thee, for thou art my God: let thy louing spirit leade mee forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: & for thy righteousness sake bring my soule out of trouble.

12 And of thy goodness lay mine enemies: and de-

liuoy all them that vexed my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and defender, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the Son of man? thou forgettest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and teare them. shoot out thine arrowes, and consume them.

7 Send down thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whole mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast given victory vnto kings: and hast deliuered Dauid thy seruant (from the perill of the sword)

11 Save me & deliuer me from the hand of strange children: whole mouth talketh of vanitie, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are they people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name: for euer and euer.

2 Euery day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and maruelous worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy maruelous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindnesse: shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodness.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They thew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightnesse: of thy Kingdom: might be known vnto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifte h vp all those that be downe.

15 The eyes of all looke vpon thee, O Lord: and thou giest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with righteousness.

Morning
prayer.

Evening
prayer.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry and will helpe them.

20 The Lord preferreth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing prayes vnto my God,

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them,

3 For when the breath of man goeth forth, he shall turne againe to bis earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God,

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looeth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous,

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vnder side downe.

10 The Lord thy God, O Syon, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

O praise the Lord, for it is a good thing to sing prayes vnto our God: yea, a ioyfull and pleasant thing it is to be thankesfull.

2 The Lord doth build vp Ierusalem: and gather together the outcasts of Israel,

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the Starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord letteth vp the meeke: and bringeth the vngodly downe to the ground,

7 O sing vnto the Lord with thanksgiving: sing praises vpon the harpe vnto our God,

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Prayse the Lord, O Ierusalem: praise thy God, O Syon.

13 For he hath made fast the barres of thy gates: and hath blessed the children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wool: and scattereth the

hoare frost like ashes.

17 He casteth forth his yce like morsels, who is able to abide his frost?

18 He defendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 Hee sheweth his word vnto Jacob: his statutes and ordinances vnto Israel,

20 He hath not dealt for with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height,

2 Praise him all yee Angles of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yee starres and lighte.

4 Praise him all yee beaueus: and yee waters that be aboute the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord on earth: yee dragons and all deapes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hilles: fruitfull trees and all Cedars.

10 Beasts and all cattell: wormes and feathered foules.

11 Kings of the earth, and all people: Princes, and all iudges of the world,

12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboute beauen and earth.

13 Hee shall exalt the borne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that seruech him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him,

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the stringes and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let every thing that hath breath praise the Lord.

¶ A prayer containing the duty of
euery true Christian.



Most mighty God, mercifull and
louing Father, I wretched sin-
ner come vnto thee in the Name
of thy dearly beloued Sonne Ie-
sus Christ, my onely Sauour
and Redeemer: and most hum-
bly beseech thee for his sake, to
be mercifull vnto me, and to cast

all my finnes out of thy sight and remembrance,
through the meritis of his bloody death and passion.
Powe vpon mee, (O Lord) thy holy Spirit of
wisdome and grace: Gouerne and lead me by thy holy
Word, that it may bee a lantern vnto my teete, and a
light vnto my steps. Shewe thy mercy vnto me, and
so lighten the naturall blindnes and darkenesse of my
heart through thy grace, that I may daily be renewed
by the same Spirit and grace. By the which (O Lord)
purge the grossenes of my hearing & vnderstanding,
that I may profitably read, heere, and vnderstand, thy
word and heauenly wil, beleuee and practise the same
in my life and conuersation, and euermore hold fast
that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may ex-
presse my faith in thee: mercifullly heare the humble
suite of thy seruant, and grant mee thy peace all my
dayes: graciously pardon mine infirmities, and defend
me in all dangers of body, goods, & name: but chiefly
my soule, against all assaults, temptations, accu-
tations, subtil baits and sleights of that old enemy of
mankind, Satan that roaring Lion, euer seeking
whom he may deuoure.

And here (O Lord) I prostrate, with most humble
mind, craue of thy diuine Maiesty to be mercifull vnto
the vniuersall Church of thy Son Christ: And espe-
cially according to my bounden duty, beseech thee
for his sake to blesse, saue and defend the principall
member thereof, thy seruant our most deare and Soue-
raigne Lord King James, increase in his royall heart
true faith, godly zeale, & loue of the same: And grant
him vict'ry ouer all his enemies, a long prosperous
and honourable life vpon earth, a blessed end, and life
euerlasting.

Moreouer, O Lord, grant vnto his maiesties most
honourable Counsellours, and euery other member of
this thy Church of England, that they and we in our
seuerall callings, may truly & godly serue thee. Plant
in our hearts true feare and honour of thy Name, obe-
dience to our Prince, and loue to our neighbours: In-
crease in vs true Faith and Religion: Replenish our
minds with all goodnes, and of thy great mercy keepe
vs in the same till the end of our liues: giue vnto vs
a godly zeale in prayer, true humility in prosperitie,
perfect patience in aduersity, and continual ioy in the
holy Ghoist.

And lastly, I commend vnto thy Fatherly protegi-
on, all that thou hast giuen me, as wife, children, and
seruants: Aide me, O Lord, that I may gouerne, nour-
rish, and bring them vp in thy feare and seruice. And
forasmuch as in this world I must alwayes be at war
and strife, not with one sort of enemies, but with an
infinite number: not onely with flesh and blood, but
with the deuil which is the Prince of darknes, & with
wicked men, executers of his most damnable will,
grant me therefore thy grace, that being armed with
thy defence, I may stand in this battell with an inui-
cible constance against all corruption, which I am
compassed with on euery side, vntill such time as I ha-

uing ended the combat which during this life I must
sustaine, in the end I may attaine to thy heauenly cit,
which is prepared for me, & all thine elect, through
Christ our Lord and onely Sauour, Amen.

¶ Certaine godly prayers for
sundry times.

Munday.

Almightie God the Father of mercy, and God
of all comfort, which onely forgiuest sin: for-
giue vnto vs our finnes, good Lord, forgiue
vnto vs our finnes, that by the multitude of thy mer-
cies they may be couered, and not imputed vnto vs,
and by the operation of the holy Ghoist we may haue
pouer and strength hereafter to resist sin, by our Sa-
uour and Lord Iesus Christ, Amen.

Tuesday.

Lord God, which despisest not a contrite heart,
and forgettest the sins and wickednesse of a sin-
ner in what houre soeuer hee doth mourne & lament
his old maner of liuing: grant vnto vs (O Lord) true
contrition of heart, that we may vehemently depise
our sinful life past, and wholly be conuerted vnto thee
by our Sauour and Lord Iesus Christ, Amen.

Wednesday.

Mercifull Father, by whose pouer and strength
we may ouercome our enemies both bodily and
ghostly: grant vnto vs, O Lord, that according to our
promise made in our baptisme, we may ouercome the
chiefe enemies of our soule, that is, the desires of the
world, the pleasures of the flesh, and the suggestions
of the wicked spirit: and to asier leade our lues in ho-
linesse and right counsell, that we may be iust in
spirit and truth, and that by our Sauour and Lord
Iesus Christ, Amen.

Thursday.

Almighty and euerliuing God, which not onely
giueth euery good & perfect gift, but also increa-
seth those gifts that thou hast giuen: we most humbly
beseech thee (mercifull God) to increase in vs the gift
of faith, that we may truly beleuee in thee, and in thy
promise made vnto vs: and that neither by our negli-
gence, nor infirmities of the flesh, nor by grieuousnesse
of temptation, neither by the subtil craftes & assaults
of the deuil, wee be driuen from faith in the blood of
our sauour and Lord Iesus Christ, Amen.

Friday.

Grant vnto vs, O mercifull God, (we most heartily
beseech thee) knowledge and true vnderstanding
of thy word, that al ignorance expelled, we may know
what thy will and pleasure is in all things, and how
to doe our duties, and truly to walke in our vocation
& that also we may expresse in our liuing those things
that we doe knowe, that we be not onely knowers of
thy word, good Lord, but also bee workers of the
same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

Almighty God, which hast prepared euerlasting
life to all those that bee thy faithfull seruants:
grant vnto vs, Lord, sure hope of the life euerlasting,
that we being in this miserable world, may haue some
taste and feeling of it in our hearts, and that not by
our deservings, but by the meritis and deservings of our
Sauour and Lord Iesus Christ, Amen.

O Mercifull God our only aide, succour & strength at all times: grant vnto vs, O Lord, that in the time of prosperitie we be not proud, & fo forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersity that we fall not into infidelity and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: I grant this, O Lord, for our aduocates sake, and Sauour Iesus Christ, Amen.

- Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a iure pledge of thy heavenly kingdome: Grant vnto vs, O Lord, thy holy spirit, that hee may beare witness with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the sal of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God O most gracious and most wise guide our Sauour Christ, which doest lead them by right way to immortal blessednes, which truly and vntainedly trusting in thee, commit themselves to thee: Grant vs, that like as we be blinde and feeble indeed, so we may take and repute our selues, that we presume not of our selues, to see to our selues, but so far to see, that at alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest lead vs the same way vnto our heavenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

¶ Certaine Godly prayers to be vsed for sundry purposes.

¶ A generall confession of finnes to be saide euery Morning.



Almighty God our heavenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold waies most grievously transgressed thy most godly commandements through wicked thoughts, vngodly lusts, sinfull wordes and deedes committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldst enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heavenly father) that thou didst not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for me, that he might loyally the ransome for my finnes, satisfie thy iudgment, fill and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euertlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heavenly Father, that thou

wilt vouchsafe to be gracious & mercifull vnto me, to forgive and pardon me of all my finnes, to lighten my heart with thy holy spirit, to renew, confirme, and strengthen me with a right and perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart walke as it becometh mee, in thy most godly commandements, and to glorifie and praise thee euertlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities & euen in the very pangis of death, cry boldly and merrily vnto thee, and say, *I beleue in God the Father almighty maker of heauen and earth, and in Iesus Christ, &c.* But, O Lord God heavenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayd vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, *Our Father which art in heauen, blessed be thy Name, &c.*

Prayers to be said in the Morning.

O Mercifull Lord God, heavenly Father, I tender most high laudes praise, and thanks vnto thee, that thou hast preferred me both this night, and all the times and daies of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that al manner of darkenesse, of misbeliefe, infidelity and of carnall lusts and afflictions may be venterly chased and driuen out of my heart, and that I may be iudified and saved both body and soule through a right and perfect faith and to walke in the light of thy most godly truth, to thy glory and praise, and to the profit & furtherance of my neighbour, through Iesus Christ thy Lord and Sauour, Amen.

All possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past, to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true Light, not knowing any going downe, and which art the Sonne eternall, giuing life, food and gladnes vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but through thy good guiding and conducting, come to the liue euertlasting, Amen.

O Lord Iesus Christ, which art the true Sonne of the world, euertmore rising, & neuer going downe, which by thy most wholeome appearing and sight, dost bring forth, preserve, nourish & refresh all things as well that are in heauen, as also that are on earth: we beseech thee mercifully & fauorably to shine into our hearts, that the night and darknesse of finnes, and the mists of errors on euery side driue away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, & may decently and firmly walke (as in the day time) being pure and cleane from the works of darkenesse, and abounding in all good works which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liue & reigne for euer and euer. Amen.

O God

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmity and weaknesse of man is, and how certaine a thing it is that it can do nothing without thy good helpe. If man trust to himselfe, it cannot be auoyded, but that he must runne headlong, and fall into a thousand vndoings and mischieses. O our Father, haue thou pity and compassion vpon the weaknesse of vs thy children, bee thou preit and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoever we godly go about, so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, do yeeld and commit our selues full and wholly vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay and fence of our mortal state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to bee tempted of Satan, and who onely and alone of all men diddest vtterly overcome and vanquish sin, death, the world, the deuil, and all the kingdome of hell: and whatsoever thou hast to overcome, for our behoofe it is that thou hast overcommitted: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise overthrow Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lyon, which continually wandreth out and fro, seeking whom hee may deuore. Thou being that same Serpent, the true giuer of health and life, that wast nailed on high vpon a tree, giue vnto vs thy little ones, willest against the deceitfull awaiting of the most subtille Serpent. Thou being a Lamb as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant. We may withstand and overcome all assaults of the deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

A prayer for the obtaining of wisdom.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, & ordained man through thy wisdom, that he should haue dominion ouer y creatures which thou hast made, that hee should order the world according to equity & righteousness, & execute iudgment with a true heart: giue me wisdom, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmaide, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgement and lawe: yea, though a man bee neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. O send thy wisdom out of thy holy heauens, and from the throne of thy Maieste, that she may be with me, and labour with me, that I may know what is accep-

table in thy sight, for shee knoweth and vnderstandeth all things, and shee shall condukt me right soberly in thy works, and preferue me in her power, in that my wotkes be acceptable. Amen.

A prayer against worldly care & iustesse.

O Most deare and tender Father, our defender and nourisher, indue vs with thy grace that wee may callt off the great blindness of our minds, and carefulnesse of worldly things, and may put our whole stouy and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birds of the ayre, and the Lillies of the field without care. For thou hast promised to be careful for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Merciful God, I a wretched sinner reknowledge my self bound to keepe thy holy comandements, but yet vnable to performe them, & to be accepted for iust without the righteousnes of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all men that beleue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou comandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sins, and not in my good works, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly to vnderstand them truly, to liue after them effectually. Order my life. O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swaue from thy truth taught in holy Scripture. In prosperitie, O Lord, faue me, that I woe not proud. In aduersity helpe me, that I neither dilpaire nor blasphem thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may bee free without desperation, to trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypoerisie, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnesse, sad without mistrust, sober without slouthfulness, content with mine owne without couetousnesse, to tel my neighbour his faults charitably without dissimulation, to iustice my household in thy laws truly, to obey our King and all gouernours vnder him vnfaiedly to receiue all lawes and common ordinances (which disagreeeth not from thy holy weid) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy Name. Amen.

A prayer for patience in trouble.

How hast thou (O Lord) vmbled and plucked me downe? dare now vnaiths make my prayers vnto thee, for thou art angry w me, but not without my deserving. Certainly I haue sinned, Lord I confesse it: I will not denie it: but oh my God, pardon my trespasses, releas my debts, render now thy grace againe vnto me, stoppe my wounds, for I am all to plagued and

Wisdoms. 9.

and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee continually waiting for reliefe at thy hand, and that not without skil, for I haue receiued a toké of thy fauour and grace to ward me, I meane thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice and price for my finnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious care to my requests, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art my onely ayder and protector, O Lord God Almighty. Amen.

A Prayer to be said at night going to bed.

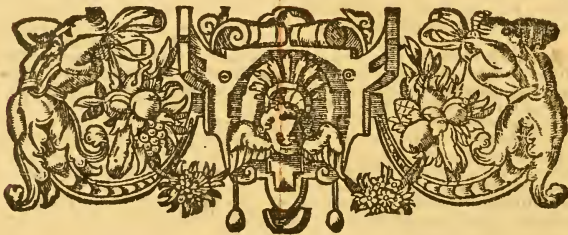
O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkenes, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour. Amen.

A Prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, & the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed wil. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou

wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuil I see and knowledge that there is in my selfe no hope of saluation, but all my confidence, hope, and trust is in thy mercifull goodnes. I haue no merits nor good works which I may alledge before thee. O finnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their finnes, but take and accept me for righteous & iust, and to be the inheritor of euerlasting life. Thou mercifull Lord wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou diddest pray and fast for my sake, thou diddest al good works and deeds for my sake, thou sufferedst most grieuous paines and tortments for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit me, which thou freely hast giuen me, that hast giuen thy selfe for me, Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousnesse hide and couer mine vnrigheteousnesse. Let the merits of thy passion and blood, be the satisfaction for my sine. Giue me Lord thy grace, that my faith and saluation in thy blood wauer not in mee, but bee euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not cold in me. Finally, that the weakenesse of my flesh bee not ouercome with the feare of death. Grant me mercifull Saviour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule: *Domine Iesu accipe spiritum meum*: Lord Iesu receiue my soule vnto thee, Amen.

F I N I S.



Ann Eyre THE *Ann Eyre*
BOOKE OF
PSALMES:

COLLECTED INTO ENGLISH
Meetre, by THOMAS STERNHOLD, IOHN
HOPKINS, and others : conferred with
the Hebrew; with apt Notes to sing
them withall.

Set forth and allowed to be sung in all
Churches, of the people together, before and after Morning
and Evening Prayer: *As also before and after Sermons; and more-*
ouer in priuate houses, for their godly solace and comfort,
laying apart all vngodly Songs and Ballads, which
tend onely to the nourishment of vice, and
corrupting of youth.

JAMES V.

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

COLLOSSIANS III.

*Let the word of God dwell plenteously in you, in all wisdom, teach-
ing and exhorting one another, in Psalmes, Hymnes, and spiritu-
all Songs, and sing vnto the Lord in your hearts.*



LONDON:

Imprinted for the Companie of Stationers. 1617.

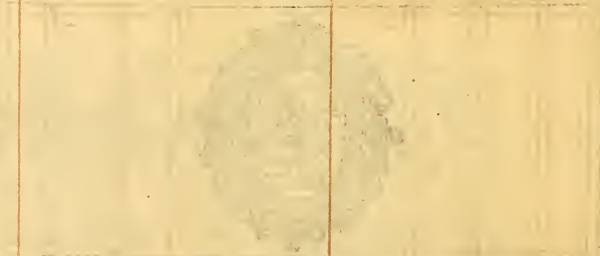
Cum Priuilegio.

THE
BOOKE OF
PSALMES:

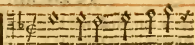
COLLECTED INTO ENGLISH
Meters by Thomas STURKILL, JOHN
HORNES, and others: compared with
the Hebrews, and the Notes to the
same.

Set forth and allowed to be sung in all
Churches of the people, by the Bishop of London
and the Bishop of Exeter, in the year 1562.
The same hath been used in the Churches
of this Kingdom, for many years, and
is now againe set forth, and published, which
shall be much to the comfort of the Church,
and to the glory of God.

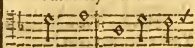
It may be affected by the Church, and
shall be much to the glory of God.
GOLDINGE, III.
Printed by I. I. in the year 1562.



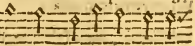
LONDON
Printed for I. I. in the year 1562.



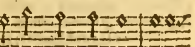
One holy Ghost eter-



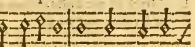
nall God, proceeding



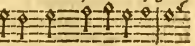
from above, both from the Father and the



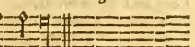
Sonne, the God of peace and loue. Visi-



our minds, and into vs thy heauenly grace



inspire, that in all truth and godlinesse we



may haue true desire.

Thou art the very Comforter
in all woe and distresse :

The heauenly gift of God most high,
which no tongue can expresse.

The fountaine and the liuely spring
of ioy celestiall :

The fire so bright, the loue so cleare,
and vnctio spirituall.

Thou in thy gifts art manifold,
whereby Christs Church doth stand :

In faithfull hearts writing thy Law
the finger of Gods hand.

According to thy promise made,
thou giest speech of grace :

That through thy helpe the praise of God
may stand in euery place.

O holy Ghost into our mindes

send downe thy heauenly light :

Kindle our hearts with feruent loue,
to serue God day and night.

Strength and stablish all our weaknesse
so feeble and so fraile,

That neyther flesh, the world, nor diuell,
against vs doe preuaile.

Put backe our enemies farre from vs,
and grant vs to obtaine :

Peace in our hearts with God and man,
without grudge or disdain.

And grant O Lord, that thou being
our leader and our guide :

We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray :

That thou may be our comforter
at the last dreadfull day.

Of all strife and dissention

O Lord dissolue the bands :

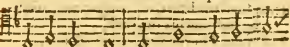
And make the knots of peace and loue,
throughout all Chrillian Lands.

Grant vs O Lord, through thee to know
the Father most of might :
That of his deere beloved sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee :
The spirit of them both alway,
one God in persons three.

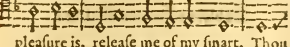
Laud and praise be to the Father,
and to the sonne equall :
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send,
To all that doe profess his name,
vnto the worlds end.

The humble suite of a Sinner.

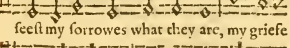
O Lord of whom I doe depend, behold
my careful heart, And when thy will and



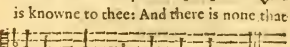
pleasure is, release me of my smart. Thou



feelt my sorrowes what they are, my grieue



is knowne to thee: And there is none that



can remoue or take the same from me.

But onely thou whose aide I craue,
whose mercy still is prest :
To ease all those that come to thee,
for succour and for rest.
And sith thou feelt my restless eyes,
my teares and grievous gnone :
Attend vnto my suite O Lord,
marke well my plaint and moene.

For sinne hath so enclosed me,
and compast me about,
That I am now remedilesse,
if mercy helpe not out :
For mortall man cannot expresse,
or mitigate this paine :
But euen thy Christ my Lord, and God,
which for my sinne was slaine.

Whose bloody wounds are yet to see,
though not with mortall eye :

Venite exultemus.

Yet doe thy Saints behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
and see his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the same :
So trust I to possesse that place,
with them to praise thy name.
But while I lue here in this vaile,
where sinners doe frequent,
Assist me euer with thy grace,
my sinnes still to lament.

Left that I tread in sinners trace,
and giue them my consent,
To dwell with them in wickednesse;
where to nature is bent.
Onely thy grace must be my stay,
left that I fall downe flat :
And being downe, then of my selfe,
cannot recouer that.

Wherefore, this is yet once againe,
my suite and my request,
To grant me pardon for my sinnes,
that I in thee may rest.
Then shall my heart, my tongue and voice,
be instruments of praise,
And in the Church and house of Saints,
sing Psalmes to thee alwaies.

Venite exultemus. Psal. xcv.

Sing this as the Benedicſus.

○ Come and let vs now reioyce,
And sing vnto the Lord,
And to our onely Saviour :
Also with one accord.

○ let vs come before his face,
With inward reuerence ;
Confessing all our former sinnes,
And that with diligence.

To thanke him for his benefits,
Alway distributing.

Wherefore to him right ioyfully,
In Psalmes now let vs sing :

And that because that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forsake,
At any time or tide :
And in his hands are all the coasts
Of all the world so wide.

And with his louing countenance
He looketh euery where :
And doth behold the tops of all,
The mountaines farre and neere.

The sea and all that is therein
Are his, for he them made :
And eke his hand hath fashioned,
The earth which doth not fade.

○ come therefore and worship him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all.

Te Deum.

He is our God, our Lord and King,
And his people are :
His flockes and sheepe of his pasture,
On whom he taketh care.

This day if ye will heare his voice,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness :
A great and grieuous crime.

Whereas your Fathers tempted me,
And tried me euery way :
They proued me and saw my workes,
What I could doe or say.

These forty yeeres I haue beene grieued,
With all this generation ;
And euermore I said they erred
In their imagination.

Wherewith their hearts were sore cumbered
Long time and many daies,
Wherefore I know assuredly,
They haue not knowne my waies.

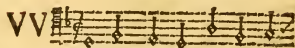
To whom I in my anger swore,
That they should not be blest,
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria patriæ.

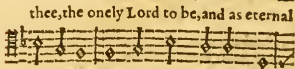
All laud and praise be to the Lord,
O that of might art most :
To God the Father, and the Sonne,
And to the holy Ghost.

As it in the beginning was,
For euer heretofore,
And is now at this present time,
And shall be euermore.

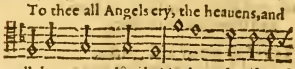
The song of S. Ambrose, called, Te Deum.



E praise thee God, we knowledge
thee, the onely Lord to be, and as eternal



Father all, the earth doth worship thee :
To thee all Angels cry, the heavens, and



all the powers therein, To thee Cherub and
Seraphin, to cry they doe not lin.

O holy, holy, holy Lord,
of Sabbath Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad.

The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes.
Father of endlesse Maiestie
they doe acknowledge thee,
Thy Christ, thine honourable, true,
and onely sonne to be.

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne eueralsting.
When sinfull mans decay in hand
thou tookest to restore;
To be inclos'd in virgins wombe
thou diddest not abhorre.

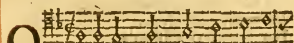
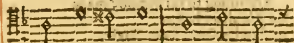
When thou hadst overcome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleuing wight.
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstand.

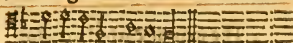
Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord governe them, and Lord doe thou
for euer them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer be.

The song of the three children,
praising God, prouoking all crea-
tures to doe the same.


All ye workes of God the Lord,

blesse yec the Lord, praise him, and



magnifie him for euer.

- 1 O all ye Angels of the Lord,
blesse ye the Lord, &c.
- 3 O ye starry heauens hie,
blesse ye the Lord, &c.
- 4 O ye the waters about the skie,
blesse ye the Lord, &c.
- 5 O all ye powers of the Lord,
blesse ye the Lord, &c.
- 6 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
- 7 O ye the glistering stars of heauen,
blesse ye the Lord, &c.
- 8 O ye the showres and dropping dew,
blesse ye the Lord, &c.
- 9 O ye the blowing winde of God,
blesse ye the Lord, &c.
- 10 O ye the fire and warming heate,
blesse ye the Lord, &c.
- 11 Ye winter and the summer tide,
blesse ye the Lord, &c.
- 12 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
- 13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
- 14 O ye congealed ice and snow,
blesse ye the Lord, &c.
- 15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
- 16 O ye the darknesse and the light,
blesse ye the Lord, &c.
- 17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
- 18 O let the earth eke blesse the Lord,
yea, blesse the Lord, &c.
- 19 O ye the mountaines and the hills,
blesse ye the Lord, &c.
- 20 O all ye greene things of the earth,
blesse ye the Lord, &c.
- 21 O ye the euer springing wels,
blesse ye the Lord, &c.
- 22 O ye the seas, and ye the floods,
blesse ye the Lord, &c.
- 23 Whales and all that in the waters moue;
blesse ye the Lord, &c.
- 24 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
- 25 O all ye beasts and cattle eke,
blesse ye the Lord, &c.
- 26 O ye the children of mankind,
blesse ye the Lord, &c.
- 27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
- 28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
- 29 O ye the seruants of the Lord,
blesse ye the Lord, &c.
- 30 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
- 31 Ye holy, and ye mecke of heart,
blesse ye the Lord, &c.
- 32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
- 33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
And Misael blesse the Lord,
blesse thou the Lord, &c.

The song of Zacharias, called
Benedictus.

T He onely Lord of Israel be praised
euermore: For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath beene in
thrall: And spread abroad his sauing health
vpon his seruants all.

In Dauids house his seruant true,
According to his minde:
And also his annoynted King,
As we in Scripture finde,
As by his holy Prophets all,
Oft times he did declare:
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate:
Our enemies, and from the hands,
Of all that doe vs hate.

The mercies which he promised
Our Fathers, to fulfill:
And thinke vpon his eouenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our Father deare,
For vs that were forlorne.

That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousnesse:
And also for to lead our liues
In stedfast holinesse.

And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes:
And also for to teach his will
And pleasure all thy dayes.

To giue them knowledge, how that their
saluation is neere:
And that remission of their sinnes
Is through his mercy meere.

Whereby the Day-spring from on high
Is come vs for to visit:
And those for to illuminate,
Which doe in darknesse sit.
To lighten those that shadowed be
With death and eke opprest:
And also for to guide their feet
The way to peace and rest.

The Song of the blessed Mary,
called *Magnificat.*

MY soule doth magnifie the Lord, my
spirit eke euermore, Reioyeth in the Lord
my God, which is my Sauour. And why
because he did regard, and gaue respect
vnto, So base estate of his handmaid and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.

Because he hath me magnified
Which is the Lord of might:
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.

He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

He hath put downe the mighty ones
From their supernall seat:
And did exalt the meeke in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good:
And through his power he made the rich
Oft times to want their food.

And calling to remembrance
His mercy euery deale,
Hath holpen vp assistantly
His seruant Israel.

According to his promise made
To Abraham before,
And to his seede successiue,
To stand for euermore.

The Song of Simeon,
called, *Nunc dimittis.*

Lord because my hearts desire,
hath wished long to see, My onely Lord
and Saviour, thy Sonne before I die:
The ioy & health of all mankinde, desired
long before, which now is come into
the world, of mercy bringing store.

Thou sufferest thy seruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart :
Because mine eies which thou hast made,
To giue my body light :
Haue now beheld thy sauing health
Which is the Lord of might.

Whom thou mercifully hast set,
Of thine abundant grace ;
In open sight and visible,
Before all peoples face.

The Gentiles to illuminate,
And Sathan ouerquell ;
And eke to be the glory of
Thy people Israell.

The Symbole or Creed of *Athanasius*,
called, *Quicumque uult.*

Har man foeuer he be that, salua-
tion will atraine, the Catholike Beliefe
he must before all things retaine : Which
faith vntlesie he holy keep & vndefiledly :
Without all doubt eternally, he shall be
sure to die.

The Catholike beliefe is this,
that God we worship one
In Trinity, and Trinity
in vinity alone.
So as we neither doe confound
the persons of the three.

Quicumque uult.

Nor yet the substance whole of one,
in sunder parted be :

One person of the father is,
another of the sonne :
Another person proper of
the holy Ghost alone.
Of father, sonne and holy Ghost,
but one the Godhead is :
Like glory coeternall eke,
the Maieslie likewise.

Such as the father is, such is
the sonne in each degree :
And such also we doe beleue
the holy Ghost to be.
Vncreate is the father, and
vncreate is the sonne :
The holy Ghost vncreate so,
vncreate is each one.

Incomprehensible father is,
incomprehensible sonne :
And comprehensible also is,
the holy Ghost of none.
The father is eternal, and
the sonne eternal so :
And in like sort eternal is,
the holy Ghost also.

And yet though we beleue that each
of these eternal be ;
Yet there but one eternal is,
and not eternal three.
As ne incomprehensible we,
ne yet vncreate three.
But one incomprehensible, one
vncreate hold to be.

Almighty so the Father is,
the sonne almighty so :
And in like sort almighty is,
the holy Ghost also.
And albeir that euey one,
of these almighty be :
Yet there but one almighty is,
and not almighties three.

The father God is, God the sonne,
God holy Ghost also :
Yet there are not three Gods in all,
but one God and no moe ;
So likewise Lord the father is,
and Lord also the sonne,
And Lord the holy Ghost, yet are
there not three Lords but one.

For as we are compelde to grant
by Christian verity :
Each of the persons by himselfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs alway,
That either Gods be three, or that
there Lords be three to say.

Of none the father is ne made,
ne create nor begot :
The sonne is of the father, not
create, ne made, but got.
The holy Ghost is of them both
the father and the sonne :
Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hold not three,
 one Sonne also not three :
 One holy Ghost alone, and not
 three holy Ghosts to be.
 None in this Trinitie before,
 nor after other is,
 Ne greater any then the rest,
 ne lesser is likewise.

But every one among themselves,
 of all the persons three,
 Together coeternall all,
 and all coequal be :
 So vnity in trinity,
 as said it is before,
 And trinity in vnity,
 in all things we adore.

Therefore what man soeuer that
 saluation will attaine :
 This faith touching the trinity,
 of force we must retaine.
 And needfull to eternall life,
 it is that every wight :
 Of the incarnating of Christ
 our Lord, belecue aright.

For this the right faith is, that we
 belecue and eke doe know,
 That Christ our Lord the Sonne of God,
 is God and man also :
 God of his fathers substance got
 before the world began,
 And of his mothers substance borne,
 in world a very man.

Both perfect God and perfect man,
 in one, one Iesus Christ,
 That doth of reasonable soules,
 and humane flesh subsist.
 Touching his Godhead equall with,
 his father God is he,
 Touching his manhood lower then,
 his father in degree.

Who though he be both very God,
 and very man also :
 Yet is he but one Christ alone,
 and is not persons two.

One: not by turning of Godhead,
 into the flesh of man :
 But by taking manhood to God,
 this being one began.

All one, not by confounding of
 the substance into one,
 But onely by the vnity,
 that is one person.

For as the reasonable soule,
 and flesh but one man is,
 So in one person God and man,
 is but one Christ likewise.

Who suffered for to saue vs all,
 to hell he did descend :
 The third day rose againe from death,
 to heauen he did ascend.

He sits at the right hand of God,
 the Almighty father there.
 From thence to iudge the quicke and dead,
 againe he shall reire.

At whose returne all men shall rise,

with bodies new restorde :
 And of their owne workes they shall giue
 account vnto the Lord.
 And they into eternall life
 shall goe, that haue done well,
 Who haue done ill, shall goe into
 eternall fire to dwell.

This is the Catholike beliefe,
 who doth not faithfully
 beleue the same, without all doubt,
 he saued cannot be.
 To Father, Sonne, and holy Ghost,
 all glory be therefore,
 As in beginning was, is now,
 and shall be euermore.

The Lamentation of a Sinner. M.

Lord turne not away thy face, from
 him that lieth prostrate, Lamenting
 fore his sinfull life, before thy mercy
 gate, which gate thou openest wide
 to those, that doe lament their sin. Shut
 not that gate against me Lord, but let
 me enter in.

And call me not to mine accounts,
 How I haue liued here :
 For then I know night well O Lord,
 How vile I shall appeare :
 I need not to confesse my life,
 I am sure thou canst tell :
 What I haue bene, and what I am,
 I know thou knowest it well.

O Lord thou knowest what things be past,
 And eke the things that be,
 Thou knowest also what is to come,
 Nothing is hid from thee :
 Before the heauens and earth were made
 Thou knowest what things were then :
 As all things else that hath bene since,
 Among the Sonnes of men.

And can the things that I haue done,
 Be hidden from thee then :
 Nay, nay thou knowest them all O Lord,
 Where they were done and when :
 Wherefore with teares I come to thee,
 To beg and to intreat :

The Lords Prayer.

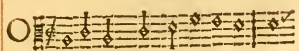
Euen as the Child that hath done euill,
And seareth to be beat :

So come I to thy mercy gate
Where mercy doth abound,
Requiring mercy for my sinne,
To heale my deadly wound.

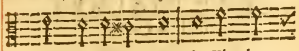
O Lord I neede not to repeat,
What I doe beg or craue:
Thou know'st, O Lord, before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy Lord is all my suite,
Lord let thy mercy come.

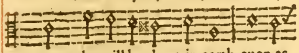
The Lords Prayer, or Pater Noster.



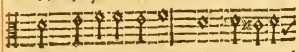
Vr Father which in heauen art, Lord



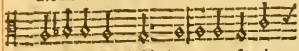
hallowed be thy name, thy Kingdome



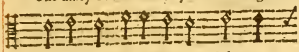
come, thy will be done in earth, euen as



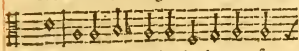
the same in heauen is. a. Giue vs O Lord



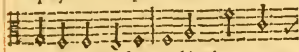
our daily bread this day. As we forgieue



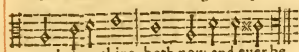
our debtors, so forgieue our debts we



pray. Into temptation lead vs not, from



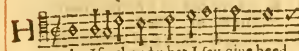
euill make vs free: For kingdome, power



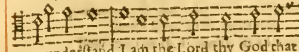
and glory thine, both now and euer be.

The X Commandments.

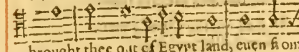
Audi Israel, Exod. 20.



Alike Israel, and what I say, giue heed

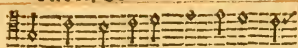


to, vnderstand, I am the Lord thy God that

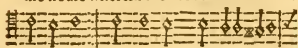


brought thee out of Egypt land, euen from

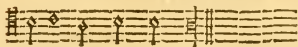
The X. Commandments.



the house wherein thou did'st in thraldoine



liue a slau: None other Gods at al before



my presence shalt thou haue.

No maner grauen image shalt

thou make at all to be:

Nor any figure like by thee,

shall counterfeited be.

Or any thing in heauen aboue,

nor in the earth below:

Nor in the waters beneath the earth,

to them thou shalt not bow,

Nor shalt thou serue. The Lord thy God,

a ielous God am I,

That punish parents faults vnto,

the third and fourth degree.

Vpon their children that me hate,

and mercy doe display

To thousands of such as me loue,

and my precepts obey:

The name thou of thy Lord thy God.

in vaine shalt neuer vie:

For him that takes his name in vaine,

the Lord will not excuse.

Remember that thou holy keepe,

the sacred Sabbath day:

Six daies thou labour shalt and doe,

thy needfull workes alway.

The seuenth day is set by the Lord,

thy God to rest vpon;

No worke then shalt thou doe in it,

ne thou, nor yet thy sonne;

Thy daughter, seruant, nor handmaid,

thine Oxen nor yet thine Asses;

Nor stranger that within thy gates,

hath his abiding place:

For in sixe daies God heauen and earth,

and all therein did make:

And after those his rest he did

vpon the seuenth day take.

Wherefore he blest the day that he

for resting did ordaine:

And sacred to himselfe alone,

appointed to remaine.

Yeeld honour to thy parents that,

prolongd thy daies may be:

Vpon the land the which the Lord,

thy God hath given thee:

Thou shalt not murder: thou shalt not

commit adultery:

Thou shalt not steale, nor witness fals

against thy neighbour be.

Thou shalt not couet house that to

thy neighbour doth belong:

Ne couet shalt in hauing of

his wife to doe him wrong.

The Complaint of a Sinner.

Nor his man-feruant, nor his maide :

Nor oxe, nor asse of his,

Nor any other thing that to
thy neighbour proper is.

The Complaint of a Sinner, who cra-
ueth of Christ, to be kept vnder
his mercie.

Here righteousnesse doth say, Lord

for my sinfull part. In wrath thou shouldst

me pay, Vengeance for my default, I can it

nor deny, but needs I must confesse, how

that continually, thy lawes I doe trans-

gresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy stocke shall spill,
And be lost without end.
For who liueth here so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and every day :

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue :

But truly to that poss,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy moode,
Or else we perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweet,

Psalme I.

So moist my heart so drie,
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me :
I may be sanctified,
By grace of thine in thee :
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs,
Confirmed with the iust,
That vnto thee belongs,
Which are mine onely trust.
FINIS.

THE PSALMES
of DAVID.

Beatus vir. Psal. I. T.S.

This Psalme is set first, as a Preface, to exhort all
godly men to studie and meditate the heauenly
wisdomme : for they are blessed that so doe, but
the wicked contemners thereof as length shall
come to misery.



HE man is blest that hath

not bent, to wicked read

his care: nor led his life as sinners do, nor sate

in scorners chairc. 2. But in the Law of God

the Lord doth set his whole delight : And

in that Law doth exercise himselfe both

day and night.

3 He shall be like the tree that growes
fast by the riuer side :
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose lease shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so :

But as the dust which from the earth
the winde driue to and fro.
5 Therefore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of ouerthromen
shall quite be ouerthrowne.

Quare fremuerunt? Pfall. ij. T S.

Dauid reioyeth, that albei enemies and worldly power rage, God will aduance his kingdome, euen to the farthest end of the world. Therefore hee exhorteth Princes humbly to submit themselues vnder the same. Herein is signified Christ and his Kingdome.

Sing this as the 1. Psalme.

Why did the Gentiles tumults raise?
what rage was in their braine?

Why did the Iewish people muse,
seeing all is but vaine?

2 The Kings and rulers of the earth
conspire, and are all bent,
Against the Lord and Christ his Sonne,
which he among vs sent.

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.

4 But he that in the heauen dwells
their doings w'll deride:
And make them all as mocking stockes
throughout the world fo wide.

5 For in his wrath the Lord will say
to them vpon a day:

And in his fury trouble them,
and then the Lord will say:

6 I haue annointed him my King,
vpon my holy hill:
I will therefore, Lord, preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wor:

Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will giue to thee,
as heyres at thy request:
The ends an' coasts of all the earth,
by thee shall be possest.

9 Thou shalt them bruiſe euen with a mace,
as men vnder foot trod:

And as the potters sheards shall breake
them with an iron rod.

10 Now yee, O Kings and rulers all,
be wise therelo:e and learn'd:
By whom the matre s of the world
be iudged and discern'd.

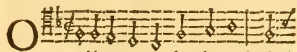
11 See that ye ſerue the Lord about
in trembling and in feare:
See that with reuerence yee reioyce
to him in like manner.

12 See that ye kilde and eke embrace
his blessed Sonne I say:
Left in his wrath ye so dainly
perish in the mid way.

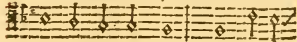
13 If once his wrath neuer so finall,
shall kinde in his breſt:
Oh then all they that trust in Christ
shall happy be and bleſt.

Domine quid? Pfall. iij. T. S.

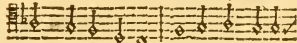
Dauid driuen out of his Kingdome by his son Absolon, is greatly tormented in his minde for his sin. Therefore he calleth vpon God, and vbold in his promises, ag thist the terror loth of enemies and present death. Then he reioyeth for the victory giuen to him and the Church, ouer their enemies.



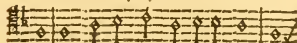
Lord how are my foes increat, which



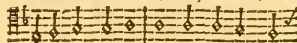
vexe me more and more: They kill mine



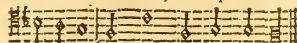
heart when as they lay, God can him not re-



ſore. But thou O Lord, art my defence, when



I am hard beſted: My worſhip and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord,

I did both call and cry:

And he out of his holy hill

did heare me by and by.

5 I laid me downe, and quietly

I ſlept and roſe againe:

For why? I know aſſuredly

the Lord will me ſuſtaine.

6 If ten thouſand had hem'd me in,

I could not be affraid:

For thou art still my Lord, my God,

my Sauour and mine aide.

7 Riſe vp therefore, ſaue me my God,

for now to thee I call:

For thou haſt broke the cheekes and teeth

of theſe wicked men all.

8 Saluation onely doth belong

to thee O Lord about:

Thou doſt beſtow vpon thy folke

thy bleſſing and thy loue.

Cum inuocarem. Pfall. iij. T. S.

Dauid perſecuted by Saul, calleth vpon God, with aſſured truſt, reſproueth his enemies for reſiſting his dominion, and preferreth the ſauiour of God before all treaſure.

Sing this as the 1. Psalme.

O God that art my righteousneſſe,

Lord heare me when I call:

Thou haſt ſet me at liberty

when

when I was bound and thrall.
 2 Haue mercy Lord therefore on me,
 and grant me my request :
 For vnto thee vncessantly
 to cry I will not rest.
 3 O mortall men how long will ye,
 my glory thus despise ?
 Why wander ye in vanitie,
 and follow after lyes ?
 4 Know ye that good and godly men,
 the Lord doth take and chuse :
 And when to him I make my plaint
 he doth me not refuse.
 5 Sinne not but stand in awe therefore,
 examine well your heart :
 And in your chamber quietly
 see you your selues conuert.
 6 Offer to God the sacrifice
 of righteousness, I say :
 And looke that in the liuing Lord
 you put your trust alway.
 7 The greater sort craue worldly goods,
 and riches doe embrace :
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
 8 For thou thereby shalt make my heart
 more ioyfull and more glad,
 Then they that of their corne and wine,
 full great increase haue had.
 9 In peace therefore lye downe will I,
 taking my rest and sleepe :
 For thou onely wilt me O Lord,
 alone in safety keepe.

Verba mea auribus. Psal. v. T. S.

Dauid persecuted by Doeg and Achitophel, Sauls flatterers, calleth vpon God to punish their malice. Then assured of successe, he receiveth comfort.

Sing this as the 3. Psalme.

Incline thine eare vnto my word,
 O Lord my plaint consider :
 2 And heare my voyce, my King, my God,
 to thee I make my prayer.
 3 Heare me betime, Lord tarry not,
 for I will haue respect
 My prayer earely in the morne
 to thee for to direct.
 4 And I will trust through patience,
 in thee my God alone :
 That art not pleased with wickednesse,
 and ill with thee dwels none.
 5 And in thy sight shall neuer stand
 these furious fooles, O Lord :
 Vaine workers of iniquitie
 thou hast alwayes abhord.
 6 The lyers and the flatterers,
 thou shalt destroy them than :
 And God will hate the bloud-thirstie,
 and the deceifull man.
 7 Therefore will I come to thy house,
 trusting vpon thy grace :
 And reuerently will worship thee,
 toward thy holy place.
 8 Lord lead me in thy righteousness,
 for to confound my foes :

And eke the wayes that I shall walke,
 before my face disclose.
 9 For in their mouthes there is no truth,
 their hearts are foule and vaine :
 Their throat an open sepulchre,
 their tongu s doe gloue andaine.
 10 Destroy their false conspiracies,
 that they may come to nought :
 Subuert them in their heapes of sinne,
 which haue rebellion wrought.
 11 But those that put their trust in thee,
 let them be glad alwayes :
 And render thanks for thy defence,
 and giue thy name the praise.
 12 For thou with fauour wilt increase
 the iust and righteous still :
 And with thy grace as with a shield,
 defend him from all ill.

Domine ne in furore. Psal. vj. T. S.

Dauid for his sinnes felt Gods hand, and conceiveth the horror of euerlasting death. Therefore he desireth forgiveness, and not to dye in Gods indignation : then sodainly feeling Gods mercy, he rebuketh his enemies, who reioyced as his affliction.

Sing this as the 1. Psalme.

Lord in thy wrath reprove me not,
 though I deserue thine ire :
 Nor yet correct me in thy rage,
 O Lord I thee desire :
 2 For I am weake, therefore O Lord,
 of mercy me forbear :
 And heale me Lord, for why s thou knowest,
 my bones doe quake for feare.
 3 My soule is troubled very fore,
 and vexed vehemently :
 But Lord how long wilt thou delay
 to cure my misery ?
 4 Lord turne thee to thy wonted grace,
 my silly soule vp take :
 O saue me nor for my deserts,
 but for thy mercies sake.
 5 For why s no man among the dead
 remembreth thee one whit.
 Or who shall worship thee O Lord,
 in the infernall pit ?
 6 So grieuous is my plaint and moane,
 that I waxe wondrous faint :
 All the night long I wash my bed
 with teares of my complaint.
 7 My sight is dim, and waxeth old
 with anguish of my heart :
 For feare of those that be my foes,
 and would my soule subuert.
 8 But now away from me all ye,
 that worke iniquitie :
 For why s the Lord hath heard the voyce
 of my complaint and cry.
 9 He heard not onely the request,
 and prayer of my heart :
 But it receiued at my hand,
 and tooke it in good part.
 10 And now my foes that vexed me
 the Lord will soone defame :
 And sodainly confound them all,
 to their rebuke and shame.

Domine Deus meus. Psal. vij. T. S.

David falsely accused by Chush Sauls kinsman, eateth God to be his defender. First, for that his conscience did not accuse him of any euill towards Saul. Next that it toucheth Gods glory to award sentence against the wicked. And so vpon Gods mercies, and promises he waxeth bold, threatening that it shall fall vpon their necks, that which his enemies purposed for others.

Sing this as the 3. Psalme.

○ Lord my God, I put my trust,
and confidence in thee:
Save me from them that me pursue,
and eke deliuer me.
2 Left like a Lion they me teare,
and rent in pieces small:
Whilest there is none to succour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right:
Or else if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded ill,
or left him in distresse,
Which me pursue most cruelly,
and hated me causelesse:
5 Then let my foes pursue my soule,
and eke my life downe thrust
Vnto the earth, and also lay
mine honour in the dust
6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me which wrong sustaine.
7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them
thy selfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord now iudge thou me
According to thy righteousnesse,
and mine integrity.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
By whom the secrets of all hearts
are searched and deseride.
10 I take mine helpe to come of God,
in all my griefe and smart:
That doth preserve all those that be
of pure and perfect heart.
11 The iust man and the wicked both
God iudgeth by his power:
So that he feeleth his mighty hand
euen every day and houre.
12 Except he change his minde, I die,
for euen as he should smite:
He whets his sword, his bow he bends,
ayming where he may hit.
13 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that doe me persecute,
whiles he doth mischief warpe.
14 But loe, though he in trauell be
of his diuillish fore cast:
And of his mischief once conceiued,
yet brings forth nought at last.

15 He digs a ditch, and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischief that he wrought
shall fall vpon his head,
17 I will giue thanks to God therefore,
that iudgeth righteously:
And with my song will praise the name,
of him that is most hie.

Domine Deus noſter. Psal. viij. T. S.

*The Prophet considering the excellent liberality,
and fatherly providence of God towards man,
whom hee made as it were a God ouer all his
works, giueth thanks, and is astonied with the
admiration of the same.*

Sing this as the 3. Psalme.

○ God our Lord how wonderfull,
are thy workes eury where:
Whose fame surmounts in dignity,
about the heauens cleare.
2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is scene,
thy graces they disclose.
3 And when I see the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they stand.
4 What thing is man, Lord, thinke I then,
that thou dost him remember:
Or what is mans posterity,
that thou dost him consider:
5 For thou hast made him little lesse,
then Angels in degree:
And thou hast crowned him also
with glory and dignity:
6 Thou hast prefer'd him to be Lord
of all thy workes of wonder:
And at his feet hast set all things,
that he should keepe them vnder.
7 As sheepe, and neate, and all beasts else,
that in the fields doe feede:
8 Fowles of the aire, fish of the sea,
and all that therein breed.
9 Therefore must I say once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world.

Confitebor tibi Domine. Psal. ix. T. S.

*David giuing thanks for his manifold victories re-
ceiued, desireth the same vnto helpe againe,
against his new enemies, and their malicious ar-
rogancie to be destroyed.*

Sing this as the 4. Psalme.

With heart and mouth vnto thee, Lord,
will I sing laud and praise:
And speake of all thy wondrous workes,
and them declare alwaies.
2 I will be glad and much reioyce,
in thee O Lord most hie:
And make my songs extoll thy name,
about the starrie skie.

3 For that my foes are diuinc backed,
and turned vnto flight:
They fall downe flat, and are destitoid
by thy great force and might.
4 Thou hast reuenged all my wrongs,
my grieue and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous Iudge.

5 Thou dost rebuke the heathen folke,
and wicked to confound:
That afterward the memory
of them cannot be found.

6 My foes thou hast made good dispatch,
and all their townes destroyd:
Thou hast their fame with them defac'd,
through all the world so wide.

7 Know thou that he which is aboue,
for euermore shall raigne:
And in the seat of equity,
true iudgement will maintaine.

8 With iustice he will keepe and guide;
the world and euery wight:
And so will yeeld with equity,
to euery man his right.

9 He is Protector of the poore,
what time they be oppress:
He is in all aduersitie,
their refuge and their rest:

10 All they that know thy holy Name,
therefore shall trust in thee:
For thou forsakest not their suite,
in their necessitie.

The second part.

11 Sing Psalmes therefore vnto the Lord,
that dwels in Sion hill:
Publish among all Nations
his noble acts and will.

12 For he is mindfull of the blood
of those that be oppress.
Forgetting not the afflicted heart,
that seekes to him for rest.

13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death art wont
to raise me vp againe.

14 In Sion that I may set forth
thy praise with heart and voice:
And that in thy saluation Lord,
my soule may still reioyce.

15 The heathen sticke fast in the pit,
that they themselues prepare:
And in the net that they did set,
their owne feet fast are snare.

16 God sheweth his iudgements which were
for euery man to marke: (good,
When as ye see the wicked man
lie trapt in his owne warke.

17 The wicked, and the sinfull men
goe downe to hell for euer:
And all the people of the world,
that will not God remember.

18 But sure the Lord will not forget
the poore mans grieue and paine:
The patient people neuer looke
for helpe of God in vaine.

19 O Lord arise, lest men preuaile

that be of worldly might.
And let the heathen folke receiue
their iudgement in thy sight.
20 Lord, strike such terrour, feare and dread
into the hearts of them,
That they may know assuredly
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

*Hee complaineth of all the wrongs which worldly
men vs because of their prosperity, who there-
fore without all feare of God, thinke they may
doe all things vnccontrolled. He calleth for reme-
die against such, and is comforted with the hope
thereof.*

Sing this as the 3. Psalm.

What is the cause, that thou, O Lord,
art now so farre from thine:
And keepst close thy countenance,
from vs this troublous time?

2 The poore doo perish by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselues conspire.

3 For in the lust of their owne heart,
th'vngodly doth delight:
So doth the wicked praise himselfe,
and doth the Lord despite.

4 He is so proud, that right and wrong
he setteth all apart:
Nay, nay, there is no God, saith he:
for thus he thinks in heart.

5 Because his waies doe prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against
such as would him correct.

6 Tush, tush, saith he, I haue no dread,
least mine estate should change:
And why? for all aduersity
to him is very strange.

7 His mouth is full of cursednesse,
of fraud, deceit, and guile:
Vnder his tongue doth mischief sit,
and trauell all the while.

8 He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell cies are bent.

9 And like a Lion priuily,
lies lurking in his den:
(If he may snare them in his net)
to spoile poore simple men.

10 And for the nonce full craftily
he croucheth downe, I say:

11 So are great heapes of poore men made,
by his strong power, his pray.

The second part.

12 Tush, God forgetteth this, saith he,
therefore may I be bold:
His countenance is cast aside,
he doth it not behold.

13 Arise, O Lord, O God in whom
the poore mans hope doth rest:
Lift vp thine hand, forget not Lord,
the poore that be oppress.

14 What blasphemy is this to thee,
Lord dost thou not abhorre it?

- To heare the wicked in their hearts
say, Tuffi, thou carest not for it.
- 15 But thou feelt all their wickednesse,
and well dost vnderstand :
- 16 That friendlesse and poore fatherlesse
are left into thy hand.
- 17 Of wicked and malicious men,
then breake the power for euer :
That they wich their iniquitie
may perisht all together.
- 18 The Lord shall taigne for euermore,
as King and God alone :
And he will chafe the heathen folke,
out of his land each onc.
- 19 Thou hereaft (O Lord) the poore mens
their prayers and request : (plaint,
Their hearts thou wilt confirme vntill
thine cares to heare be prest.
- 20 To iudge the poore and fatherlesse,
and helpe them to their right :
That they may be no more opprest
with men of worldly might.

In Domino. Psal. xj. T. S.

*This Psalme sheweth first what assaults of tempta-
tion and anguish of minde he sustained in perse-
cution. Next, he reioyeth that God sent him suc-
cour in necessitie, declaring his iustice as well in
governing the good and wicked men, as the
whole world.*

Sing this as the 3. Psalme.

- T**ruff in God : how dar'yc then
say thus my soule vntill,
Flee hence as fast as any fowle
and hide you in your hill :
- 2 Behold the wicked bend their bowes,
and make their arrowes prest,
To shoot in secret, and to hurt
the sound and hanellesse brest.
- 3 Of worldly hope all stayes were shrunked,
and clearly brought to nought :
Alas, the iust and righteous man,
what euill hath he wrought :
- 4 But he that in his temple is,
most holy and most hie :
And in the heauens hath his seate
of royall maiestie,
- The poore and simple mans estate
considereth in his minde :
And searcheth out full narrowly
the manners of mankinde.
- 5 And with a chearefull countenance
the righteous man will vse :
But in his heart he doth abhorre
all such as mischief vse.
- 6 And on the sinners casteth snares,
as thicke as any raine :
Fire and brimstone, and whirle-windes thicke,
appointed for their paine.
- 7 Ye see then how a righteous God
doth righteousness embrace :
And to the iust and vpright man
shewes forth his pleasant face,

Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good
order, desirith God speedily to send reformation,
Then comforted with the assistance of Gods helpe*

*and promises, concludeth that when all orders are
most corrupted, then God will deliuer his.*

Sing this as the 3. Psalme.

- H**elpe Lord, for good and godly men
doe perisht and decay :
And faith and truth from worldly men,
is parted cleane away.
- 2 Who so doth with his neighbour talke,
his talke is all but vaine :
For euery man bethinketh how
to flatter, lie, and faine.
- 3 But flattering and deceifull lips,
and tongues that be so stout,
To speake proud words, & make great brags,
the Lord soone cuts them out.
- 4 For they say still, we will preuaile,
our tongues shall vs extoll :
Our tongues are ours, we ought to speake,
what Lord shall vs controll :
- 5 But for the great complaint and erie
of poore and men opprest :
Arise will I, now saith the Lord,
and them restore to rest.
- 6 Gods word is like to silver pure,
that from the earth is tride :
And hath no lesse then seauen times
in fire beene purified.
- 7 Now since thy promise is to helpe,
Lord keepe thy promise then :
And saue vs now and euermore
from this ill kinde of men.
- 8 For now this wicked world is full
of mischiefes manifold,
When vanitie with mortal men
so highly is extold.

Vsqve quo Domine. Psal. xij. T. S.

*David as it were overcome with afflictions, flyeth
to God his onely refuge, and encouraged through
Gods promises, becometh conceiued confidence against
the extreame horrors of death.*

Sing this as the 3. Psalme.

- H**ow long wilt thou forget me Lord ?
shall I ne'er be remembered ?
How long wilt thou thy visage hide,
as though thou wert offended :
- 2 In heart and minde how long shall I
with care tormented be ?
How long eke shall my deadly foe
thus triumph ouer me ?
- 3 Behold me now O Lord my God,
and heare me fore opprest :
Lighten mine eyes, lest that I sleepe,
as one by death possesst.
- 4 Lest thus mine enemie say to me,
behold I doe preuaile :
Lest they also which hate my soule
reioyce to see me quaille.
- 5 But from thy mercies and goodnesse
my hope shall neuer start :
In thy reliefe and sauing health,
right glad shall be mine heart.
- I will giue thanks vnto the Lord,
and praises to him sing :
6 Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

He describeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet persuaded that God would redresse it, he is comforted.

T Here is no God, as foolish men affirme

in their mad mood : Their drifts are all

corrupt and vaine, not one of them doth

good. The Lord beheld from heauen high

the whole race of mankinde : And saw not

one that sought indeed the living God

to finde.

3 They went all wide and were corrupt,

and truly there was none ;
That in the world did any good,
I say there was not one.

4 Is all their iudgement so far lost,
that all worke mischief still :
Eating my people euen as bread,
not one to seeke Gods will :

5 When they thus rage, then suddenly
great feare on them shall fall :
For God doth loue the righteous men,
and will maintaine them all.

6 Yee mocke the doings of the poore,
to their reproach and shame ;
Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill
The promise made to Israel
from out of Sion hill :

8 Euen when thou shalt restore againe
such as were captiue lad :
Then Iacob shall therein reioyce,
and Israel shall be glad.

Domine quis ? Psal. xv. T. S.

Here is taught why God chose the Tenues his peculiar people, and placed his temple among them, which was, that they by liuing uprightly, might witness, that they were his holy speciall people.

Sing this as the 3. Psalme.

O Lord within thy tabernacle
who shall inhabit still ;
Or whom wilt thou receiue to dwell
in thy most holy hill ;

1 The man whose life is vncorrupt,

whose workes are iust and straight ;
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name ;
Nor willingly doth moue false tales
which might impair the fame.

4 That in his heart regardeth not
malicious wicked men :
But those that loue and feare the Lord
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully ;
Although he make his covenant so,
that he doth lose thereby.

6 That putteth not to vsury
his money and his coyne :
Ne for to hurt the innocent,
doth bribe or else purloine.

7 Who so doth all things as you see,
that here is to be done,
Shall neuer perish in this world,
nor in the world to come.

Conferva me. Psal. xvj. T. S.

Dauid praith to God for succour, not for his workes but for his faiths sake, protesting that hee hateth all idolatry, taking God onely for his comfort and seruiceth, who suffereth him to lacke nothing.

Sing this as the 14. Psalme.

Lord keepe me, for I trust in thee,
and doe confesse indeed,
Thou art my God, and of my goods
O Lord thou hast no neede.

2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull stocke
in vertue that excell.

3 They shall heape sorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.

4 As for their bloudy sacrifice,
and offerings of that sort :
I will not touch, nor yet thereof
my lips shall make report.

5 For why : the Lord the portion is
of mine inheritance :
And thou art he that dost maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beautie did excell :
Mine heritage assigne to me
doth please me wondrous well.

7 I thanke the Lord, that caused me
to vnderstand the right :
For by this means my secret thoughts
doe teach me euery night.

8 I set the Lord still in my sight,
and trust him ouer all :
For he doth stand on my right hand,
therefore I shall not fall.

7 Wherefore my heart and tongue also,
doe both reioyce together :
My flesh and body rest in hope,
when I this thing consider.
3 Thou wilt not leaue my soule in graue,
(for Lord thou louest me)
Nor yet wilt giue thy holy one
corruption for to see.
11 But wilt teach me the way to life,
for all treasure and store
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

*Here he complaineth to God of the cruel pride and
arrogancy of Saul, who ragged without any cause,
therefore he desireth God to reuenge his innocencie,
and deliuer him.*

Sing this as the 3. Psalme.

Lord giue care to my iust cause,
attend when I complaine :
And heare the prayer that I put forth
with lips that doe not faine.
2 And let the iudgement of my cause
proceede alwaies from thee:
And let thine eyes behold and cleare
this my simplicitie.
3 Thou hast well tride me in the night,
and yet couldst nothing finde,
That I haue spoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths peruerse and ill,
For loue of thy most holy word,
I haue refrained still.
5 Then in the paths that be most pure,
stay me Lord and preferre :
That from the way wherein I walke
my steps ma, neuer swerue.
6 For I doe call to thee O Lord,
surely thou wilt me aide :
Then heare my prayer, and weigh right well
the words that I haue said.
7 O thou the Saviour of all them
that put their trust in thee :
Declare thy strength on them that spurne
against thy Maiestie.
8 O keepe me Lord, as thou wouldst keepe
the apple of thine eye :
And vnder covert of thy wings
defend me secretly.

The second part.

9 From wicked men that trouble me,
and daily me annoy :
And from my foes that goe about
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat :
That in their pride they doe not spare
to speake they care not what.
11 They lie in waite where I should passe,
with craft me to confound :
And musing mischiefs in their mindes,
to cast me on the ground.

12 Much like a Lion greedily,
that would his prey embrace :
Or lurking like a Lions whelp
within some secret place.
13 Vp Lord, with haste preuent my foe,
and cast him at my feet :
Sawe thou my soule from the ill man,
and with the sword him smite.
14 Deliuer me Lord by thy power,
out of these tyrants hands :
Which now so long time raigned haue,
and kept vs in their bands.
15 I meane from worldly men, to whom
all worldly goods are life :
That haue no hope or part of ioy,
but in this present life.
16 Thou of thy store their bellies fillst
with pleasures to their minde :
Their children haue enough, and leaue
to theirs the rest behinde.
17 But I shall with pure conscience,
behold thy gracious face :
So when I wake I shall be full
of thine image and grace.

Diligam te Domine. Psal. xvij. T. S.

*Dauid giueth thanks, entering into his kingdome,
extolling the maruellous graces of God in his
preferuation : wherein is the image of Christs
Kingdome, which shal conquer through Christs
by the vspeakable loue of God, though all the
world resist.*

God my strength & fortitude, of
force I must loue thee : Thou art my ca-
stle and defence in my necessitie. My
God, my rocke, in whom I trust, the
worker of my wealth: My refuge, buckler

and my shield, the horne of all my health.
3 When I sing laud vnto the Lord,
most worthy to be seru'd :
Then from my foes I am right sure
that I shall be prefer'd.
4 The pangs of death did compass me,
and bound me euery where :
The flowing waues of wicked daesse
did put me in great feare.
5 The flie and subtil snares of hell
were round about me fet :

And for my death there was prepar'd
a deadly trapping uet.

6 I thus beset with paine and griefe,
did pray to God for grace :

And he forthwith did heare my plaint
out of his holy place.

7 Such is his power, that in his wrath,
he made the earth to quake :

Yea, the foundation of the mount
of Basan for to shake.

8 And from his nostrils came a smoake,
when kindled was his ire :

And from his mouth came kindled coales
of hot consuming fire.

9 The Lord descended from aboue,
and bowed the heavens hie :

And vnderneath his feet he cast
the darknesse of the skie.

10 On Cherubs and on Cherubins
full royally he rode :

And on the wings of all the windes
came flying all abroad.

The second part.

11 And like a den most darke he made
his hid and secret place :

With waters blacke, and ayrie clouds,
enuiored he was.

12 But when the presence of his face
in brightnesse shall appeare :

The clouds consume, and in their stead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
disperse them here and there :

And with his often lightnings
he puts them in great feare.

14 Lord at thy wrath and threatenings,
and at thy chiding cheare,

The springs and the foundations
of all the world appeare.

15 And from aboue the Lord sent downe,
to fetch me from below :

And pluckt me out of waters great,
that would me ouerflow.

16 And me deliuered from my foes,
that would haue made me thrall :

Yea, from such foes as were too strong
for me to deale withall.

17 They did preuent me to oppresse,
in time of my great griefe :

But yet the Lord was my defence,
my succour and reliefe.

18 He brought me forth in open place,
whereas I might be free :

And kept me safe, because he had
a fauour vnto me.

19 And as I was an innocent,
so did he me regard :

And to the cleanness of my hands
he gaue me my reward.

20 For that I walked in his wayes,
and in his paths haue trod :

And haue not wauered wickedly
against the Lord my God.

The third part.

21 But euermore I haue respect
to his law and decree :

His statutes and commandments
I cast nor out from me.

22 But pure and cleane, and vncorrupt,
appear'd before his face :

And did refraine from wickednesse,
and sinne in any case.

23 The Lord therefore will me reward,
as I haue done aright :

And to the cleanness of my hands,
appearing in his sight.

24 For Lord with him that holy is
wilt thou be holy to :

And with the good and vertuous man,
right vertuously wilt doe.

25 And to the louing and elect
thy loue thou wilt referue :

And thou wilt vse the wicked men,
as wicked men deserue.

26 For thou dost saue the simple folke,
in trouble when they lie :

And doest bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle so,
that it shall shine full bright :

The Lord my God will make alse
my darknesse to be light.

28 For by thy helpe an host of men
discomfit Lord I shall :

By thee I scale and ouerleape
the strength of any wall.

29 Vnspotted are the wayes of God,
his word is purely true :

He is a sure defence to such
as in his faith abide.

30 For who is God except the Lord ?
for other there is none :

Or else who is omnipotent
sauiour our God alone ?

The fourth part.

31 The Lord that girdeth me with strength,
is he that I doe meane :

That all the wayes wherein I walke
doth euermore keepe cleane.

32 That made my feet like to the Harts,
in swiftnesse of my pace :

And for my suretie brought me forth
into an open place.

33 He did in order put my hands,
to battell and to fight :

To breake in sunder Lars of brasse
he gaue my arme the might.

34 Thou teachest me thy sauiour health,
thy right hand is my tower :

Thy loue and familiaritie
doth still increase my power.

35 And vnder me thou makest plaine
the way where I should walke :

So that my feet shall neuer slip,
nor stumble at a balke.

36 And fiercely I pursue and take
my foes, that me annoy :

And from the field doe not returne
till they be all destroyed.

37 So I suppress and wound my foes,
that they can rise no more :

For at my feet they fall downe flat,
I strike them all so fore :
38 For thou doest gird me with thy strength
to warre in such a wise :
That they be all scattered abroad
that vp against me rife.
39 Lord thou hast put into my hands,
my mortall enemies yoke :
And all my foes thou doest deaide,
in sunder with thy stroke :
40 They call'd for helpe, but none gaue care,
nor helpt them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he not their grieffe.

The fifth part.

41 And still like dust before the wind,
I drive them vnder feet :
And sweepe them out like filthy clay,
that sticketh in the street.
42 Thou keep'st me from seditious folke
that still in strife be led :
And thou dost of the heathen folke,
appoint me to be head.
43 A people strange to me vnknowne,
and yet they shall me serue :
And at the first obey my word,
wheras mine owne will swerue.
44 I shall be irksome to mine owne,
they will not see my light :
But wander wide out of the way,
and bide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all praise :
That is my rocke and sauing health,
praised be he alwaies.
46 For God it is that gaue me power
reuenged for to be :
And with his holy word subdude
the people vnto me.
47 And from my foe deliuered me,
and set me higher then those :
That cruell and vngodly were,
and vp against me rose.
48 And for this cause O Lord my God,
to thee giue thanks I shall :
And sing out praises to thy name,
among the Gentiles all.
49 Thou gauest great prosperitie,
vnto the King I say :
To Dauid thine anointed King,
and to his seed for aye.

Cœli enarrant. Psal. xix. T.S.

*His mouth the faithfull to glorifie God by the
workmanship, proportion, and ornaments of the
heavens, and by the law wherewith God is reuolued
familarly to his chosen people.*

Sing this as the 14. Psalme.

THe heavens and the firmaments,
doe wondrously declare :
The glory of God omnipotent,
his workes and what they are.
3 The wondrous workes of God appeare,
by euery daies successe :
The nights likewise which their race run,
the selfe same thing expresse.

3 There is no language, tongue or speech,
where their found is nor heard :
In all the earth and coasts thereof,
their knowledge is conferrd.
4 In them the Lord made for the Sunne,
a place of great renouwe :
Who like a Bridegroom ready trimde
doth from his chamber come.
5 And as a valiant Champion,
who for to get a prise :
With ioy doth haste to take in hand,
some noble enterprife.
6 And all the skie from end to end,
he compasseth about :
Nothing can hide it from his beate,
but he will finde it out.
7 How perfect is the law of God,
how is his couenant sure &
Conuerting foules and making wise
the simple and obscure.
8 Iust are the Lords commandements,
and glad both heart and minde :
His precepts pure and giueth light
to eyes that be full blinde.
9 The feare of God is excellent,
and doth endure for euer ;
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alwaies,
then fined gold I say ;
The hony and the hony combe,
are not so sweet as they.
11 By them thy seruant is forwarnd,
to haue God in regard ;
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know,
the errors of his life ;
Then cleanse my soule from secret sinnes,
which are in me most rife.
13 And keepe me that presumptuous sinnes
preuaile not ouer me :
And then shall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my strength,
O Lord thou art alone.

Exaudite Deus. Psal. xx. T. S.

*The people pray to God to heare their King, and re-
ceiue his sacrifice, which hee offered before hee
went to battell against the Ammonites, decla-
ring that the heathen put their trust in horses,
but they trust onely in his name : Wherefore the
other shall fall, but the King and his people shall
stand.*

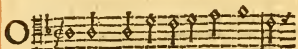
Sing this as the 14. Psalme.

IN trouble and aduersitie,
the Lord God heare thee still :
The maiestie of Iacobs God,
defend thee from all ill.
2 And send thee from his holy place
his helpe at euery need.
And so in sion stablish thee,
and make thee strong indeed,

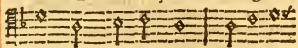
- 3 Remembring well the sacrifice,
that now to him is done,
And to receiue right thankfully
thy burnt offerings each one :
- 4 According to thy hearts desire,
the Lord grant vnto thee :
And all thy counsell and deuice
full well performe may he.
- 5 We shall reioyce when thou vs sauest,
and our banners display ;
Vnto the Lord which thy requests
fulfilled hath alway.
- 6 The Lord will his annointed saue,
I know well by his grace :
And send him health by his right hand,
out of his holy place.
- 7 In chariots some put confidence,
and some in hories trust :
But we remember God our Lord,
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,
and stand vp stedfastly :
Now saue and helpe vs Lord and King,
on thee when we doe crie.

Domine in virtute. Psal.xxj. T.S.

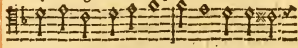
David in the person of the people praised God for the victory giuen them against the Syrians and Ammonites. Sam. 21. when hee was crowned with the crowne of the king of Ammon. 2. Sam. 12. and indued with the manifold blessings of God.



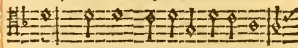
Lord how ioyfull is the King in



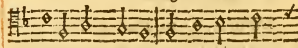
thy strength and thy power : How veh-



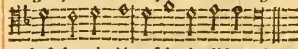
mently doth he reioyce in thee his Sau-



our : 2. For thou hast giuen vnto him his



godly hearts desire ; To him nothing



hast thou denide, of that he did require.

- 3 Thou didst preuent him with thy giftes,
and blessings manifold :
And thou hast set vpon his head,
a crowne of perfect gold.
- 4 And when he asked life of thee,
thereof thou mad'st him sure,
To haue long life, yea such a life,
as euer should endure.
- 5 Great is his glory by thy helpe,
thy benefits and aide :
Great worship and great honour both,

- thou hast vpon him laid :
- 6 Thou shalt giue him felicity,
that neuer shall decay :
And with thy cheerefull countenance,
wilt comfort him alway.
- 7 For why ? the King doth strongly trust
in God for to preuaile :
Therefore his goodnesse and his grace,
will not that he shall quail :
- 1 But let thine enemies feeble thy force,
and those that thee withstand :
Finde out thy foes and let them feeble,
the power of thy right hand.
- 9 And like an Owen burne them Lord
in fiery flame and fume :
Thine anger shall destroy them all,
and fire shall them consume.
- 10 And thou wilt root out of the earth,
their fruit that should encrease,
And from the number of thy folke,
their seed shall end and cease.
- 11 For why ? much mischief they doe muse,
against thy holy name :
Yet did they faile, and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a most open place :
And charge thy bow-string readyly
against thine enemies face.
- 13 Be thou exalted Lord therefore,
in thy strength euery houre :
So shall we sing right solemnely,
praising thy might and power.

Deus Deus meus. Psal.xxij. T.S.

David complaineth of his desperate extremities, and declareth whereby hee recouereth himselfe from temptation. Vnder his person Christ is figured.

Sing this as the 21. Psalme.

- God my God wherefore doest thou
forsake me vnto this ?
And helpest not when I doe make,
my great complaint and crie :
- 2 To thee my God euen all day long,
I doe both crie and call :
I cease not all the night, and yet
thou hearest not at all.
- 3 Euen thou that in thy sanctuary,
and holy place doest dwell :
Thou art the comfort and the ioy,
and glory of Israel.
- 4 And he in whom our fathers old,
had all their hope for true,
And when they put their trust in thee,
so didst thou them deliuer.
- 5 They were deliuered euer when
they called on thy name :
And for the faith they had in thee,
they were not put to shame.
- 6 But now I'am become a worme,
more like then any man :
An outcast whom the people scorne,
with all the sight they can.
- 7 And me despise, as they behold
me walking on the way :

They grin, they mow, they nod their heads,
and in this way they say ;
8 This man did glory in the Lord,
his fauour and his loue :
Let him redeme and help him now,
his power if he will proue.
9 But Lord, out of my mothers wombe
I came by thy behest :
Thou didst preferre me still in hope,
while I did sucke her brest.
10 I was committed from my birth,
with thee to haue aboad :
Since I was in my mothers :
thou hast bene euer my God.

The second part.

11 Then Lord depart not now from mee,
in this my wretched griefe :
Since I haue none to be my helpe,
my succour and reliefe.
12 So many buls doe compass me,
that be full strong of head :
Yea, buls so fat, as though they had
in Basan field bene fed.
13 They gape vpon me greedily,
as though they would me slay :
Much like a Lion roaring out,
and ramping for his prey.
14 But I drop downe as water shed,
my ioynts in sunder breake :
15 My heart doth in my body melt
like waxe against the heat.
16 And like a postheard drieth my strength,
my tongue it cleaueth fast
vnto my iawes, and I am brought
to dust of death at last.
17 And many dogs doe compass me,
and wicked counsell eke
Conspire against me cursedly,
they pierce my hands and feet.
18 I was tormented, so that I
might all my bones haue told :
Yet still vpon me did they looke,
and still they me behold.
19 My garments they diuided eke
in parts among them all :
And for my coat they did cast lots,
to whom it might befall.
20 Therefore I pray thee be not farre
from me at my great neede :
But rather sith thou art my strength,
to help me Lord make speede.
21 And from the sword Lord saue my soule
by thy might and thy power :
22 And keepe my soule, thy darling deare
from dogs that would deuoure.
23 And from the Lions mouth that would
me all in sunder shiuer :
And from the hornes of Vnicornes
Lord safely me deliuer.
24 And I ha' to my brethren all
thy maiestic record :
And in thy Church shall praise the name
of thee the liuing Lord.

The third part.

25 All yee that feare him praise the Lord,
thou Iacob honour him :

And all yee house of Israell,
with reuerence worshipping him.
26 For he despiseth not the poore,
he turneth not awry
His countenance when they doe call,
but granteth to their crye.
27 Among the flocke that feare the Lord
I will therefore proclaime
Thy praise, and keepe thy promise made
for setting forth thy name.
28 The poore shall eate, and be suffic'd,
and those that doe their deuer
To know the Lord and praise his name,
their hearts shall liue for euer.
29 All coasts of earth shall praise the Lord,
and turne to him for grace :
The heathen folke shall worship him
before his blessed face.
30 The kingdome of the heathen folke
the Lord shall haue therefore :
And hee shall be their gouernour,
and King for euermore.
31 The rich men of his goodly gifts
shall feede and taste also :
And in his presence worship him,
and bow their knees full low.
32 And all that shall goe downe to dust,
of life by him must taste :
My feede shall serue and praise the Lord,
while any world shall last.
33 My seede shall plainly shew to them
that shall be borne hereafter,
His iustice and his righteoufnesse,
and all his workes of wonder.

Dominus regit. P[sa]l. xxij. W. W.

*David hauing cryed Gods manifold mercies diuers
times, gathereth a assurance that God will conti-
nue his goodnesse for euer.*

Sing this as the 21. P[sa]lme.

THE Lord is onely my support,
and he that doth me feede:
How can I then lacke any thing
whereof I stand in neede ?
2 He doth me fold in coats most fast :
the tender graspe fast by :
And after driues me to the streames,
that runne most pleasantly.
3 And when I feele my selfe neare lost,
then doth he me home take,
Conducting me in the right pathes,
euen for his owne name sake.
And though I were euen at deaths doore,
yet would I feare none ill :
For with thy rod and shepherds crooke
I am comforted still.
4 Thou hast my table richly deckt
in despight of my foe :
Thou hast my head with balme refresht,
my cup doth ouerflow.
5 And finally while breath doth last,
thy grace shall me defend :
And in the house of God will I
my life for euer spend.

Another of the same by Th. Stern.

Sing this as the 21. Psalme.

- M**Y shepheard is the liuing Lord,
nothing therefore I neede:
In pastures faire, with waters calme
he sets me for to feede.
- 2 He did conuert and glad my soule,
and brought my minde in frame:
To walke in paths of righteousnesse,
for his most holy name.
- 3 Yea, though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy staffe doth comfort me,
and thou art with me still.
- 4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt O Lord fill full my cup,
and eke annoynt my head.
- 5 Through all my life thy fauour is
so frankly shewed to me:
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxiiij. I. H.

*The grace of God being now vttered in the temple
more glorious then before in the tabernacle. Dauid
with exclamation stretcheth forth the honour
thereof, mouing the consideration of the eternall
maxims prepared in heauen, whereof this was a
figure.*

Sing this as the 21. Psalme.

- T**HE earth is all the Lords, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.
- 2 For he hath fastly founded it,
about the sea to stand:
And laid alow the liquid founts,
to flow beneath the land.
- 3 For who is he, O Lord, that shall
ascend into thy hill?
And passe into thy holy place,
there to continue still.
- 4 Whose hands are harnesse, and whose
no spot there doth defile: (heart,
His soule not set on vanitie,
who hath not sworne to guile.
- 5 Him that is such a one, the Lord
shall place in blissfull plight:
And God his God and Sauiour,
shall yeeld to him his right.
- 6 This is the brood of traellers
in seeking of his grace:
As Iacob did the Israelites,
in that time of his race.
- 7 Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.
- 8 What is the King of glorious state?
the strong and mightie Lord:
The mightie Lord in battell stout,
and triall of the sword.
- 9 Ye Princes open your gates, stand open
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.

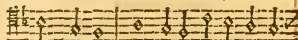
- 10 What is the King of glorious state?
the Lord of heales he is:
The Kingdome and the royaltie
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

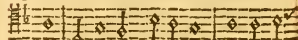
*Dauid grieued at his sinne and malicious enemies,
most frequently prayeth for forgiveness, especially
of such finnes as he committed in his youth.*



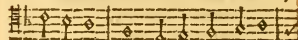
Lift mine hart to thee, my God and



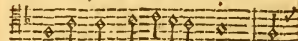
guide most iust: Now suffer me to take no



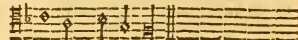
shame, for in thee doe I trust. Let not my



foes reioyce, nor make a scorne of mee:



And let them not be ouerthrowne, that



put their trust in thee.

- 3 But shame shall them befall,
which harme them wrongfully:
Therefore thy paths and thy right waies
vnto me Lord discerie.
- 4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.
- 5 Thy mercies manifold
I pray thee Lord remember:
And eke thy pittie pleneifull,
for they haue benee for euer.
- 6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I haue benee of thy truth.
- Nor after my deserts
let me thy mercie finde:
But of thine owne benignitie
Lord haue me in thy minde.
- 7 His mercie is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach
and such as goe astride.
- 8 The humble he will teach
his precepts for to keepe:
He will direct in all his waies
the lowly and the mecke.
- 9 For all the waies of God
are truth and mercie both,
To them that keepe his testament,
the witness of his troth.

- 10 Now for thy holy Name,
O Lord I thee intreat:
To grant me pardon for my sinne,
for it is wondrous great.
- 11 Who so doth feare the Lord,
the Lord doth him direct:
To leade his life in such a way,
as he doth best accept.
- 12 His soule shall euermore,
in goodnesse dwell and stand:
His seede and his posterity,
inherit shall the land;
- 13 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his Will and Testament.
- 14 Mine eyes and eke my heart,
to him I will aduance:
That pluckt my feet out of the snare,
of sinne and ignorance:
- 15 With mercie me behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.
- 16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miserie,
necessitie and need.
- 17 Behold my pouterie,
mine anguish and my paine;
Remit my sinne and mine offence,
and make me cleane againe.
- 18 O Lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that saine would liue in peace,
- 19 Preferue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.
- 20 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend:
- 21 Deliuer Lord thy folke,
and send them some reliefe.
I meane thy chosen Israel,
from all their paine and grieffe.

Iudica me Dom. Psal. xxvj. I. H.

David iniuriously oppressed and helpless, yet assured of his integrity to Saul, calleth God to defend him causelesse afflicted, when he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanksgiving and sacrifice for his deliuerance.

Sing this as the 14. Psalm.

- L**ord be my iudge, and thou shalt see,
my pathes be right and plaine:
I trust in God, and hope that he,
will strength me to remaine.
- 2 Proue me my God I thee desire,
my waies to search and trie:
As men doe proue their gold with fire,
my reins and heart epc.

- 3 Thy goodnesse laid before my face,
I durst behold alwaies:
For of thy ruth I tread the trace,
and will doe all my daies.
- 4 I doe not lust to haunt or vse,
with men whose deeds are vaine:
To come in house I doe refuse,
with the deceitfull traine.
- 5 I much abhorre the wicked fore,
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things devise.
- 6 My hands I wash and doe proceed,
in works to walke vp right:
Then to thine altar I make speed,
to offer thee in sight.
- 7 That I may speake and preach the praise,
that doth belong to thee:
And so declare how wondrous waies,
thou hast bene good to me.
- 8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neere,
wher eas thy grace doth dwell.
- 9 O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much loud to spill.
- 10 Whose hands are heapt with craft & guile
their lips thereof are full,
And their right hand with wrench and wise,
for bribes both pluck and pull.
- 11 But I in righteousnesse intend,
my time and daies to serue:
Haue mercy Lord and me defend,
so that I doe not swarue.
- 12 My foot is staid for all affaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illum. Psal. xxvij. I. H.

David deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend upon the Lord.

Sing this as the 18. Psalm.

- T**he Lord is both my health and light,
shall man make me dismayd:
Sith God doth giue me strength and might,
why should I be afraid?
- 2 While that my foes with all their strength
begin with me to braile:
And thinke to eate me vp, at length
themselues haue caught the fall.
- 3 Though they in campe against me lie,
my heart is not afraid:
In bartell plight if they will trie,
I trust in God for aid.
- 4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire,
till he to me apply.
- 5 That I within his holy place,
my life throughout may dwell,

To see the beauty of his face,
and view his temple well :
6 In time of dread he shall me hide,
within his place most pure,
And keepe me secret by his side,
as on a rocke most sure.
7 At length I know the Lords good grace,
shall make me strong and stout :
My foes to foile and cleane deface,
that compass me about.
8 Therefore within his house will I,
giue sacrifice of praise :
With Psalmes and Songs I will apply,
to laud the Lord alwaies.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call :
Haue mercy Lord on me oppress,
and send me helpe withall.
10 My heart doth knowledge vnto thee,
I sue to haue thy grace :
Then seeke my face say'it thou to me,
Lord I will seeke thy face.
11 In wrath turne not thy face away,
nor suffer me to slide :
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their sonne forsooke,
and cast me off at large :
And then the Lord himselfe yet tooke,
of me the care and charge.
13 Teach me, O Lord the way to thee,
and leade me on forth-right :
For feare of such as watch for me,
to trap me if they might
14 Doe not betake me to the will,
of them that be my foes :
For they surmise against me still,
false witness to depose.
15 My heart would faint, but that in me
this hope is fixed fast :
The Lord Gods good grace shall it see,
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must :
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal.xxviii. T.S.

Being in feare and pensiuenes to see God dishonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21. Psalm.

THOU art O Lord my strength and stay,
the succour which I craue :
Neglect me not lest I be like
to them that goe to graue.
1 The voyce of thy suppliant heare,
that vnto thee doth crye,
When I lift vp my hands vnto
thy holy Arke most hie.
3 Repute me not among the sort,
of wicked and perncit :
That speake right faire vnto their friends,
and thinke full ill in heart,
4 According to their handy worke,

as they deserue indeed :
And after their inuentions,
let them receiue their meed.
5 For they regard nothing Gods word,
his law, ne yet his lore :
Therefore he will them and their seed,
destroy for euermore.
6 To render thanks vnto the Lord,
how great a cause haue I :
My voice, my prayer and my complaint,
that heard so willingly.
7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts reliefe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist :
The health and the saluation,
of his elect by Christ.
9 Thy people and thy heritage,
Lord blesse, guide, and preserue :
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal.xxix. T.S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threateneth sinners; yet it moueth him to praise his name.

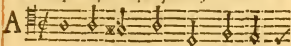
Sing this as the 30. Psalm.

GIVE to the Lord ye Potentates,
ye rulers of the world,
Giue ye all praise, honour and strength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone :
Worship him in his maiestie,
within his holy throne.
3 His voice doth rule the waters all,
euen as himselfe doth please,
He doth prepare the thunder-claps,
and gouernes all the seas.
4 The voice of God is of great force,
and wondrous excellent :
It is most mighty in effect,
and most magnificent.
5 The voice of God doth rend and breake,
the Cedar trees so long :
The Cedar trees of Libanus,
which are most high and strong.
6 And makes them leape like as a calfe,
or else the Vnicorne :
Not onely trees but mountaines great,
whereon the trees are borne.
8 His voice diuides the flames of fire,
and shakes the wilderness :
It makes the desert quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the couert plaine :
Then in his temple euery man,
his glory doth proclaim.
10 The Lord was set about the fouds,
ruling the raging sea :
So shall he raigne as Lord and King,
for euer and for aye.

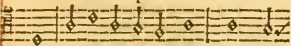
11 The Lord will giue his people power,
in vertue to encrease :
The Lord will blesse his chosen folke,
with euertlasting peace.

Exaltabo te Domine. Psal. xxx. T. S.

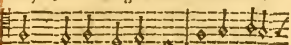
When Dauid should dedicate his house to the Lord, he fell extreme sicke, wish- ing all hope of life, and therefore after recovery he thanketh God, exhorting others to doe the like, and to learne by him that God is rather mercifull then seuererowards his; also that aduersity is so daime : Then he prayeth and promisseth to praise God for euer.



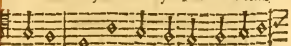
LL laud and praise with heart and



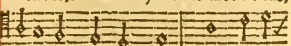
voyce, O Lord I giue to thee : which didst



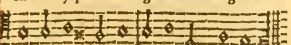
not make my foes reioyce, but hast exal-



ted me, 2. O Lord my God to thee I tride,



in all my paine and griefe. Thou gauest an



care & didst prouide to ease me with reliefe.

3 Of thy good will thou hast call'd back
my soule, from hell to faue :
Thou didst reuiue when strength did lack,
and kep't me from the graue.

4 Sing praise ye Saints that proue and see
the goodnesse of the Lord,
In memory of his maiestie,
reioyce with one accord :

5 For why is his anger but a space
doth last and flake againe :
But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of griefe and pangs full sore,
shall lodge with vs all night :
The Lord to ioy shall vs restore,
before the day be light.

6 When I enioy'd this world at will,
thus would I boast and say :
Tush, I am sure to feele none ill,
this wealth shall not decay.

7 For thou O Lord of thy good grace,
hast sent me strength and aid :
But when thou turn'dst away thy face,
my minde was fore dismayd.

8 Wherefore againe yet did I crie,
to thee O Lord of might :
My God with plaints I did apply,
and pray'd both day and night.

9 What gaine is in my blood said I,
if death destroy my doies :
Doth dust declare thy maiestie :
or yet thy truth doth praise :

13 Wherefore my God some pittie take,
O Lord I thee desire :
Doe not this simple soule forsake ;
of helpe I thee require.

11 Then didst thou turne my grieffe and woe
into a cheerefull voice :
The mourning weed thou tookst me fro,
and mad'st me to reioice.

12 Wherefore my soule vnrestantly,
shall sing vnto thy praise,
My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal xxxj. T. S.

Dauid deliuered from great danger, sheweth first what meditations hee had by the power of faith, when death was before his eyes, and how the fauour of God alwaies is ready to thesi, that feare him. He exhorteth the faithfull to trust in God, because he prefermeth them.

Sing this as the 18. Psalm.

○ Lord I put my trust in thee,
let nothing worke me shame.

As thou art iust deliuer me,
and set me quite from blame.

2 Hear me O Lord and that one,
to helpe me make good speed.

Be thou my rocke and house of stone,
my fence in time of need.

3 For why as stones thy strength is tride,
thou art my fort and tower :

For thy names sake be thou my guide,
and leade me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid :

Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit, which is thy due .

For why : thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhord :

When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy ioy,
I fee it doth excell :

Thou testest when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me ouercharge :

But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile,
some pittie on me take :

Mine eyes waxe dim, my sight doth faile,
my wombe for woe doth ake.

10 My life is worne with griefe and paine,
my yeares in woe are past.

My strength is gone and through dislaine,
my bones corrupt and wast.

11 Among my foes I am a scorne,
my friends are all dismayd :

My neighbours and my kinsinen borne,
to see me are afraid.

12 As men once dead are out of minde,
so am I now forgot :
As small effe& in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray :
How they conspird, and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be ouer-trod :
For I confesse and still haue said,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand :
Defend me from the wrach and rage,
of them that me wistland.

16 To me thy seruaat Lord expresse,
and shew thy ioufull face :
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their shame,
and in the grave to fall.

18 O how great good hast thou in store,
laid vp full fast for them,
That feare and trust in thee therefore,
before the sonnes of men.

19 Thy presence shall them fence and guide
from all proud brags and wrongs :
Within thy place thou shalt them hide,
from all the strife of tongues.

20 Thanks to the Lord that hath declar'd,
on me his grace so farre :
Me to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night,
when I was sore opprest :
Loe I was cleane cast out of sight,
yet heardst thou my request.

22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide :
And to the proud he will repay,
according to their pride.

23 Be strong and God shall stay your heart,
be bold and haue a lust :
For sure the Lord will take your part,
sich ye in him doe trust.

Beati quorum. Psal. xxxij. T.S.

David punished with grieuous sickness for his sins, counteth them happy to whom God doth not impute their transgressions, and after that hee had confessed his finnes, and obtained pardon, he exhortheth the sicked men to liue godly, and the good to reioyce.

Sing this as the 30. Psalme.

THe man is blest whose wickednesse,
the Lord hath cleane remitted,
And he whose sinne and wretchednesse,
is hid and also couered.

2 And blest is he, to whom the Lord,
imputeth not his sinne :
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and contrait :
My bones did weare and wast away,
with daily mone and plaint.

4 For night and day thy hand on me,
so grieuous was and sinart.
That all my blood and humours moist,
to drinesse did conuart.

5 I did therefore confesse my fault,
and all my sinnes discover :
Then thou O Lord didst me forgieue,
and all my sinnes passe ouer.

6 The humble man shall pray therefore,
and seeke thee in due time :
So that the floods of water great,
shall haue no power on him.

7 When trouble and aduersitie,
doe compass me about :
Thou art my refuge and my ioy,
and thou dost rid me out.

8 Come hither and I shall thee teach,
how thou shalt walke aright,
And will thee guide as I my selfe,
haue learn'd by prooffe and sight.

9 Be not so rude and ignorant,
as is the horse and mule :
Whose mouth without a reyne or bit,
from harme thou canst not rulle.

10 The wicked man shall manifold
sorowes and griefe sustaine :
But vnto him that trusts in God,
his goodnesse shall remaine.

11 Be merrie therefore in the Lord,
ye iust lift vp your voyce :
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxij. T.S.

Hee exhortheth good men to praise God for creating and gouerning all things, and his faithfull promise, for scattering the counsell of the wicked, teaching that no creature preferreth any man but onely his mercy.

Sing this as the 30. Psalme.

YE righteous in the Lord reioyce,
it is a seemely sight :
That vpright men with thankfull voyce,
should praise the Lord of might.

2 Praise ye the Lord with harpe and song,
in Psalmes and pleasant things :
With Lute and instrument amoug,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him praise :
For why his word is euer true,
his workes and all his waies.

4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heaucns all were wrought,
Their hostes and powers euery one,
his breath to passe hath brought.

7 The waters great gathered hath he,
on heapes within the store,
And hid them in the depth to be,
as in a house of store.

- 3 All men on earth, both least and most,
fear God, and keepe his Law:
Ye that inhabite in each coast,
dread him, and stand in awe.
- 4 What he commaunde I wrought it was,
at once with present speede:
What he doth will is brought to passe
with full effect indeede.
- 10 The counsels of the Nations rude
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuise and thought.
- 11 But his decrees continue still,
they neuer slacke nor swage:
The motions of his minde and will
take place in euery age.

The second part.

- 12 And blest are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuse of meere accord
to take them as his owne.
- 13 The Lord from heauen cast his sight
on men mortall by birth:
14 Considering from his seat of might
the dwellers on the earth.
- 15 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the same.
- 16 A King that trauerth in his hoast
shall nought preuaile at length:
The man that of his might doth boast
shall faile for all his strength.
- 17 The troopes of horse-men eke shall faile,
their sturdie steeds shall sterue:
The strength of horse shall not preuaile
the rider to preserve.
- 18 But loe the eyes of God intend,
and watch, to aide the iust:
With such as feare him to offend,
and on his goodnesse trust.
- 19 That he of death and great distresse,
may set their soule from dread:
And if that dearth their land oppresse,
in hunger them to feed.
- 20 Wherefore our soules doe still depend
on God our strength and stay:
He is our shield, vs to defend,
and driue all darts away.
- 21 Our soule in God hath ioy and game,
reioycing in his might:
For why is in his most holy name
we hope and much delight.
- 22 Therefore let thy goodnesse O Lord,
still present with vs be:
As we alwaies with one accord,
doe onely trust in thee.

Benedicam Dom. *Psal xxxiiij. T.S.*

*Dauid having escape d Achis (1 Sam. 21) praesib
God for his d iurrauce, gaueh others example
to trust in God, to sae and serue him, who de-
fendeth the godly with his Angels, and viserly
despiseeth the wicked in their finnes.*

Sing this as the 30. Psalme.

I Will giue bid and honour both
vnto the Lord alwaies:

- And eke my mouth for euermore
shall speake vnto his praise.
- 2 I doe delight to laud the Lord
in soule, and eke in voice:
That humble men and mortified
may heare, and to reioyce.
- 3 Therefore see that ye magnific
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
- 4 For I my selfe besought the Lord,
he answered me againe:
And me deliuered incontinent
from all my feare and paine.

- 5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they neede it not to feare.
- 6 This fillie wretch for some reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.
- 7 The Angell of the Lord doth pitch
his tents in euery place:
To saue all such as feare the Lord,
that nothing them deface.
- 8 Taste and consider well therefore,
that God is good and iust:
O happy man that maketh him
his onely stay and trust.

- 9 Feare ye the Lord, ye holy ones,
about all earthly thing:
For they that feare the liuing Lord
are sure to lacke nothing.
- 10 The Lions shall be hunger-bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke shall be to such.

The second part.

- 11 Come neare therefore my children deare,
and to my words giue care:
I shall you teach the perfect way
how ye the Lord should feare.
- 12 Who is the man that would liue long,
and lead a blessed life:
13 See thos refraine thy tongue and lips
from all deceit and strife.
- 14 Turne backe thy face from doing ill,
and doe the godly deed:
Inquire for peace and righteoufnesse,
and follow it with speed.
- 15 For why is the eyes of God aboue
vpon the iust are bent:
His cares likewise doe heare the plaint
of the poore innocent.
- 16 But he doth frowne and bend the browes
vpon the wicked traine:
And cuts away the memorie
that should of them remaine.
- 17 But when the iust doe call and crie,
the Lord doth heare them so,
That out of paine and miserie
forthwith he lets them goe.
- 18 The Lord is kinde, and straight at hand,
to such as be contrite:

The second part.

He saues also the sorrowfull,
the meeke and poore in spirit.
19 Full many be the miseries
that righteous men doe suffer :
But out of all aduersities
the Lord doth them deliuer.

20 The Lord doth so preferre and keepe
his very bones alway,
That not so much as one of them
doth perill and decay.

21 The sinne shall slay the wicked man,
which he himselfe hath wrought :
And such as hate the righteous man
shall soone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doth saue them found :
And who that put their trust in him,
nothing shall them confound.

Iudica me Domine. Psal. xxxv. I.H.
*Saui flatterers persecuted Dauid, who prayeth for
reuenge, that his innocency may be declared, and
that such as take his part may reioyce, for which
he promisseth to magnifie Gods name at the dayes
of his life.*

Sing this as the humble suit of a Sinner.

Lord plead my cause against my foes,
confound their force and might :
Fight on my part against all those
that seeke with me to fight.

2 Lay hand vpon the speare and shield,
thy selfe in armour dresse :
Stand vp for me, and fight the field,
to keepe me from distresse.

3 Gird on thy sword, and stop the way,
mine enemies to withstand :
That thou vnto my soule maist say,
loe I thy helpe at hand.

4 Confound them with rebuke and blame,
that seeke my soule to spill :
Let them turne backe and flie with shame,
that thinke to worke me ill.

5 Let them disperse and flie abroad,
as winde doth driue the dust :
And that the Angell of our God,
their might away may thrust.

6 Let all their waves be void of light,
and slipperie like to fall :
And send thine Angell with thy might,
to persecute them all.

7 For why I without my fault they haue
in secret set their gin :
And for no cause haue digd a caue
to catch my soule therein.

8 When they thinke least, and haue no care,
O Lord destroy them all :
Let them be trapt in their owne snare,
and in their mischief fall :

9 And let my soule, my heart, and voice,
in God haue ioy and wealth :
That in the Lord I may reioyce,
and in his sauing health.

10 And then my bones shall speake and say,
my parts shall all agree :
O Lord though they doe seeme full gay,
what man is like to thee ?

11 Thou didst defend the weake from them
that are both stout and strong :
And rid the poore from wicked men,
that spoile and doe them wrong.

12 My cruell foes against my rise,
to witnesse things vntue :
And to accuse me they deuse,
of what I neuer knew.

13 Where I to them did owe good will,
they quite me with disdain :
That they should pay my good with ill,
my soule doth fore complain.

14 When they were sick I mourn'd therefore,
and clad my selfe with sacke :
With fasting I did faint full fore,
to pray I was not slacke.

15 As they had bene my brethren deare,
I did my selfe behaue :
As one that maketh wofull cheare
about his mothers graue.

16 But they at my disease did ioy,
and gather on a rout :
Yea, abie& slaued at me did toy,
with mockes and checkes full stout.

17 The belly-gods, and flattering traine,
that all good things diride :
At me did grin with great disdain,
and plucke their mouthes aside.

18 Lord, when wilt thou amend this gear e
why dost thou stay and pause ?
O rid my soule, mine onely deare,
out of the Lions clawes.

19 And then I will giue thanks to thee,
before thy Church alwaies .
And whereas most of people be,
there will I shew thy praise.

20 Let not my foes preuaile on me,
which hate me for no fault :
Nor yet to winke or turne their eye,
that causelesse me assault.

The third part.

21 Of peace no word they thinke or say ;
their talke is all vntue :
They still consult, and would betray
all those that peace ensue.

22 With open mouthes they runne at me,
they gape, they laugh, they steere :
Well, well, say they, our eye doth see
the thing that we desire.

23 But Lord thou seest what waies they take,
cease not this gear to mend :
Be not fare off, nor me forsake,
as men that faile their friend.

24 Awake, arise, and stirre abroad,
defend me in my right :
Reuenge my cause, my Lord, my God,
and aide me with thy might.

24 According to thy righteousnessse,
my Lord God set me see :
And let not them their pride expresse,
nor triumph ouer me.

26 Let not their hearts reioice and crie;
there, there, this gear goes trim :
Nor giue them cause to say on high,
we haue our will on him,

27 Confound them with rebuke and shame,
 that ioy when I doe mourne :
 And pay them home with spite and blame,
 that brag at me with scorne.
 28 Let them be glad and eke reioyce,
 which loue mine vpright way.
 And they all times with heart and voice,
 shall praise the Lord and say,
 29 Great is the Lord and doth excell,
 for why he doth delight
 To see his seruants prosper well,
 that is his pleasant fight.
 30 Wherefore my tongue I will apply,
 thy righteousnesse to praise :
 Vnto the Lord my God will I,
 sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vnjust,
 doth thus perfwade his heart,
 That of the Lord he hath no trust,
 his feare is set a part.
 2 Yet doth he ioy in his estate,
 to walke as he began :
 So long till he deserue the hate,
 of God and eke of man.
 3 His words are wicked, vile, and naught,
 his tongue no truth doth tell
 Yet at no hand will he be taught,
 which way he may doe well.
 4 When he should sleep then doth he muse
 his mischiefe to fulfill :
 No wicked waies doth he refuse,
 nor nothing that is ill.
 5 But Lord thy goodnesse doth ascend,
 aboute the heauens high :
 So doth thy truth it selfe extend,
 vnto the cloudy skie.
 6 Much more then hills so hie and steepe,
 thy iustice is exprest :
 Thy iudgements like to seas most deepe,
 thou sauest both man and beast.
 7 Thy mercy is aboute all things,
 O God it doth excell :
 In trust whereof as in thy wings,
 the sonnes of men shall dwell.
 8 Within thy house they shall be fed,
 with plenty at their will .
 Of all delights they shall be sped,
 and take thereof their fill.
 9 For why the well of life so pure,
 doth ouerflow from thee :
 And in thy light we are full sure,
 the lasting light to see.
 10 From such as thee desire to know,
 let not thy grace depart,
 Thy righteousnesse declare and shew,
 to men of vpright heart.
 11 Let not the proud on me preuaile
 O Lord of thy good grace :

Nor let the wicked me affaile,
 to throw me out of place.

12 But they in their deuise shall fall,
 that wicked workes maintaine :
 They shall be ouerthrowne with all,
 and neuer rise againe.

Noli emulari. Psal. xxxvij. W. W.

Because the godly should not be dautted to see wicked men prosper, Dauid sweareth that all things shall be granted euen with hearts desire to them that loue and feare God : but the wicked, altho they flourish for a time, shall at length perishe.

Sing this as the 23. Ps. Luc.

GRudge not to see the wicked men
 in wealth to flourish still ;
 Nor yet enuie such as to ill
 haue bent and set their will.
 2 For as greene grasfe and flourishing herbs
 are cut and wither away :
 So shall their great prosperity,
 soone passe, fade and decay.
 3 Trust thou therefore in God alone,
 to doe well giue thy minde :
 So shalt thou haue the land as thine,
 and there sure food shalt finde.
 4 In God set all thy hearts delight,
 and looke what thou wouldest haue,
 Or else canst wish in all the world,
 thou needst it not to craue.
 5 Cast both thy selfe and thine affaires,
 on God with perfect trust :
 And thou shalt see with patience,
 the effect both sure and iust.
 6 Thy perfect life and godly name,
 he will cleare as the light :
 So that the Sunne euen at noone daies,
 shall not shine halfe so bright.
 7 Be still therefore and stedfastly,
 on God see thou wait then,
 Not shrinking for the prosperous state,
 of lewd and wicked men.
 8 Shake off despight, enuie and hate,
 at least in any wise,
 Their wicked steps auoid and flee,
 and follow not their guise.
 9 For euery wicked man will God,
 destroy both more or lesse.
 But such as trust in God are sure,
 the land for to possess.
 10 Watch but a while and thou shalt see
 no more the wicked traine :
 No not so much as house or place,
 where once they did remaine.

The second part.

1: But mercifull and humble men,
 enjoy shall sea and land :
 In rest and peace they shall reioyce,
 for nought shall them withstand,
 12 The lewd men and malicious,
 against the iust conspire :
 They gnash their teeth at him as men
 which doe his bane desire.
 13 But while that lewd men thus doe thinke
 the Lord laughs them to scorne.
 For why he seeth their terme approach,
 when they shall sigh and mourne :

- 14 The wicked haue their sword our drawne
their bow eke haue they bent :
To ouerthrow and kill the poore,
as they the right way went.
- 15 But the same sword shall pierce their harts
which was to kill the iust :
Likewise the bow shall breake in shiuers,
wherein they put their trust.
- 16 Doubtlesse the iust mans poore estate,
is better a great deale more,
Then all these lewd and worldly mens,
rich pompe and heaped store.
- 17 For be their power neuer so strong,
God will it ouerthrow :
Where contrary he doth preferue
the humble men and low :
- 18 He seeth by his great providence,
the good mans trade and way.
And will giue them inheritance,
which neuer shall decay.
- 19 They shall not be discouraged,
when some are hard bestead :
When other shall be hunger bit,
they shall be clad and fed.
- 20 For whosoever wicked is,
and enemy to the Lord :
Shall quaille, yea melt euen as lambes greafe,
or smoke that flies abroad.

The third part.

- 21 Behold the wicked borroweth much,
and neuer payeth againe :
Whereas the iust by liberall gifts,
make many glad and faine.
- 22 For they whom God doth blesse, shall haue
the land for heritage,
And they whom he doth curse likewise,
shall perish in his rage.
- 23 The Lord the iust mans cause doth guide,
and giues him good successe
To euery thing he takes in hand,
he sendeth good adresse.
- 24 Though that he fall, yet is he sure,
not vterly to quaille.
Because the Lord stretcheth out his hand
at need, and doth not faile.
- 25 I haue beene young and now am old,
yet did I neuer see,
The iust man left, nor yet his seede
to beg for misery.
- 26 But giues alwaies most liberally,
and lends whereas is neede,
His children and posterity,
receiue of God their meede.
- 27 Flie vice therefore and wickednesse,
and vertue doe embrace :
So God shall grant thee long to haue,
on earth a dwelling place.
- 28 For God so loueth equity,
and sheweth to his such grace,
That he preferues them euermore,
but stroyes the wicked race.
- 29 Whereas the good and godly men,
inherit shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
- 30 The iust mans mouth doth euer speake,
of matters wise and bie :

His tongue doth talke to edifie,
with truth and equity.

- 31 For in his heart the law of God
his Lord doth fill abide :
So that where euer he goe or walke,
his foot can neuer slide.
- 32 The wicked like a rauening wolfe,
the iust man doth beset :
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

- 33 Though he should fall into his hands,
yet God would succour send,
Though men against him sentence giue,
God will him yet defend.
- 34 Waite thou on God and keepe his way,
he shall preferue thee then ;
The earth to rule, and thou shalt see
destroy'd these wicked men.
- 35 The wicked haue I seene most strong,
and placed in high degree :
Flourishing in all wealth and store,
as doth the Lawrell tree.
- 36 But sodainly he passeth away,
and loe he was quite gone :
Then I him sought but could scarce finde,
the place where dwelt such one.
- 37 Marke and behold the perfect man,
how God doth him increase :
For the iust man shall haue at length,
great ioy with rest and peace.
- 38 As for transgressours woe to them,
destroy'd they shall all be :
God will cut off their budding race,
and rich posterity.
- 39 But the saluation of the iust,
doth come from God above,
Who in their trouble sends them aide,
of his meere grace and loue.
- 40 God doth him helpe, saue and deliuer,
from lewd men and vniust.
And still will saue them while that they
in him doe put their trust.

Domine ne in furore. Psal. xxxvij. I. H.
*David sick of some grievous disease, acknowledgeth
himselfe to be chastised of the Lord for his sins :
and therefore prayeth God to surae away his
wrath; but in the end with firme confidence com-
mending his cause to God, hopeth for speedie
helpe at his hand.*

Sing this as the humble suite of a Sinner.

- P**Vt me not to rebuke (O Lord)
in thy provoked ire :
Ne in thy heauie wrath (O Lord)
correc& me I desire.
- 2 Thine arrowes doe sticke fast in me,
thy hand doth presse me sore :
And in my flesh no health at all,
appeareth any more.
- 3 And all this is by reason of
thy wrath that I am in :
Nor any rest is in my bones,
by reason of my sinne.
- 4 For loe my wicked doings Lord,
aboue my head are gone :
A greater loaden then I can beare,
they lie me sore vpon.

5 My wounds stincke and are festered sore,
as loathsome for to seee :
Which all through mine owne foolishnesse
betideth vnto me.
6 And I in carefull wise am brought
in trouble and distresse:
That I goe wailing all the day
my dolfull heauinesse.
7 My loynes are fill'd with sore disease,
my flesh hath no whole part :
8 I feeble am, and broken sore,
I roare for grieue of heart.
6 Thou know'st Lord my desire, my groanes
are open in thy sight :
10 My hart doth paine, my strength hath faild,
mine eyes haue lost their light.
11 My louers and my wonted friends
stand looking on my woe :
And eke my kinsmen farr away
are me departed fro.
12 They that did seeke my life laid snares,
and they that sought the way
To doe me hurt, spake lies, and thought
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heare at all :
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence O Lord
is wholly set on thee :
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I erare, that they my foes
triumph not ouer mee :
For when my foot did slip, then they
did ioy my fall to seee.
And truly I poore wretch am set
in place a wofull wight :
And eke my grieuous heauinesse
is euer in my sight.
18 For while that I my wickednesse
in humble wise confesse :
And while I for my sinfull deedes
my sorrowes doo expresse.
19 My foes doe still remaine aliue,
and mighty are also :
And they that hate me wrongfully
in number hugely grow.
20 They stand against me that my good,
with euill doe repay :
Because that good and honest things
I doe ensue alway.
21 Forsake me not my Lord my God,
be thou not farr away :
Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal. xxxix. I. H.

David being determined silence, yet brast forth into word, that he would not, through his bitter griefe. For hee maketh certaine requests which taste of mans infirmities, yet mixed with many prayers, and all to shew a minde wonderfully troubled, that it might appeare how he did strise mightily against death and desperation.

Sing this in the house of a Sinner.

I said I will looke to my wayes :
for feare I should goe wrong :

I will take heed all times that I
offend not in my tongue.
2 As with a bit I will keepe fast
my mouth with force and might :
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still :
Yea from good talke I did refraine,
but sore against my will.
4 My heart waxt hot within my breast,
with musing, thought, and doubt :
Which did increafe and stirre the fire,
at last these words burst out.
5 Lord number out my life and dayes,
which yet I haue not past :
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life,
in length much like a span :
Mine age is nothing vnto thee,
so vaine is euery man.
7 Man walketh like a shade, and doth
in vaine himselfe annoy :
In getting goods, and cannot tell
who shall the same ioy.
8 Now Lord sith things this wife doe frame,
what helpe doe I desire ?
Of truth my helpe doth hang on thee,
I nothing else require.

The second part.

9 From all the finnes that I haue done
Lord quite me out of hand :
And make me not a scorne to fooles
that nothing vnderstand.
10 I was as dumbe, and to complaine
no trouble might me moue :
Because I knew it was thy worke,
my patience for to proue.
11 Lord, take from me thy scourge & plague
I can them not withstand :
I faint and pine away for feare
of thy most heauy hand.
12 When thou for sinne dost man rebuke
he waxeth woe and wain :
As doth a cloath that moths haue fret,
so vaine a thing is man.
13 Lord heare my suite, and giue good heed,
regard my teares that fall :
I sojourne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space
my strength for to restore :
Before I goe away from hence,
and shall be scene no more.

Expectans expectavi. Psal. xl. I. H.

David deliuered from great danger, doth magnifie God therefore, and commendeth his providence towards all mankind. Then he promiseth to giue himselfe wholly to Gods seruice, and declareth how God is truly worshipped, afterward hee giueth thanks, and having complained of his enemies he calleth for aide and succour.

Sing this as the 35. Psalme.

I waited long, and sought the Lord,
and patiently did beare
At length to me he did accord,

my voice and cry to heare.
 2 He pluckt me from the lake so deepe,
 out of the mire and clay :
 And on a rocke did set my feet,
 and he did guide my way.
 3 To me he taught a Psalm of praise,
 which I must shew abroad :
 And sing new songs of thankes alwaies,
 vnto the Lord our God.
 4 When all the folke these things shall see,
 as people much afraid :
 Then they vnto the Lord will flee,
 and trust vpon his aid.
 5 O blest is he whose hope and heart
 dorth in the Lord remaine :
 That with the proud doth take no part,
 nor such as lye and faine.
 6 For Lord my God thy wondrous deedes
 in greatnesse farre doe passe :
 Thy fauour towards vs exceedes
 all things that euer was.

7 When I intend, and doe deuise
 thy workes abroad to shew :
 To such a reckoning they doe rise,
 thereof no end I know.
 8 Burnt offerings thou delightst not in,
 I know thy whole desire :
 With sacrifice to purge his sinne,
 thou dost no man require,
 6 Meat offerings and sacrifice,
 thou wouldst not haue at all :
 But thou O Lord hast open made
 mine eares to heare wichall.
 10 But then said I, behold and looke,
 I come a meane to be :
 For in the volume of thy Booke,
 thus is it said of me,
 11 That I O God should doe thy minde,
 which thing doth like me well :
 For in my heart thy Law I finde,
 fast placed there to dwell.
 12 Thy iustice and thy righteousnesse
 in great resorts I tell :
 Behold my tongue no time doth cease,
 O Lord thou knowst full well.

The second part.

13 I haue no hid within my breast
 thy goodnesse as by stealth :
 But I declare and haue exprest,
 thy truth and sauing health.
 14 I keepe nor close thy louing minde,
 that no man should it know :
 The trust that in thy truth I finde,
 to all the Church I show.
 For I with mischiefes many one
 am fore beset about :
 My sinnes increase, and so come on,
 I cannot spie them out.
 15 For why in number they exceede
 the hayres vpon my head :
 My heart doth faint for very dread,
 that I am almost dead.
 16 With speede send helpe, and set me free,
 O Lord I thee require :
 Make haste with aide to succour me,
 O Lord at my desire.

17 Let them sustaine rebuke and shame,
 that seeke my soule to spill :
 Drive backe my foes, and them defame
 that wish and would me ill.
 18 For their ill feates doe them deserie,
 that would deface my name :
 Alwaies at me they raile and crye,
 sic on him, sic for shame.
 19 Let them in thee haue ioy and wealth,
 that seeke to thee alwaies :
 That those that loue thy sauing health,
 may say, to God be praise.
 20 But as for me, I am but poore,
 opprest, and brought full low :
 Yet thou O Lord, wilt me restore
 to health full well I know :
 21 For why in thou art my hope and trust,
 my refuge, helpe, and stay :
 Wherefore my God, as thou art iust,
 with me no time delay.

Beatus qui intelligit. Psal. xlj. T. S.

Dauid grieuously afflicted, blesteth them that pittie his case, complain'ing of faithlesse friends, such as Iudas, Ioh. 15. Then he giueth thanks for Gods mercy, in chastising him gently, now suffering his enemies to triumph.

T

He man is blest that careful is, the

needy to consider: For in the season peri-

lous, the Lord will him deliue

2. The Lord will make him safe and found, and

happy in the land: And he will not deliue

him into his enemies hand.

3 And in his bed when he lies sicke,
 the Lord will him restore :
 And thou O Lord wilt turne to health
 his sicknesse and his fore.
 4 Then in my sicknesse thus say I,
 haue mercie Lord on me :
 And heale my soule, which is full woe
 that I offended thee.
 3 Mine enemies wish me ill in heart,
 and thus of me did say :
 When shall he die, that all his name
 may vanish quite away :
 6 And when they come to visit me,
 they aske if I doe well :
 But in their hearts mischiefie they hatch,
 and to their mates it tell.
 7 They bite their lips, and whisper so,
 as though they would me charme :

And cast their fetches how to trap
me with some mortall harme.
8 Some grieuous fiare hath brought him to
this sicknesse say they plaine:
He is so low that without doubt
rise can be not againe.
9 The man also that I did trust,
with me did vse deceit:
Who at my table ate my bread,
the fame for me laid wait.
10 Haue mercy Lord on me therefore,
and let me be preserued:
That I may render vnto them,
the things they haue deserued.
11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.
13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xliij. I.H.

*Dauid is grieued that through persecution he could
not be presens in the congregation, professing
his presence in heart, albeit in body separate: as
kess hee sheweth, that notwithstanding these
sorrows and thoughts, yet hee continually put-
teth his confidence in the Lord.*

Sing this as the 35. Psalme.

LIke as the Hart doth breathe and bray
the wellspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?
3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had:
Therefore my soule as at pits brinke
most heauie is and sad.
When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts mostaine.
5 My heart why art thou sad alwaies,
and frest thus in my brest?
Trust still in God, for him to praise
I hold it euer best.
By him I haue succour at need
against all paine and griefe:
He is my God which with all speede
will haste to send reliefe,
6 And thus my soule within me Lord
doth faint to thinke vpon
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voice:
The fouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day felt thy goodnesse,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.
9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke, and my defence.
Why doe I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppresse
and vex me with their talke.
10 For why? they vex mine inward parts,
with pangs to be abhor'd:
When they crie out with stubborn hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quail,
my soule, with paine opprest?
With thoughts why dost thy selfe assaile,
so sore within my brest?
12 Trust in the Lord thy God alwaies,
and thou the time shalt see,
To giue him thanks with laud and praise,
for health restor'd to thee.

Iudicame Dom. Psal. xliij. T.S.

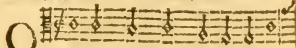
*He prayeth to be deliuered from them which con-
spire with Absolon, to the end that he might ioy-
fully prase God in his holy congregation.*

Sing this as the 35. Psalme.

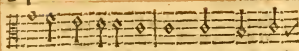
IVdge and reuenge my cause O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my strength thou art the God
why putt thou me thee fro?
And why walke I so heauily
oppressed with my foe.
3 Send out thy light, and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shall I to the Altar goe
of God my joy and cheare:
And on my Harpe giue thanks to thee,
O God my God most deare.
5 Why art thou then so sad my soule,
and frest thus in my brest?
Still trust in God, for him to praise
I hold it alwaies best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, which doth alway
at need send me reliefe.

Deus auribus. Psal. xliij. T.S.

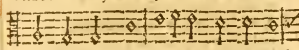
*A most earnest prayer made in the name of the
faithfull in persecution. for sustaining the quar-
rels of Gods word, as in Paul, Rom. 8.*



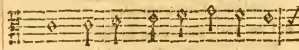
OVr eares haue heard our fathers tell,
and



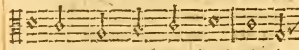
and recurrently record, The wondrous works



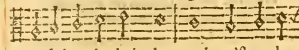
that thou hast done in alder time (O Lord.)



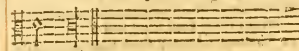
2. How thou didit cast the Gentiles out,



and stroid them with strong hand: Planting



our fathers in their place, and gau't to them



their land.

3 They conquer'd not by sword, nor strength,
the land of thy behest :

But by thy hand, thine arme, and grace :
because thou loudest them best.

4 Thou art my King, O God, that holpe
Iacob in sundry wife :

5 Led with thy power, we threw downe such
as did againit vs rise.

6 I trusted not in bow, ne sword,
they could not faue me found :

7 Thou kept'st vs from our enemies rage,
thou didst our foes confound.

8 And still we boast of thee our God,
and praise thy holy name :

9 Yet now thou goest not with our hoast,
but leauest vs to shame.

10 Thou mad'st vs flee before our foes,
and so were ouer-trod :
Our enemies rob'd and spoil'd our goods,
while we were sperst abroad.

11 Thou hast vs given to our foes
as sheepe for to be slaine :
Among the heathen euery where
scattered we doe remaine.

12 Thy people thou hast sold like slaues,
and as a thing of nought :
For profit none thou hast thereby,
no gaine at all was sought.

13 And to our neighbours thou hast made
of vs a laughing stocke :
And they that round about vs dwell,
at vs doe grin and mocke.

The second part.

14 Thus we serue for none other vse,
but for a common talke :
They mock, they scorn, they nod their heads,
where euer they goe or walke :

15 I am asham'd continually,
to heare these wicked men :
Yea, so I blush that all my face
with red is couered then.

16 For why? we heare such scandrous words,
such false reports and lies :
That death it is to see their wrongs,
their threatnings and their cries,

17 For all this we forget not thee,
nor yet thy couenant breake :
18 We turne not backe our hearts from thee,
nor yet thy paths forsake.

19 Yet thou hast trod vs downe to dust,
where dens of Dragons be :
And couered vs with shade of death
and great aduersitie.

20 If we had our Gods name forgot,
and helpe of Idols sought :
21 Would not God then haue tride this out
for he doth know our thought.

22 Nay, nay, for thy names sake O Lord,
alwaies are we slaine this :
As sheepe vnto the shambles sent,
right so they deale with vs.

23 Vp Lord, why sleepest thou & awake,
and leaue vs not for all :

24 Why hidest thou thy countenance,
and dost forget our thrall :

25 For downe to dust our soule is brought,
and we now at last cast :
Our belly like as it were glude,
vnto the ground cleaues fast.

26 Rise vp therefore for our defence,
and helpe vs Lord at neede :
We thee beseech of thy goodnesse,
to rescue vs with speede.

Eru'tauit cor meum. Pſal. xlv. I. H.

*Salomon his maiestie, honor, strength, beauty, riches
and power are praised, his marriage with the
Egyptian and beathen woman is blest, if that she
renounce her people and countrey, and giue her
selfe wholly to her husband. Here is figured the
wonderful maiesie and increase of Christs king-
dome, and the Church his Spouse, now taken of
the Gentiles.*

Sing this as the 25. Pſalme.

MY heart doth take in hand
some godly song to sing :
The praise that I shall shew therein
pertaineth to the King.
My tongue shall be as quicke,
his honour to indite,
As is the pen of any Scribe
that vseth fast to write.

2 O fairest of all men,
thy speech is pleasant pure :
For God hath blessed thee with gifts
for euer to endure.

3 About thee gird thy sword,
O Prince of might elect :
With honour, glory, and renowne,
thy person pure is deckt.

4 Goe forth with godly speede,
in meeknesse, truth, and right :
And thy right hand shall thee instruct
in workes of dreadfull might.

5 Thine arrowes sharpe and keene,
their hearts so fore shall sting :
That folke shall fall, and kneele to thee,
yea, all thy foes O King.

6 Thy royall seate O Lord,
for euer shall remaine :
Because the scepter of thy Realme

doth righteousnesse maintaine.
 7 Because thou louest the right
 and dost the ill detest:
 God euen thy God hath pointed thee,
 with ioy about the rest.
 8 With mirthe and fauours sweer,
 thy clothes are all bespread:
 When thou dost from thy palace passe,
 therein to make thee glad,
 9 Kings daughters doe attend,
 in fine and rich array:
 At thy right hand the Queene doth stand,
 in gold and garments gay.

The second part.

10 O daughter take good heed,
 encline and giue good care;
 Thou must forget thy kindred all,
 and fathers house most deare:
 11 Then shall the King desire,
 thy i beauty faire and trim,
 For why he is the Lord thy God,
 and thou must worship him.
 12 The daughters then of Tiro,
 with gifts full rich to see;
 And all the wealthy of the land,
 shall make their suite to thee.
 13 The daughter of the King,
 is glorious to behold:
 Within her closet the doth sit,
 all deckt with bearen gold.
 14 In robes well wrought with needle,
 and many a pleasant thing:
 With Virgins faire on her to wait,
 the cometh to the King.
 15 Thus are they brought with ioy
 and mirth on euery side:
 Into the palace of the King,
 and there they doe abide.
 16 In stead of parents left,
 (O Queene thy chance so stands)
 Thou shalt haue sounes whom thou maist set,
 as Princes in all lands.
 17 Wherefore thy holy name,
 all ages shall record:
 Thy people shall giue thanks to thee,
 for euermore O Lord.

Deus nostrum. Psal. xlvj. I. H.

A song of thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven away, or some other like sad case & marvellous deliuerance, by the mighty hand of God, whereby the Prophet commending this great benefite, doth exhort the faithfull to giue themselves wholly into the hands of God, doubting nothing but that vnder his protection, they shall be safe against all the assaults of their enemies.

T He Lord is our defence and aide,

the strength whereby we stand: when we

with woe are much dismayd, he is our helpe

ac hand. 2. Though th'earth remoue, we
 will not feare, though hills so high and
 steepe, be thrust and hurled heare and
 there, within the sea so deepe.

3 No though the waues doe rage so sore,
 that all the bankes ir spils:
 And though it ouerflow the shore,
 and beate downe mighty hills,
 4 For one faire flood doth send abroad,
 his pleasant streames apace:
 To fresh the Citie of our God,
 and wash his holy place.
 5 In midst of her the Lord doth dwell,
 she can no whit decay:
 All things against her that rebel,
 the Lord will truly slay.
 6 The heachen folke the kingdomes feare,
 the people make a noise:
 The earth doth melt and not appeare,
 when God puts forth his voice.
 7 The Lord of hosts doth take our part,
 to vs he hath an eie,
 Our hope of health with all our heart,
 on Iacobs God doth lie.
 8 Come neare and see with mind & thought
 the working of our God:
 What wonders he himselfe hath wrought,
 through all the earth abroad.
 9 By him all warres are hushd and gone,
 which countries did conspire;
 Their bowes he brake and speares each one,
 their Chariots burnt with fire:
 30 I came off therefore (saith he) and know
 I am a God most stout:
 Among the heachen high and low,
 and all the earth throughout.
 11 The Lord of hosts doth vs defend,
 he is our strength and tower,
 On Iacobs God doe we depend,
 and on his might and power.

Omnes Gentes. Psal. xlvij. I. H.

An exhortation to worship God for his mercies towards Iacobs posterity. Herin is prophesied the kingdome of Christ in the time of the Gospall.
Sing this as the 46. Psalme.

YE people all with one accord,
 clap hands and eke reioyce:
 Be glad and sing vnto the Lord,
 with sweet and pleasant voice.
 2 For he the Lord and dreadfull is,
 with wonders manifold:
 A mighty King he is also,
 in all the earth extold.

5 The people he ſhall make to be,
 vnto our bondage thrall:
 And vnderneath our feet he ſhall,
 the nations make to fall.
 6 For vs the heritage he choſe,
 which we poſſeſſe alone:
 The flouriſhing worſhip of Iacob,
 his welbeloued one.
 7 Our God aſcendeth vp on hie,
 with ioy and pleaſant noiſe:
 The Lord goeth vp about the ſkie,
 with trumpets royall voice.
 8 Sing praifes to our God, ſing praife,
 ſing praifes to our King:
 9 For God is King of all the earth,
 all ſkilfull praifes ſing.
 10 God on the heathen raignes, and ſits
 vpon his holy throne:
 11 The Princes of the people haue,
 them ioyned every one,
 To Abrahams people, for our God
 which is exalted hie:
 As with a buckler doth defend,
 the earth continually.

Magnus Dom. Pſal. xlvijij. I.H.

Thanks are giuen to God for the notable deliuerance of Ieruſalem from the hands of many kings, the eſtate whereof is praized, for that God is preſent at all times to defend it: this Pſalme ſeemeth to be made in the time of Ahaſ, Iofaphat, Aſa, or Ezechias, for then chiefly was the Citie by forraine Princes aſſaulted.

Sing this as the 46. Pſalme.

Great is the Lord, and with great praife,
 to be aduanced ſtill:
 Within the Citie of our God,
 vpon his holy hill.
 2 Mount Sion is a pleaſant place,
 it gladdeth all the land:
 The Citie of the mighty King,
 on her North ſide doth ſtand.
 3 Within the Pallaces thereof,
 God is a refuge knowne:
 For loe the Kings are gathered, and
 together eke are gone.
 4 But when they did behold it ſo,
 they wondered, and they were
 Aſtonied much, and ſodainly,
 were driuen backe with feare.
 5 Great terrors then on them doe fall,
 for very woe they crye:
 As doth a woman when ſhe ſhall,
 goe trauell by and by.
 6 As thou with Eaſterne winde the ſhips,
 vpon the ſea doſt breake:
 So they were ſtaid, and euen as
 we heard our fathers ſpeake.
 7 Loe in the Citie of our God,
 we ſaw as it was tould:
 Yea in the Citie which our God,
 for euer will vphold.
 8 O Lord we wait and doe attend,
 on thy good help and grace,
 For which we doe all times attend
 within thy holy place.

9 O Lord according to thy name,
 for euer is thy praife:
 And thy right hand O Lord is full
 of righteousneſſe alwaies.
 10 Let for thy iudgement Sion mount,
 fulfilled be with ioyes:
 And eke of Iuda grant O Lord,
 the daughters to reioyce.
 11 Goe walke about all Sion hill,
 yea round about her goe:
 And tell the towers that thereupon
 are builded on a row.
 12 And marke we well her bulwarks all,
 behold her towers there:
 That ye may tell thereof to them,
 that after ſhall be here.
 13 For this God is our God, our God
 for euetmore is he:
 Yea and vnto the death alſo,
 our guider ſhall he be.

Audite hæc. Pſal. xlix. I.H.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the wealthie are not happieſt, but noteth how all things are ruled by Gods providence, who as he iudgeth theſe worldly miſers to euerlaſting torment, ſo hee preſerueti hi, and will reward them in the day of reſurrection.
 1 Theſe.

Sing this as the 46. Pſalme.

ALL people hearken and giue care,
 to that that I ſhall tell:
 2 Both high and low, both rich and poore,
 that in the world doe dwell.
 3 For why ſ my mouth ſhall make diſcourſe,
 of many things right wiſe:
 In vnderſtanding ſhall my heart,
 his studie exerciſe.
 4 I will encline mine eares to know,
 the parable ſo darke:
 And open all the doubtfull ſpeech,
 in metre on my harpe.
 5 Why ſhould I feare afflictions,
 or any carefull toile:
 Or elſe my foes which at my heeles,
 are preſt my life to ſpoile:
 6 For as for ſuch as riches haue,
 wherein their truſt is moſt:
 And they which of their treaſures great,
 themſelues doe brag and boaſt.
 7 There is not one of them that can,
 his brothers death redeeme:
 Or that can giue a price to God,
 ſufficient for him.
 8 It is too great a price to pay,
 none can thereto ataine,
 9 Or that he might his life prolong,
 or not in graue remaine.
 10 They ſee wiſe men as well as foolles,
 ſubiect vnto deaths bands:
 And being dead, ſtrangers poſſeſſe
 their goods, their rents, their lands.
 11 Their care is to build houſes faire,
 and to determine ſure
 To make their name right great on earth,
 for euer to endure.
 12 Yet ſhall no man alwaies enioy,
 high honour, wealth, and reſt,

But shall at length taste of deaths cup,
as well as the brute beast.

The second part.

13 And though they trie their foolishnesse
to be most lewd and vaiue:
Their children yet approue their talke,
and in like sinne remaine.

14 As sheepe into the fould are brought,
so shall they into graue:
Death shall them eate, and in that day,
the iust shall Lordship haue.

Their image and their royall port
shall fade and quite decay:
When as from house to pit they passe
with woe and well-away.

15 But God shall surely preferue me
from death and endless paine:
Because he will of his good grace
my soule receiue againe.

16 If any man waxe wondrous rich,
feare not I say therefore:
Although the glory of his house
encreaseth more and more.

17 For when he dyeth, of all these things
nothing shall he receiue:
His glory will not follow him,
his pompe will take her leaue.

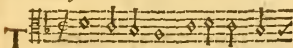
18 Yet in this life he takes himselfe
the happiest vnder Sunne:
And others likewise flatter him,
and say all is well done.

19 And presuppose he liue as long
as did his fathers old:
Yet must he needes at length giue place,
and be brought to deaths fould.

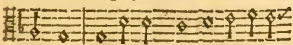
20 Thus man to honour God hath call'd,
yet doth he not consider:
But like brute beasts so doth he liue,
which turne to dust and powder.

Deus Deorum. Psal. L. W. W.

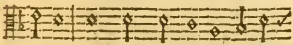
*He prophesies that God will call all nations by the
Gospell, and require no other sacrifice of his peo-
ple, but confession of his benefits, and thanksgiu-
ing; and how he detesteth all such as serue
idolatry, and not of the pure word of
God onely.*



He mighty God th'eternall hath



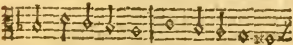
thus spoke, And all the world he wil call and



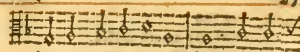
prouoke, Euen from the East, and so forth



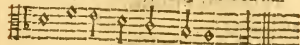
to the West. 2. From toward Sion which



place him liketh best: God will appeare in



beauty most excellent. 3. Our God will



come before that long time be spent.

Deuouring fire
shall goe before his face,
A great tempest
shall round about him trace.

4 Then shall he call
the earth and heaucas bright,
To iudge his folke
with equitie and right.

5 Saying, goe to,
and now my Saints assemble:
My peace they keepe,
their gifts doe not dissemble.

6 The heauens shall
declare his righteousnesse:
For God is iudge

of all things more and lesse.

7 Hear me people,
for I will now reueale:

Lift Israell,
I will thee nought conceal;

Thy God, thy God
am I, and will not blame thee,

8 For giuing noc
all manner offerings to me.

9 I haue no neede
to take of thee at all

Goats of thy fould,
or Calfe out of thy stall:

10 For all the beasts
are mine within the woods;

On thousand hills
Cattell are mine owne goods.

11 I know for mine
all birds that are on mountaines:

All beasts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell:

For all is mine
that in the world doth dwell.

13 Eate I the flesh
of great buls and bullocks;

Or drinke the bloud
of Goates, and of the flockes;

14 Offer to God
praise and hearty thanksgiuing:

And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou shalt be:

Then will I helpe,
and thou shalt honour me.

16 To the wicked
thus saith th'eternall God;

Why dost thou preach
my lawes and hefts abroad?

Seeing thou hast
them with thy mouth abused,
17 And hast to be
by discipline reformed.

My words I say,
thou dost reiect and hate :
18 If that thou see
a theefe, as with thy mate,
Thou runn'st with him
and so your prey doe seeke :
And art all one
with bawds and ruffians eke.
19 Thou giu'st thy selfe
to backbite and to slander,
And how thy tongue
deceiue it's a wonder.

20 Thou fitte'st musing
thy brother how to blame,
And how to put
thy mothers sonne to shame.
21 These things thou didst,
and whilst I held my tongue
Thou didst me iudge,
because I staid so long,
Like to thy selfe :
yet though I keepe long silence,
Once shalt thou feele
of thy wrongs iust recompence.

22 Consider this
ye that forget the Lord:
And feare not when
he threateth with his word ;
Left without helpe
I spoyle you as a prey.
23 But he that thanks
offieth, praisth me aye,
Saith the Lord God :
and he that walketh this trace,
I will him teach
Gods sauing health to embrace.

Another of the same by J.H.

THe God of Gods, the Lord,
hath call'd the earth by name :
From where the Sunne doth rise, vnto
the setting of the same.
2 From Sion his faire place,
his glory bright and cleare :
The perfect beauty of his grace,
from thence it did appeare.
3 Our God shall come in haste,
to speake he shall not doubt :
Before him shall the fire waste,
and tempest round about.
4 The heauens from on hie
the earth below likewise :
He will call forth to iudge and trie
his folke he doth deuise.
5 Bring forth my Saints (saith he)
my faithfull flocke so deare :
Which are in bond and league with me,
my Law to loue and feare.
6 And when these things are tride
the heauens shall record :
That God is iust, and all must bide
the iudgement of the Lord.

7 My people O giue heede,
Israel to thee I crie :
I am thy God, thy helpe at neede,
thou canst it not denie.
8 I doe not say to thee,
thy sacrifice is slacke :
Thou offerest daily vnto me
much more then I doe lacke.

9 Think'st thou that I doe neede
thy cattell young or old ?
Or else desire so much to feede
on Goates out of thy fold ?
10 Nay, all the beasts are mine,
in woods that cate their sils.
And thousand's more of neat and kine
that runne wilde on the hills.

The second part.

11 The birds that build on high
in hills, and out of sight :
And beasts that in the fields doe lye,
are subiect to my might.
12 Then though I hungred sore,
what neede I ought of thine :
Sith that the earth with her great store,
and all therein is mine ?
13 To buls flesh haue I minde,
to cate it, dost thou thinke ?
Or such a sweetnesse doe I finde
the bloud of Goates to drinke ?
14 Giue to the Lord his praise,
with thanks to him apply :
And see thou pay thy vowes alwayes
vnto the God most hie.
15 Then seeke and call to me,
when ought would worke thee blame :
And I will sure deliuer thee,
that thou maist praise my name.
16 But to the wicked traine,
which talke of God each day :
And yet their workes are foule and vaine,
to them the Lord will say ;

17 With what a face dar'st thou
my word once speake or name ?
Why doth thy talke my Law allow ?
thy deedes denie the same.
18 Whereas for to amend
thy life thou art so slacke :
My word the which thou dost pretend,
is cast behinde thy backe.

The third part.

19 When thou a theefe dost see
by theft to lye in wealth :
With him thou runst, and dost agree
likewise to thriue by stealth.
20 When thou dost them behold,
that wiles and maids desile :
Thou lik'st it well, and waxest bold,
to leade that life most vile.
21 Thy lips thou dost apply
to slander and defame :
Thy tongue is taught to crait and lye,
and still doth vie the same.

22 Thou studiest to requite,
thy friends to thee to requite,
With slander thou wouldst needs defile,
thy mothers sonne most deere.

23 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and so dost thinke,
that I am like to thee:

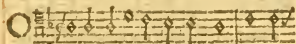
24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

25 Marke this I you require,
that haue not God in minde:
Left when I plague you in mine ire,
your helpe be farre to finde,

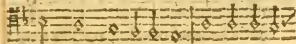
26 He that doth giue to me,
the sacrifice of praise—
Doth please me well, and he shall see,
to walke in godly waies.

Miserere mei. Psal. Lj. W.W.

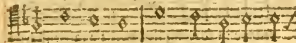
David rebuked by the prophet Nathan for his great offences, acknowledged the same to God, protesting his naturall corruption, wherefore he prayeth God to forgive his sins, and renew in him his holy spirit, promising that hee will not be unmindefull of these great things. Finally, fearing lest God would punish the whole Church for his fault, he requires that he would rather increase his grace to ward the same.



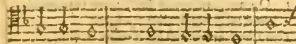
Lord consider my distresse and now



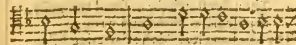
with speed some pittie take, My sins deface,



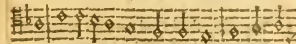
my faults redresse, good Lord for thy great



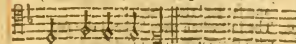
mercies sake. 2. Wash mee O Lord, and



make me cleane, from this vniust & stiafull



act, and purifie yet once againe my hainous



crime and bloody fact.

3 Remorse and sorrow doth constraime,
me to acknowledge mine excesses:
My finnes alas doe still remaine,
before my face without release.

4 For thee alone I haue offended,
committing euill in thy sight,

And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceiued in sinne:
Yea of mother so borne was,
and yet vile wretch remaine therein.

6 Also behold Lord thou dost loue,
the inward truth of a pure heart:
Therefore thy wife doings from aboute,
thou hast reueal'd me to euilert.

7 If thou with Isop purge this blot,
I shall be cleaner then the glasse,
And if thou wast away my spot,
the snow in whitenesse shall I passe.

8 Therefore O Lord (such loy me send,
that in a day I may finde grace):
And that my strength may now amend,
which thou hast swag'd for my trespassse.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my finnes I thee desire,
which doe in number passe the sand.

10 Make new my heart within my brest,
and I came it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my tormentes end:
Take not from me thy spirit and grace,
which may from dangers me defend.

12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may flire my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall sie sinne.

14 O God that of my health art Lord,
forgiue me this my bloodie vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,
O Lord which art the onely key:
And then my mouth shall testifie,
thy wondrous works and praise alway.

16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest none.

17 The heauie heart, the minde oppress,
O Lord thou neuer dost reiect:
And to speake truth it is the best,
and of all sacrifice the effect.

18 Lord vnto Sion turne thy face;
powre out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walls and loue it fill.

12 Thou shalt accept then our offerings,
of peace and righteousnesse I say:
Yea calves and many other things,
vpon thine altar will we lay.

Another of the same by T.S.

Sing this as the Lamentation.

- H**Aue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my finnes deface.
- 2 Yea, wash me more from mine offence,
and cleanse me from my sinne,
For I doe know my faults, and still
my finnes are in mine eyne.
- 3 Against thee, thee alone I haue
offended in this case:
And euill haue I done before
the presence of thy face.
- 4 That in the things that thou dost say,
vpright thou maist be true:
And eke in iudgement that the doome
may passe vpon thy side.
- 5 Behold in wickednesse my kinde,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.
- 6 But loe the truth in inward parts,
is pleasant vnto thee:
And secrets of thy wisdom thou,
reuealed hast to me.
- 7 With hope Lord besprinkle me,
I shall be cleansed so:
Yea, wash thou me, and so shall I,
be whiter than the snow.
- 8 Of ioy and gladnesse make thou me,
to heare the pleasant voyce:
That so the brused bone, which thou
hast broken may reioyce.
- 9 From the beholding of my finnes,
Lord turne away thy face:
And all my deeds of wickednesse,
doe vterly deface.
- 10 O God create in me a heart,
vnspotted in thy sight:
And eke within my bowels Lord,
renue a stabled sprite.
- 11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comforts of thy sauing helpe,
giue me againe I pray.
- 12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall,
be turn'd vnto thy lorc.

The second part.

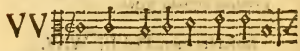
- 13 O God that art my God of health,
from bloud deliuer me:
That praises of thy righteousness,
my tongue may sing to thee.
- 14 My lips that yet fast elased be,
doe thou O Lord vnloose:
The praises of thy maiestie,
my mouth shall so disclose.
- 15 I would haue offered sacrifice,
if that had pleased thee:
But pleased wish burnt offerings,
I know thou wilt not be:
- 16 A troubled spirit is sacrifice,
delightfull in Gods cies.

A broken and a humble heart,
God thou wilt not despise.

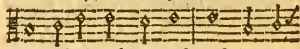
- 17 In thy good will deale gently Lord,
to Sion, and withall:
Graunt that of thy Ierusalem,
vpreard may be the wall.
- 18 Burnt offrings, gifts, and sacrifice,
of iustice in that day:
Thou shalt accept, and Calues they shall
vpon thine altar lay.

Quid gloriaris? Psal. Lij. I.H.

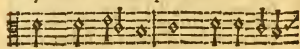
*David describeth the arrogant tyrannie of Daeg
Sauls chiefe shepheard, who by falsel surmises
caused Abimelech and the Priests to be slaine.
hee propheseth his destruction, encourageth the
faithfull to trust in God, who must sharply re-
uengeth him, and vendeth thanks for his deliue-
rance. Herein is liuely set forth the kingdome
of Antichrist.*



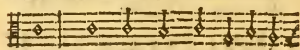
Hy dost thou tyrant boast abroad



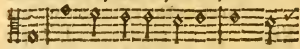
thy wicked works to praise? Dost thou not



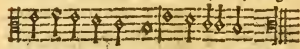
know there is a God, whose mercies last al-



waies? 2. Why doth thy minde yet still de-



uise such wicked wiles to warp? Thy tongue



vntrue in forging lies, is like a rasor sharpe.

- 3 On mischief why settst thou thy minde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
- 4 Thou dost delight in fraud and guile,
in mischief, blood and wrong:
Thy lips haue learn'd the flattering stile,
O false deceitfull tongue.

- 5 Therefore shall God for ever confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
- 6 The iust when they behold thy fall,
with feare will praise the Lord,
And in reproach of thee withall,
cry out with one accord,

- 7 Behold the man that would not take,
the Lord for his defence:
But of his goods his God did make,
and trust his corrupt sense.
- 8 But I an Ollue fresh and greene,
will spring and spread abroad:

For why 5 my trust all times hath beene
vpon the liuing God.

9 For this therefore will I giue praise,
to thee with heart and voyce :
I will set forth thy name alwaies,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Lijj. T.S.

*Dauid describeth the crooked nature, cruelly and
punishment of the wicked, when they looke
for it, and desireth the deliuerance of the godly,
that they may reioyce together.*

Sing this as the 46. Psalme.

THE foolish man in that which he,
within his heart hath said,
That there is any God at all,
bath vtterly denied.

1 They are corrupt, and they also,
a haynous worke haue wrought :
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt downe on soas of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.

4 They are all gone out of the way,
they are corrupted all :
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feed vpon,
My people as they feed on bread,
the Lord they call not on.

6 Euen there they were afraid, and stood,
with trembling all dismayd :
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones, that thee besieg'd,
hath scattered all abroad :
Thou hast confounded them, for they
reioiced are of God.

8 O Lord giue thou thy people health,
and thou O Lord fulfill :
Thy promise made to Israell,
from out of Sion hill.

9 When God his people shall restore,
that earst was captiue lad.
Then Iacob shall therein reioyce,
and Israell shall be glad.

Deus in nomine. Psal. Liiij. I H.

*Dauid in great danger through Ziphians, calleth
vpon God to destroy his enemies, promising sacri-
fice for his deliuerance.*

Sing this as the 46. Psalme.

GOD saue me for thy holy name,
and for thy goodnesse sake :
Vnto the strength Lord of the same,
I doe my cause betake.

2 Regard O Lord, and giue an care
to me when I doe pray,
Bow downe thy selfe to me and heare,
the words that I doe say.

5 For strangers vp against me rise,
and tyrants vex me still,

Which haue not God before their eyes,
they seeke my soule to spill.

4 But loe, my God doth giue me aide,
the Lord is straight at hand :
With them by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in waite :

And in thy truth destroy my foes,
with their owne snare and baite.

6 An offering of free heart and will,
then I to thee shall make :
And praise thy name, for therein still
great comfort I doe take.

7 O Lord at length doe set me free,
from them that craft conspire :
And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I H.

*Dauid in great distresse, complaineth of Saulls cru-
elty, and falshood of his familiar acquaintance,
effectually mouing the Lord to pity him. Then
assured of deliuerance, he setteth forth the grace
of God, as if he had already obtained his request.*

Sing this as the 46. Psalme.

O God giue care, and doe apply,
to heare me when I pray :
And when to thee I call and cry,
hide not thy face away.

2 Take heed to me, graunt my request,
and answer me againe :
With plaints I pray, full sore oppress,
great griefe doth me constraene.

3 Because my foes with threats and cries,
opresse me through despight :
And to the wicked sort likewise,
to vex me haue delight.

4 For they in counsell doe conspire,
to charge me with some ill :
So with their hastic wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it panteth in my brest :
The terrors and the dread of Death,
doth worke me much vnest.

6 Such dreadfull feare on me doth fall,
that I therewith doe quake :
Such horror whelmeth me withall,
that I no shift can make.

7 But I doe say, who will giue me
the swift and pleasant wings,
Of some faire doue that I may flie,
and rest me from these things ?

8 Loe then I would goe farre away,
to flie I would not cease :
And I would hide my selfe and stay,
in some great wilder nesse.

9 I would be gone in all the hast,
and not abide behinde :
That I were quite and ouerpast,
these blasts of boisterous winde.

10 Denide them Lord, and from them pull,
their diuclish double tongue :
For I haue spide their Citie full,
of rapine, strife and wrong.

11 Which things both night & day through-
did cloſe her as a wall] (out
In miſt of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her priuie parts are wicked plaine,
her deeds are much too vile :
And in her ſtreets there doth remaine,
all craftie fraud and guile.

The ſecond part.

13 If that my foes did ſecke my ſhame,
I might it well abide :
From open enemies check and blame,
ſome where I could me hide :
14 But thou it was my fellow deare,
which friendship didſt pretend :
And didſt my ſecret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in ſecret and abroad :
And we together oft did walke,
within the houſe of God.
16 Let death in haſt vpon them fall,
and ſend them quick to hell :
For miſchiefe raigneth in their hall,
and parlour where they dwell.
17 But I vnto my God doe erie,
to him for helpe I flee :
The Lord doth heare me by and by,
and he doth ſuccour me.
18 At morning, noone, and euening tide,
vnto the Lord I pray :
When I ſo inſtantly haue eride,
he doth not fay me nay.
19 To peace he ſhall reſtore me yet,
though warres be neere at hand :
Although the number be full great,
that would againſt me ſtand.
20 The Lord that firſt and laſt doth raigne,
both now and euermore.
Will heare when I to him complaine,
and puniſh them full ſore.
21 For ſure there is no hope that they
to turne will once accord :
For why ſ they will not God obey,
nor doe not feare the Lord.
22 Vpon their friends they laid their hands,
which were in couenant knit :
Of frienſhip to neglect the bands,
they paſſe or care no whit.
23 While they haue war within their hearts,
as butter are their words :
Although their words were ſmooth as oile,
they cut as ſharpe as ſwords.
24 Caſt thou thy care vpon the Lord,
and he ſhall nourish thee :
For in no wiſe will he accord,
the iuſt in thral to ſee.
25 But God ſhall caſt them deepe in pit,
that thiſt for blood alwaies :
He will no guiltfull man permit,
to liue out halfe his daies.
26 Though ſuch be quite deſtroi'd and gone,
in thee O Lord I truſt :
I ſhall depend thy grace vpon,
with all my heart and luſt.

Miferere mei. Pſal. Lvj I. H.

David being brought to Achis the King of Gath,
1 Sam. 21. 12. complaineth of his enemies, de-
mandeth ſuccour, truſteth in God, and promiſeth
to performe his vow, which was to praife God
in his Church.

Sing this as the Lamentation.

HANC mercy Lord on me I pray,
for man would me deuoure :
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies dayly enterpriſe,
to ſwallow me outright :
To fight againſt me many riſe,
O thou moſt high of might.
3 When they would make me moſt afraid
with boatts and brags of pride :
I truſt in thee alone for aide,
by thee will I abide :
4 Gods promiſe I doe minde and praife,
O Lord I ſticke to thee :
I doe not care at all aſiaies,
what man can doe to me.
5 What things I either did or ſpake,
they wreſt them at their will :
And all the counſell that they take,
is how to worke me ill.
6 They all conſent themſelues to hide,
cloſe watch for me to lay :
They ſpic my patches, and ſnares haue laid,
to take my life away.
7 Shall they thus ſcape on miſchiefe ſet
thou God on them wilt frowne :
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou ſeeſt how oft they make me ſee,
and on my teares doſt looke :
Reſerue them in a glaſſe by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes away doe ſtart :
I well perceiue it by the ſaine,
that God doth take my part.
10 I glory in the word of God,
to praife it I accord :
With ioy I will declare abroad,
the promiſe of the Lord.
11 I truſt in God and yet I ſay,
as I before began :
The Lord he is my helpe and ſtay,
I doe not care for man.
12 I will performe with heart ſo free,
to God my vowes alwaies :
And I (O Lord) all times to thee,
will offer thankes and praife.
13 My ſoule from death thou doſt defend,
and keepſt my feet vpright :
That I before thee may aſcend,
with ſuch as liue in light.

Miferere mei. Pſal. Lvij I. H.

David in the deſert of Ziph, betrayed by the inha-
bitants, and in the ſame came with Saul, calleth
to God, with full confidence that hee will per-
forme his promiſe, and ſhew his glory in heauen,
and in earth, againſt his cruell enemies, therefore
he reuendeth laud and praife.

Sing this as the 44. Psalm.

TAKE pity for thy promise sake,
haue mercy Lord on mee:

For why i my soule doth her betake
vnto the helpe of thee.

2 Within the shadow of thy wings
I let my selfe full fast:

Till mischief, malice, and like things,
be gone and oerpast.

3 I call vpon the God most high,
to whom I sticke and stand:

I meane the God that will stand by
the cause I haue in hand.

4 From heauen he hath sent his aide,
to saue me from their spight:

That to deuoure me haue assaid,
his mercie, truth, and right.

5 I lead my life with Lions fell,
all set on wrath and ire:

And with such wicked men I dwell,
that fret like flames of fire.

6 Their teeth are speares and arrowes long,
as sharpe as I haue seene:

They wound and cut with their quick tongue
like swords and weapons keene.

7 Set vp and shew thy selfe O God,
aboue the heauens bright:

Exalt thy praise in earth abroad,
thy maiestic and might.

8 They lay their nets, and doe prepare
a priuie caue and pit:

Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to ioy alwayes:

My heart I say doth well accord
to sing his laud and praise.

10 Awake my ioy, awake I say,
my lute, my harpe, and string:

For I my selfe before the day
will rise, reioyce, and sing.

11 Among the people I will tell
the goodnesse of my God:

And shew his praise that doth excell,
in heathen lands abroad.

12 His mercie doth extend as farre
as heauens all are hie:

His truth as high as any starre,
that shineth in the skie.

13 Set forth and shew thy selfe O God,
aboue the heauens bright:

Extoll thy praise on earth abroad,
thy maiestic and might.

Si vere vtiq. Psal. Lvijj. I.H.

Hee describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgements, shewing that the iust shall reioyce at the punishment of the wicked, to Gods glory.

Sing this as the 48. Psalm.

YE rulers which are put in trust
to iudge of wrong and right:

Be all your iudgements true and iust,
not knowing neede or might:

2 Nay, in your hearts ye marke and muse
in mischief to consent.

And where ye should true iustice vse,
your hands to bribes are bent.

3 The wicked fort from their birth-day
haue erred on this wise:

And from their mothers wombe alway
haue vsed craft and lies.

4 In them the poyson and the breath
of Serpents doe appeare:

Yea, like the Adder that is deafe
and fast doth stop her care,

5 Because she will not heare the voyce
of one that charneth well:

No though he were the chiefe of choise,
and did therein excell.

6 O God breake thou their teeth at once,
within their mouthes throughout:

The tuskes that in their great chaw-bones,
like Lions whelpes hang out.

7 Let them consume away and waste,
as water runs soorth right:

The shafts that they doe shoot in hast,
let them be broke in sight:

8 As Snalles doe waste within the shell,
and vnto slime doe turne:

As one before his time that fell,
and neuer saw the Sunne.

9 Before the thornes that now are young
to bushes big shall grow:

The stormes of anger waxing strong,
shall take them ere they know.

10 The iust shall ioy, it doth them good
that God doth vengeance take:

And they shall wash their feet in blood
of them that him forsake.

11 Then shall the world shew forth and tell
that good men haue reward:

And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. Psal. Lix. I. H.

David in great danger of Saul, who sear to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who lue for a time to vex his people: but in the end consume in his wrath, to Gods glory. For this he singeth praise to God, assured of his mercies.

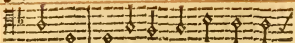
S End aide and saue mee from my

foes, O Lord I pray to thee: Defend

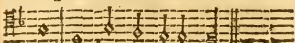
and keepe me from all these, that rise

and strue with mee. 2. O Lord preferue

me from those men, whose doings are



not good: And set me sure and safe from



them that still thirst after blood.

- 3 For loe they waite my soule to take,
they rage against me fill:
Yea, for no fault that I did make:
I neuer did them ill.
- 4 They runne, and doe themselves prepare,
when I no whit offend:
Arise, and saue me from their snare,
and see what they intend.
- 5 O Lord of hoasts of Israel
arise and strike all lands:
And pittie none that doe rebell,
and in their mischiefe stands.
- 6 At night they stirre and seeke about,
as hounds they howle and grin:
And all the Citie cleane throughout,
from place to place they runne.
- 7 They speake of me with mouth alway,
but in their lips are swords:
They greed my death, and then would say,
what none doth here our words.
- 8 But Lord thou hast their wayes espide,
and laught thereat apace:
The heathen folke thou shalt deride,
and mocke them to their face.
- 9 The strength that doth my foes withstand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
- 10 The Lord to me doth shew his grace
in great abundance fill:
That I may see my foes in case
such as my heart doth will.

The second part.

- 11 Destroy them not at once O God,
lest it from minde doe fall:
But with thy strength driue them abroad,
and so consume them all.
- 12 For their ill words & truthlesse tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.
- 13 Consume them in thy wrath O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigene.
- 14 At euening they returne apace,
as dogs they grin and crie:
Throughout the streets in euery place,
they runne about and spie.
- 15 They seeke about for meate I say,
but let them not be fed:
Nor finde a house wherein they may
be bold to put thy head.
- 16 For I will shew thy strength abroad,
thy goodnesse I will praise:
For thou art my defence and God,
at neede in all assaies.

- 17 Thou art my strength, thou hast me staid,
O Lord I sing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulisti Psal. Lx. I. H.

*Dauid now king ouer Iudah, after many victorie,
sheweth by euident signes, that God elected him
king, assuring the people, that God will prosper
them if they approve the same. After he prayeth
vnto God to finish that that he had begun.*

Sing this as the 59. Psalme.

- O Lord, thou didst vs cleane forsake,
and scattered'it vs abroad:
Such great displeasure thou didst take:
returne to vs O God.
- 2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore;
for it doth bow and quake.
- 3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
- 4 But yet to such as feare thy name
a token shall ensue:
That they might triumph in the same,
because thy word is true.
- 5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord grant this to mee.
- 6 The Lord did speake from his owne place,
this was his ioyfull tale:
I will diuide Sichein by pace,
and mete out Succoth vale.
- 7 Gilead is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my Law doth Iuda guide.
- 8 In Moab I will wash my feete,
ouer Edom throw my shooe:
And thou Palestine ought'it to seeke,
for fauour me vnto.
- 9 But who will bring me at this tide,
vnto the City strong:
Or who to Edom will me guide,
so that I goe not wrong.
- 10 Wilt thou O God which didst forsake,
thy flocke, their land and coasts:
Our warres in hand thou wouldst not take,
nor walke among our hoasts.
- 11 Giue aide O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hoasts of men can giue,
it is but all in vaine.
- 12 But through our God we shall haue might
to take great things in hand:
He will tread downe, and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxj. I. H.

*Whether hee were in danger of the Ammonites, or
pursued of Absolon, here hee cryeth to be deliue-
red, and confirmed with his kingdome, promising
perpetuall praises.*

Sing this as the 59. Psalme.

Regard O Lord, for I comaine,
and make my suit to thee,
Let not my words returne in vaine,
but giue an eare to me.
2 From off the coasts and vtmost parts,
of all the earth abroad
In griefe and anguish of my heart,
I crie to thee O God.

3 Vpon the rock of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and tower,
my fence against my foes.
4 Within thy tents I lust to dwell,
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With goodly gifts doth he reward,
all them that feare his name.
6 The king shall he in health maintaine,
and so prolong his daies:
That he from age to age shall raigne,
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, truth, and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the fame.

Nonne Deo. Psal. Lxij. I.H.

*Dauid declaresh by his example and the nature of
God, that he and all people must trust in God a-
lone, seeing that al without God goes to nauight,
who only is of power to saue, and that he rewar-
deth man according to his workes.*

Sing this as the 59. Psalme.

My soule to God shall giue good heed,
and him alone attend:
For why? my health and hope to speed,
doth whole on him depend.
3 For he alone is my defence,
my rocke, my health and aide:
He is my stay, that no pretence,
shall make me much dismayd.
3 O wicked folke how long will ye
use craft? sure you must fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye seeke alwaies,
to put him to the worse,
Ye loue to lie, with mouth ye praise,
and yet your heart doth ourse.
5 Yet still my soule doth whole depend,
on God my chiefe desire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my strength and tower,
my health is of his grace:
He doth support me, that no power
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth,
God is mine onely trust.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a slight:
With things most vile doe them compare,
for they can keepe no weight.
10 Trust not in wrong, robbery or stealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
set not your hearts thereon.
11 The Lord long sith one thing did tell,
which here to minde I call:
He spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed:
So that all sorts with thee shall finde,
according to their need.

Deus Deus meus. Psal. Lxij. I.H.

*Dauid after his danger of Ziph, giueth God thanks
for his wonderfull deliuerance, in whose mercies
hee trusteth euen in the mist of misery, prophes-
ying the destruction of Gods enemies, and con-
trariwise happinesse to all them that trust in the
Lord. 1 Sam. 3.*

Sing this as the 44. Psalme.

O God my God I watch betime,
to come to thee in hast:
For why? my soule and body both,
doe thirst of thee to wast.
2 And in this barren wilderness,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.
3 That I might see yet once againe,
thy glory, strength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre surmount,
this life and wretched daies:
My lips therefore shall giue to thee,
due honour, laud and praise.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soule is fill'd as with marrow,
which is both fat and sweet,
My mouth therefore shall sing such songs,
as are for thee most meet.
7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
thy right hand is my power,
9 And those that seeke my life to stroy,
them death shall soone deuoure.

10 The sword shall them deuoure each one,
their carcases shall feede
The hungry foxes which doe runne,
their prey to seeke at need.
11 The King and all men shall reioyce,
that doe professe Gods word:
For liars mouthes shall then be stoppt,
which haue the truch disturb'd.

Exaudi Deus. Psal. Lxiiij. I. H.

David prayeth against the false reporters and slanderers, hee declareth their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

O Lord vnto my voice giue care,
with plaints when I doe pray:
And rid my life and soule from dread,
of foes that threat to slay.
2 Defend me from that sort of men,
which in deceits doe lurke:
And from the frowning face of them,
that all ill seates doe worke.
3 Who whet their tongues as we haue seene
men whet and sharpe their swords:
They shoot abroad their arrowes keene,
I receiue most bitter words.
4 With priuie sleights shoot they their shafts
the vpright man to hit:
The iust vniware to hit by craft,
they care or feare no whit.
5 A wicked worke they haue decreed,
in counsell thus they erie:
To vse deceit let vs not dread,
what is who can it espie?
6 What waies to hurt they talke and muse,
all times within their heart:
They all consult what seates to vse,
each doth inuent his part.
7 But yet all this shall not auaille,
when they thinke least vpon:
God with his dart shall sure assault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
shall worke themselues such blame:
That they which then behold their fall,
shall wonder at the same.
9 Then all that see shall know right well,
that God the thing hath wrought:
And praise his wittie workes, and tell
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with minde and voice,
whose heart is pure and right.

Te dect hymnus. Psal. Lxv. I. H.

A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Psalme.

Thy praise alone (O Lord) doth raigne,
in Sion thine owne hill.
Their vowes to thee they doe maintaine,
and their benefitts fulfill.
2 For that thou dost their prayers heare,
and dost thereto agree.

Thy people all both farre and neere,
with trust shall come to thee.

3 Our wicked life so farre exceeds,
that we should fall therein:
But Lord forgie our great misdeeds,
and purge vs from our sinne.
4 The man is blest whom thou dost chuse,
within thy courts to dwell:
Thy house and temple hee shall vse,
with pleasures that excell.
5 Of thy great iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coasts likewise.
6 With strength thou art beset about,
and compait with thy power:
Thou makst the Mountaines strong & stout,
to stand in euery shower.
7 The swelling seas thou dost asswage,
and make their streames full still:
Thou dost reframe the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
shall dread thy signes to see:
Which morne and euening in great mirth,
doe passe with praise to thee.
9 When that the earth is chopt and dry,
and thirsteth more and more:
Then with thy drops thou dost apply,
and much increase her store.
The flood of God doth ouerflow,
and so doth cause to spring:
The seed and corne which men doe sow,
for he doth guide the thing.
10 With wet thou dost her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou dost distill,
and blest her fruit withall.
11 Thou deckst the earth of thy good grace,
with faire and pleasant crop:
Thy clouds distill their dew apace,
great plenty they doe drop.
12 Whereby the desert shall begin,
full great increase to bring:
The litle hills shall ioy therein,
much fruit in them shall spring.
13 In places plaine the focke shall feede,
and couer all the earth:
The vales with corne shall so exceede,
that men shall sing for mirth.

Iubilate Deo. Psal. Lxvj. I. H.

Hee exhorteth to praise the Lord in his wonderfull works, hee sets forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to prouoke all men to heare and praise his name.

Sing this as the 18. Psalme.

YE men on earth in God reioyce,
with praise set forth his name:
2 Extoll his might with heart and voice,
giue glory to the same.
3 How wonderfull (O Lord) say ye,
in all thy workes thou art:
Thy foes for feare doe seeke to thee,
full sore against thy heart.
4 All men that dwell the earth throughout,
doe praise the name of God,

The laud thereof the world about
is shew'd and set abroad:
5 All folke come forth, behold and see
what things the Lord hath wrought:
Make well the wondrous workes that he
for man to passe hath brought.

6 He laid the sea like heapes on hie,
therein a way they had:
On foot to passe both faire and drie,
whereof their hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
And such as would him disobey,
by him shall be controll'd.

8 Ye people give vnto our God
due laud and thanks alwaies:
With ioyfull voyce declare abroad,
and sing vnto him praise.

9 Which doth endue our soules with life,
and it preferue wishall:
He staieih out feet, so that no strife
can make vs slip or fall.

10 The Lord doth proue our deeds with fire,
if that they will abide:

As workemen doe when they desire
to haue their mettals tride.

11 Although thou suffer vs so long
in prison to be cast:

And there with chaines and fetters strong
to lye in bondage fast.

The second part.

12 Although I say thou suffer men
on vs to ride and raigne:
Though we through fire and water runne
of very grieue and paine.

Yet sure thou dost of thy good grace
dispose it to the best:

And bringst vs out into a place
to liue in wealth and rest.

13 Vnto thy house resort I will,
to offer and to pray:

And there I will my selfe apply
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my grieue and smart:

The vowes I say which I did make
in dolour of my heart.

15 Burnt offerings I will giue to thee
of Oxen fat and Rams:

None other sacrifice shall be,
of Bulloekes, Goates and Lambs.

16 Come forth and harken here full soone,
all yee that feare the Lord:

What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crye:

And thou my tongue make speede apace,
to praise him by and by.

18 But if I feele my heart within,
in wicked workes reioyce:

Or if I haue delight to sinne
God will not heare my voice.

19 But surely God my voice hath heard,
and what I doe require:

My prayer he doth well regard,
and granteth my desire.

20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I did euer finde.

Deus miscreator. Psal. Lxvij. I. H.

*A sweet prayer for all the faithfull to obtaine the
fauour of God, and to be pleased with his coun-
tenance, so the end that his wayes & iudgements
may be knowne throughout the earth: a reioy-
cing that God is the governour of all nations.*

Sing this as the 30. Psalm.

HAVE mercy on vs Lord,
and grant to vs thy grace:

To shew to vs doe thou accord
the brightnesse of thy face.

2 That all the earth may know
the way to godly wealth:

And all the nations on a row
may see thy fauing health.

3 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

4 Throughout the world so wide,
let all reioyce with mirth:

For thou with truth and right dost guide
the nations of the earth.

5 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

6 Then shall the earth increase,
great store of fruite shall fall:

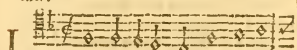
And then our God the God of peace,
shall blesse vs eke withall.

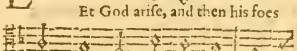
7 God shall vs blesse I say,
and then both farre and neere,

The folke throughout the earth alway,
of him shall stand in feare.

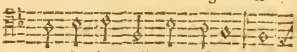
Exurgat Deus. Psal. Lxvij. T. S.

*Dauid expresth the wonderfull mercies of God
towards his people, who by all meanes and most
strange sort, declarth himselfe vnto them. Gods
Church therefore by reason of his promises, graces
and victories, doth excell all worldly things:
wherefore all men are moued to praise God for
euer.*

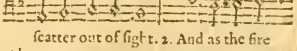
L  Et God arise, and then his foes



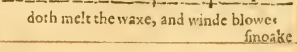
will turne themselves to fight: His



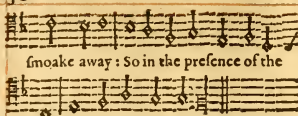
enemies then will runne abroad, and



scatter out of sight. 2. And as the fire



doth melt the waxe, and winde blowes
smoke



Lord, the wicked ſhall decay.

- 3 But righteous men before the Lord,
ſhall heartily reioyce :
They ſhall be glad, and merrie all,
and chearefull in their voice.
- 4 Sing praiſe, ſing praiſe vnto the Lord,
who rideth on the ſkie :
Extoll the name of Iah our God,
and him doe magnifie.
- 5 The ſame is he that is aboue
within his holy place :
That father is of fatherleſſe,
and iudge of widowes caſe.
- 6 Houſes he giues, and iſſue both,
vnto the comfortleſſe .
He bringeth bond-men out of thrall,
and rebels to diſtreſſe.
- 7 When thou didſt march before thy folke,
the Egyptians from among :
Aad brought'ſt them through the wildernes,
which was both wide and long.
- 8 The earth did quake, the rain pour'd down,
heard were great claps of thunder :
The mount Sinai ſhook in ſuch fort,
as it would cleaue in ſunder.
- 9 Thine heritage with drops of raine
abundantly was waſht :
And iſo be it barren wakt,
by thee it was reſrefit.
- 10 Thy choſen ſlocke doth there remaine,
thou haſt prepar'd that place :
And for the poore thou doſt prouide
of thine eſpeciall grace.

The ſecond part.

- 11 God will giue women cauſes iuſt
to magnifie his name :
When as his people triumphs make,
and purchaſe brute and fame.
- 12 And pauſant Kings for all their power,
ſhall ſtie, and take the ſoile :
And women which remaine at home,
ſhall helpe to part the ſpoile.
- 13 And though ye were as blacke as pots,
your hew ſhall paſſe the Doue :
Whoſe wings and feathers ſeeme to haue
ſiluer and gold aboue.
- 14 When in this land God ſhall triumph
ouer Kings both hie and low :
Then ſhall it be like Salmon hill,
as white as any ſnow.
- 15 Though Baſan be a fruitful hill,
and in height others paſſe :
Yet Zion Gods moſt holy hill
doth farre excell in grace.
- 16 Why brag ye thus, ye hils moſt hie,
and leape for pride together :
The hill of Zion God doth loue,
and there will dwell for euer.
- 17 Gods armie is two millions
of warriours good and ſtrong :

The Lord alſo in Sinai
is preſent them among.
18 Thou didſt O Lord aſcend on high,
and captiue led them all,
Which in time paſt thy choſen ſlocke
in priſon kept and thrall.

Thou mad'ſt them tribute for to pay,
and ſuch as did repine,
Thou didſt ſubdue that they might dwell
in thy temple diuine.
19 Now praiſed be the Lord, for that
he poures on vs ſuch grace :
From day to day he is the God
of our health and ſolace.

The third part.

- 20 He is the God from whom alone,
ſaluation commeth plaine :
He is the God, by whom I ſcape
all dangers, death, and paine.
- 21 Thus God will wound his enemies head,
and breake the vnyrie ſcalpe
Of thoſe that in their wickedneſſe
continually doe walke.
- 22 From Baſan will I bring ſaid he
my people and my ſheepe :
And all mine owne, as I haue done
from danger of the deepe.
- 23 And make them dip their feet in blood
of thoſe that hate thy name :
And dogs ſhall haue their tongues imbrued
with licking of the ſame.
- 24 All men haue ſeene how thou O God,
thine enemies doſt deſace :
And how thou goeſt as God and King,
into thine holy place :
- 25 The fingers goe before with ioy,
the mintrels follow after :
And in the midſt the damſels play,
with timbrell and with taber.
- 26 Now in the congregation,
(O Iſrael) praiſe the Lord :
And Jacobs whole poſteritie,
giue thanks with one accord.
- 27 Their chiefe was little Benjamin,
but Iuda made their boſt :
With Zabulon and Neptalim,
which dwell about their coaſt.
- 28 As God hath giuen power to thee,
ſo Lord make firme and ſure
The thing that thou haſt wrought in vs,
for euer to endure.
- 29 And in thy temple gifts will wee
giue vnto thee O Lord :
For thine vnto Ieruſalem,
ſure promiſe made by word.

The fourth part.

- Yea, and ſtrange Kings to vs ſubdued,
ſhall doe like in thoſe dayes :
I meane to thee they ſhall preſent
their gifts of laud and praiſe.
- 30 He ſhall deſtroie the ſpeare-mens rankes,
their calues and buls of might :
And cauſe them tribute pay, and daunt
all ſuch as loue to fight.
- 31 Then ſhall the Lords of Egypt come,
and preſents with them bring :

The Moores most blacke shall stretch their
vnto their Lord and King. (hands)

33 Therefore ye Kingdomes of the earth
giue praise vnto the Lord:
Sing Psalmes to God with one consent,
thereto let all accord.

34 Who though he ride, and euer hath,
above the heauens bright:
Yet by the fearefull thunder claps
men may well know his might.

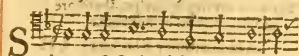
35 Therefore the strength of Israel
ascribe to God on hie:
Whose might and power doth farre extend
about the cloudy skie.

36 O God thy holinesse and power
is dread for euermore:

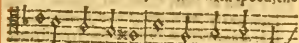
The God of Israel giues vs strength,
praised be God therefore.

Saluum me fac. Psal. Lxix. I. H.

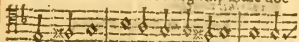
Christ and his elect are figured in Davids reals & anguish, the malicious cruelty of whose enemies and their punishment, Iudas and such traitors noteth, who are accused: then gathereth hie courage in afflictions, and offereth prayes to God, which are more acceptable then all sacrifices. Finally, he doth prouoke all creatures to praises, prophesying of the kingdome of Christ and building of Iuda, where all the faithfull and their seeds shall dwell for euer.



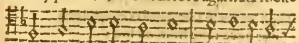
Aue me O God, and that with speed, the



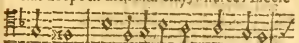
waters flow full fast: So nigh my soule doe



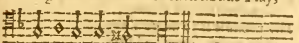
they proceed, that I am sore agast. I sticke



full deepe in filth and clay, whereas I feele



no ground: I fall into such fouds I say,



that I am like be drown'd.

3 With crying oft I faint and quaille,
my throat is hoarse and drie:

With looking vp my sight doth faile,
for helpe of God on hie.

4 My foes that guiltlesse doe oppresse
my soule, with hate are led:

In number sure they are no lesse,
then hayres are on my head.

5 Though for no cause they vex me sore,
they prosper and are glad:

They doe compell me to restore
the things I neuer had.

6 What I haue done for want of witt,
thou Lord all times canst tell:

And all the faules that I commit
to thee are knowne full well.

7 O God of hoasts, defend and stay
all these that trust in thee:
Let no man doubt or shrinke away
for ought that chaneceth me.

8 It is for thee and for thy sake
that I doe beare this blame:

In spight of thee they would me make
to hide my face for shame.

9 My mothers' sonnes, my brethren all
forsake me on a row:

And as a stranger they me call,
my face they will not know.

10 Vnto thy house such zeale I beare,
that it doth pine me much:

Their checkes and taunts at thee to heare
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chaste,
yea, if I weepe and mone:
Yet in my teeth this gear is cast,
they passe not therewithon.

12 If I for grieue and paine of heart,
in sack-cloth use to walke:
Then they anon will it perceive,
thereof they ieast and talke.

13 Both high and low, and all the throng
that sit within the gate:

They haue me euer in their tongue,
of me they talke and prate.

14 The drunkards which in wine delight,
it is their chiefe pastime

To seeke which wayes to worke me spight,
of me they sing and time.

15 But thee the while O Lord I pray,
that when it pleaseth thee,

For thy great truth thou wilt alway
send downe thine aide to mee.

16 Plucke thou my feet out of the mire,
from drowning doe me keepe:

From such as owe me wrath and ire,
and from the waters deepe.

17 Left with the waues I should be drown'd,
and depth my soule deuoure:

And that the pit should me confound,
and shut me in her power.

18 O Lord of hoasts to me giue eare,
as thou art good and kinde:

And as thy mercy is most deare,
Lord haue me in thy merite.

19 And doe not from thy seruant hide,
nor turne thy face away:

I am opprest on euery side,
with haste giue eare I say.

20 O Lord vnto my soule draw nie,
the same with aide repose:

Because of thy great tyrannic,
acquite me from my foes.

The third part.

21 That I abide rebuke and shame
thou know'st, and thou canst tell:

For those that seeke and worke the same,
thou seest them all full well.

22 When they with brags doe break my hart,
I seeke for helpe anon:

But finde no friends to eaſe my ſmart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke :

And gaue me in my thiſt withall
ſtrong vinegar to drinke.

23 Lord turne their table to a ſnare,
to rake themſelues therein :
And when they thinke full well to fare,
then trap them in the gin.

24 And let their eyes be darke and blinde,
that they may nothing ſee :
Bow downe their backe, and doe them binde
in thraldome for to be.

25 Pour out thy wrath as hot as fire,
that it on them may fall :
Let thy diſpleaſure in thine ire,
take hold vpon them all.

26 As deſart dry their houſe diſgrace,
their off-ſpring eke expell :
That none thereof poſſeſſe their place,
nor in their tents doe dwell.

27 If thou doſt ſtrike the man to tame,
on him they lye fell ſore :
And if that thou doſt wound the fame,
they ſeeke to hurt him more.

28 Then let them heape vp miſchiefe ſtill,
ſich they are all peruert :
That of thy fauour and good will
they neuer haue no part.

29 And daſh them cleane out of the booke
of life, of hope, of truſt :
That for their names they neuer looke
in number of the iuſt.

The fourth part.

30 Though I (O Lord) with woe and grieſe,
haue beene full fore oppreſt :
Thy helpe ſhall giue me ſuch reliefe,
that all ſhall be redreſt.

31 That I may giue thy name the praiſe,
and ſhew it with a ſong :
I will extoll the ſame alwayes,
with hearty thanks among.

32 Which is more pleaſant vnto thee,
ſuch minde they grace hath borne :
Then eyther Ox or Calfe can be
that hath both hoofe and horn.

33 When ſimple folke doe this behold,
it ſhall reioyce them ſure :
All yee that ſeek the Lord, behold,
your life for aye ſhall dure.

34 For why ſ the Lord of hoaſts doth heare
the poore when they complaine :
His priſoners are to him full deare,
he doth them nor diſdaine.

35 Wherefore the ſkie and earth below,
the ſea with floud and ſtreame,
His praiſe they it all declare and ſhew,
with all that liue in them.

36 For ſure our God will Sion ſaue,
and Iudaes Citie build :
Much folke poſſeſſion there ſhall haue,
her ſtreets ſhall all be ſild.

37 His ſeruaunts ſeede ſhall keepe the ſame
all ages out of minde :

And there all they that loue his name
a dwelling place ſhall finde.

Deus in adiutor. Pſal. Lxx. I. H.

Hee prayeth to be right ſpeedily deliuered, his enemies to be abhaind, and all that ſeake the Lord to be comforted.

Sing this as the 72. Pſalme.

O God to me take heede,
of help I thee require :

O Lord of hoaſts with haſte make ſpeed,
helpe, helpe, I thee deſire.

2 With ſhame confound them all,
that ſeek my ſoule to ſpill :
Rebuke them backe with blame to fall,
that thinke and wiſh me ill.

3 Confound them that apply,
and ſeek to worke me ſhame :
And at my harme doe laugh and cry,
ſo, ſo, there goeth the game.

4 But let them ioyfull be
in thee with ioy and wealth :
Which onely truſt and ſeek to thee,
and to thy ſauing health.

5 That they may ſay alwayes,
in mirth and one accord :
All glory, honour, laud, and praiſe
be giuen to thee O Lord.

6 But I am weake and poore,
come Lord, thine aide I lacke :
Thou art my ſtay and helpe, therefore
make ſpeed and be no ſlacke.

In te Domine. Pſal. Lxxj. I. H.

Hee prayeth in faith, eſtabliſhed by promiſe, and confirmed by the worke of God from his miſdeeds to be deliuered from his wicked and cruell ſonne Abſolon, with his confederacie, promiſing to be thankfull therefore.

Sing this as the 69. Pſalme.

MY Lord my God in all diſtreſſe,
my hope is whole in thee :
Then let no ſhame my ſoule oppreſſe,
nor once take hold on me :

1 As thou art iuſt defend me Lord,
and rid me out of dread :
Giue care, and to my ſuite accord,
and ſeud me helpe at neede.

2 Be thou my rocke, to whom I may
for aide all times reſort :
Thy promiſe is to helpe alway,
thou art my fence and fort.

3 Saue me my God from wicked men,
and from their ſtrength and power :
From folke vniuſt, and eke from them,
that cruelly deuoure.

4 Thou art the ſtay, wherein I truſt,
thou Lord of hoaſts art hee :
Yea, from my youth I had a luſt,
ſtill to depend on thee.

5 Thou haſt me kept euen from my birth,
and I through thee was borne :
Wherefore I will thee praiſe with mirth,
both euening and at morne.

6 As to a monſter ſeldome ſcene,
much folke about me throng :
But thou art now, and ſtill haſt beene

my fence and aide so strong,
 8 Wherefore my mouth no time shall lack,
 thy glory and thy praise:
 And eke my tongue shall not be slack,
 to honour thee alwaies.
 9 Refuse me not O Lord I say,
 when age my limbs doth take:
 And when my strength doth waste away,
 doe not my soule forsake.
 10 Among themselues my foes enquire,
 to take me through deceit:
 And they against me doe conspire,
 that for my soule laid wait.

The second part.

11 Lay hand and take him now they said,
 for God from him is gone:
 Dispatch him quite, for to his aide,
 I wis there commeth none,
 12 Doe not absent thy selfe away,
 O Lord, when need shall be:
 But that in time of griefe thou mayst
 in hast giue helpe to me.
 13 With shame confound and ouerthrow,
 all those that seeke my life:
 Oppresse them with rebuke also,
 that faine would worke me strife.
 14 But I will patiently abide,
 thy helpe at all affaires,
 Still more and more each time and tide,
 I will set forth thy praise.
 15 My mouth thy iustice shall record,
 that daily helpe doth send:
 But of thy benefits O Lord,
 I know no count nor end.
 16 Yet I will goe and seeke forth one,
 with thy good helpe O God:
 The sauing health of thee alone,
 to shew and set abroad.

17 For of my youth thou tookst the care,
 and dost instruct me still:
 Therefore thy wonders to declare,
 I haue great minde and will.
 18 And as in youth from wanton rage,
 thou didst me keepe and stay,
 Forsake me not vnto mine age,
 and till my head be gray.

The third part.

19 That I thy strength and might may shew
 to them that now be here:
 And that our seed thy power may know,
 hereafter many a yeere.
 20 O Lord thy iustice doth exceed,
 thy doings all may see:
 Thy workes are wonderfull indeed,
 oh who is like to thee?
 21 Thou madst me feeble affliction sore,
 and yet thou didst me saue:
 Yea, thou didst helpe and me restore,
 and tookst me from the graue.
 22 And thou mine honour dost encrease,
 my dignitie maintain:
 Yea, thou dost make all strife to cease,
 and comfortst me againe.
 23 Therefore thy faithfullnesse to praise,
 I will both lute and sing:
 My harpe shall sound thy laud alwaies,
 O Israels holy King.

24 My mouth shall ioy with pleasant voyce,
 when I shall sing to thee:
 And eke my soule shall much reioyce,
 for thou hast made me free.
 25 My tongue thy vprightnesse shall sound,
 and speake it daily still:
 For griefe and shame doe them confound,
 that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I.H.

Gods kingdome by Christ is represented by Salomon, under whom shall be righteousnesse, peace and sticillitie, vnto whom all kings and nations shall doe homage, whose name and power shall endure for euer.

L

Ord giue thy iudgements to the King,
 therein instruct him well: And with his son
 that princely thing, Lord let thy iustice dwell
 1. That he may gouerne vprightly, and rule
 thy folke aright. And so defend through
 equity, the poore that haue no might.

3 And let the mountaines that are high,
 vnto their folke giue peace,
 And eke the little hills apply,
 in iustice to increase:
 4 That he may helpe the weak and poore
 with aide, and make them strong:
 And eke destroy for euermore
 all those that doe them wrong.
 5 And then from age to age shall they
 regard and feare thy might:
 So long as Sunne shall shine by day,
 or else the Moone by night.
 6 Lord make the King vnto the iust,
 like raine to fields new mowne:
 And like to drops that lay the dust,
 and fresh the land new sowne.
 7 The iust shall flourish in his time,
 and all shall be at peace:
 Vntill the moone shall leaue to prime,
 waste, change, and to increase.
 8 He shall be Lord of Sea and land,
 from shore to shore throughout,
 And from the fouds within the land,
 through all the earth about.
 9 The people that in desert dwell,
 shall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring :
The Kings of Saba and Araby,
gine many a costly thing.

The second part.

11 All Kings shall seeke with oue accord,
in his good grace to stand :
And all the people of the world,
shall serue him at his hand.
12 For he the needie sort doth saue,
that vnto him doe call :
And eke the simple folke that haue
no helpe of man at all.
13 He taketh pitie on the poore,
that are with need oppress :
He doth preferre them euermore,
and brings their soule to rest.
14 He shall redeme their life from dread,
from fraud, from wrong, from might.
And eke the blood that they shall bleed,
is precious in his sight.
15 But he shall liue, and they shall bring
to him of Sabaes gold :
He shall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land,
of corne shall beare such throng :
That it like Cedar trees shall stand,
in Libanus full long.

17 Their Cities eke full well shall speed,
the fruits thereof shall passe :
In plenty it shall fare exceede,
and spring as greene as grasse.
18 For euer they shall praise his name,
while that the sunne is light :
And thinke them happy through the same,
all folke shall blesse his might.
19 Praise ye the Lord of shoats and sing,
to Israels God each one :
For he doth euery wondrous thing,
yea, he himselve alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may praise the same,
Amen, Amen say I.

Quam bonus Deus. Psa. Lxxij. T. S.

*Dauid teacheth that neither the prosperity of the
wngodly, nor the affliction of the good ought to
discourage Gods children, but rather moue them
to consider Gods prouidence, and to reuerence his
iudgements, for that the wicked vanisheth away
like smoke, and the godly enter into life euertla-
sing, in hope vnto rest bee resigneth himselfe to
Gods hand.*

Sing this as the 44 Psalme.

How euer it be, yet God is good,
and kinde to Israel :
And to all such as safely keepe
their conscience pure and well.
2 Yet like a foole I almost slippe,
my feete began to slide :
And ere I wist euen at a pinch,
my steps awry gangside.
3 For when I law such foolish men,
I grudg'd and did disdain :

That wicked men all things should haue,
without turmoile or paine.
4 They neuer suffer pang nor grieue,
as if death should them smite :
Their bodies are both stout and strong,
and euer in good plight.
5 And free from all aduersity,
when other men be shent :
And with the rest they take no part
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine :
And are euen wrapt as in a robe,
with rapine and disdain.
7 They are so fed that euen for fat,
their eyes oft times out-start :
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.
9 The heauens and the liuing Lord,
they spare not to blaspheme :
And prate they doe of worldly things,
no wight they doe esteeme.
10 The people of God oft times turne backe,
to see their prosperous state :
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they,
should know or vnderstand
These worldly things, since wicked men
be Lords of sea and land :
12 For we may see how wicked men,
in riches still increase :
Rewarded well with worldly goods,
and liue in rest and peace.
13 Then why doe I from wickednesse,
my fantasie restraîne ?
And wash my hands with innocents,
and cleanse my heart in vaine ?
14 And suffer scourges euery day,
as subiect to all blame :
And euer morning from my youth,
sustaine rebuke and shame :
15 And I had almost said as they,
misliking mine estate :
But that I should thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderstand :
But yet the labour was too great
for me to take in hand.
17 Vntill the time I went vnto
thy holy place, and then,
I vnderstood right perfectly,
the end of all these men.
18 And namely, how thou fettest them,
vpon a slipperie place :
And at thy pleasure and thy will,
thou dost them all deface.
19 Then shall men muse at that strange sight,
to see how suddenly,
They are destoy'd, dispatcht, consumde,
and dead so horribly.

20 Much like a dreame when one awakes,
so shall their wealth decay:

Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieued then,
my minde was much oppress:

22 So fond was I and ignorant,
and in this point a beast.

23 Yet neuertheless by my right hand,
thou hold'st me cuer fast:

24 And with thy counsell dost me guide
to glory at the last.

25 What thing is there that I can wish,
but thee in heauen aboue:
And in the earth there is no thing
like thee that I can loue.

26 My flesh and eke my heart doth faile,
but God doth faile me neuer:

For of my heart God is the strength,
my portion eke for cuer.

27 And loe, all such as thee forsake,
thou shalt destroy each one:

And those that trust in any thing,
sauiug in thee alone.

28 Therefore will I draw nere to God,
and cuer with him dwell:

In God alone I put my trust,
his wonders I will tell.

Vt quid Deus? Psal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, vnder the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his couenant, he requirerth helpe and succour, to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe:

Why dost thine anger kindele thus
at thine owne pasture sheepe:

Lord call the people to thy thought
which haue bene thine so long:

The which thou hast redeem'd and brought
from bondage fore and strong.

Haue minde I say, and thinke vpon,
remember it full well:

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy foot, and come in haste,
and all thy foes deface:

Which now at pleasure rob and waste
within thy holy place.

4 Amid the congregations all
thy enemies roare O God:

They set as signes on euery wall
their banners spлайd abroad.

5 As men with axes hew downe trees,
that on the hills doe grow:

So shine the bills and swords of these,
within thy temple now.

6 The feeling saw'd, the carued boards,
the goodly grauen stones,

With axes, hammers, bills, and swords,
they beat them downe at once.

7 Thy places they consume with flame,
and eke in all this toile

The house appointed to thy name,
they raze downe to the soile.

8 And thus they said within their heart,
dispatch them out of hand:

Then burnt they vp in euery place,
Gods houses through the land.

9 Yet thou no signe of help dost send,
our Prophets all are gone:

To tell when this our plague shall end
among vs there is none.

10 When wilt thou Lord once end this shame
and cease thine enemies strong:

Shall they alway blaspheme thy name,
and raile on thee so long:

11 Why dost with-draw thy hand abacke,
and hide it in thy lap:

O plucke it out, and be not slacke
to giue thy foes a rap.

The second part.

12 O God thou art my King and Lord,
and cuermore hast bene:

Yea, thy good grace throughout the world,
for our good helpe hath scene.

13 The seas that are so deepe and dead,
thy might did make them dry:

And thou didst breake the serpents head,
that he therein did die.

14 Yea, thou didst breake the head so great
of Whales that are so fell:

And gau'st them to thy folke to eate,
that in the deserts dwell.

15 Thou mad'st a spring with streames to rise
from rocks both hard and hie:

And eke thy hand hath made likewise
deepe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begun:

Thou set'st to serue vs with their shine
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts
of the earth about:

Both summer heates, and winter frosts,
thy hand hath found them out.

18 Thinke on O Lord, no time forget
thy foes that thee defame:

And how the foolish folke are set
to raile vpon thy name.

19 O let no cruell beast deuoure
the Turtle that is true:

Forget not alwayes in thy power
the poore that much doe rue.

20 Regard thy couenant, and behold
thy foes possesse the land:

All sad and darke, forworne and old,
our realme as now doth stand.

21 Let not the simple goe away
with disappointed shame:

But let the poore and needy aye,
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd
the cause that is thine owne:

Remember how that thou blasphem'd
art by the foolish one:

23 The voice forget not of thy foes,
for the presuming he,

Is more and more increas'd of those,
that hate thee spitefully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull praise the Lord, who shall come to
iudge at his time, when the wicked shall drinke
the cup of his wrath, but the righteous shall be
exalted to honour.

Sing this as the 45. Psalm.

Vnto thee God we will giue thanks,
we will giue thanks to thee :

Sith thy name is so neare, declare
thy wondrous workes will we.

2 I will vprightly iudge, when get
conuenient time I may :
The earth is weake, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously :
And vnto the vngodly ones,
set not your hornes on high.

4 I said vnto them, set not vp
your raised hornes on hie :
And see that you doe with stiffe necke,
not speake presumptuously.

5 For neither from the Easterne part
nor from the Westerne side :
Nor from forsaken wildernesse,
protection doth proceede.

6 For why? the Lord our God he is
the righteous Iudge alone :
He putteth downe the one, and sets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God :

And all the mighty wine therein
himselſe doth poure abroad.

8 As for the leane and filthy dregs,
that doe remaine of it:
The wicked of the earth shall drinke,
and sucke them euery whit.

9 But I will talke of God I say,
of Iacobs God therefore :

And will not cease to celebrate
his praise for euermore.

10 In sunder breake the hornes of all
vngodly men will I :
But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore :

As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvij. I. H.

Here is described the power of God, and care for
the defence of his people, by the destruction of
Senacheribs army, for which the faithfull are
exhorted to be thankfull.

Sing this as the 66. Psalm.

TO all that now in Iurie dwell
the Lord is clearly knowne :

His name is great in Israel
a people of his owne.

2 At Salem he his tents hath pight,
to tarie there a space :

In Sion eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the spear and shield :

And brake the ray to ouerthrow,
in battell on the field.

4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through thee,
and they are fallen on sleepe :
Through men of warre no helpe can be,
themselues they could not keepe.

6 At thy rebuke O Iacobs God,
when thou didst them reprove :
As halfe asleepe their chariots flood,
no horsman once did moue.

7 For thou art dreadful Lord in deede,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath :

8 When thou dost make thy judgments heard
from heauen through the ground :
Then all the earth full fore afraid,
in silence shall be found.

9 And that when thou O God dost stand,
in iudgement for to speake :
To saue th' afflicted of the land,
on earth that are full weake.

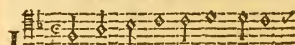
10 The fury that in man doth raigne,
shall turne vnto thy praise :
Hereafter Lord doe thou reſtraine
their wrath and threats auaies.

11 Make voves and pay them to your God,
ye folke that nigh him be :
Bring gifts all ye that dwell abroad,
for dreadful sure is he.

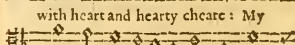
12 For he doth take both life and might
from Princes great of birth :
And full of retriour is his sight,
to all the Kings on earth.

Voce mea ad. Psal. Lxxvij. I. H.

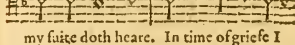
David rehearseth his great afflictions and grieuous
temptations, whereby he is driuen to consider his
former conuersion, and the course of Gods
workes in the preservation of his seruants, and so
he confirmeth his faith against these temptations.



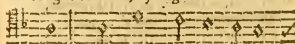
I With my voice to God doe crie,
with heart and hearty cheare : My



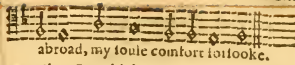
voice to God I lift on hie, and hee
my suite doth heare. In time of grieſe I



sought to God, by night no rest I



tooke : But stretcht my hands to him
abroad



abroad, my soule comfort tooooke.

3 When I to thinke on God endend,
my trouble then is more :
I spake but could not make an end,
my breath was stopte so fore.

4 Thou holdst mine eies alwaies from rest,
that I alwaies awake :

With feare am I so fore opprest,
my speech doth me forsake.

5 The daies of old in minde I cast,
and oft did thinke vpon
The times and ages that are past,
full many yeeres agone.

6 By night my songs I caile to minde,
once made thy praise to shew :
And with my heart much talke I finde,
my spirits doe search to know.

7 Will God said I, at once for all,
cast off his people thus :

So that henceforth no time he shall
be friendly vnto vs :

8 What is his goodnesse cleane decayd,
for euer and a day :

Or is his promise now delaid
and doth his truth decay :

9 And will the Lord our God forget
his mercies manifold :

Or shall his wrath increase so hot,
his mercies to withhold :

10 At last I said, my weakenesse is
the cause of this mistrust :

Gods mighty hand can helpe all this,
and change it when he lust.

The second part.

11 I will regard and thinke vpon:
the working of the Lord,
Of all his wonders past and gone,
I gladly will record.

12 Yea, all his workes I will declare,
and what he did deuise:
To tell his facts I will not spare,
and eke his counsell wile.

13 Thy workes O Lord are all vp right,
and holy all abroad:
What one hath strength to match the might
of thee O Lord our God :

14 Thou art a God that oft dost shew
thy wonders euery houre:
And so dost make thy people know,
thy vertue and thy power.

15 And thine owne folke thou dost defend
with strength and stretched arme:
The sonnes of Iacob that descend,
and Iosephs seed from harme.

16 The waters Lord perceined thine,
the waters saw thee well:
And they for feare aside did flee,
the depths on trembling fell.

The clouds that were both thicke and blacke
did raine full plenteously:
The thunder in the aire did cracke,
thy shafts abroad did flie,

17 The thunder in the aire was heard,
the lightnings from above:

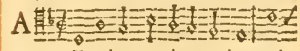
18 With flashes great made them as feard,
the earth did quake and moue.

19 Thy waies within the sea doe lie,
thy pathes in waters deepe:
Yet none can there thy steps espie,
nor know thy pathes to keepe.

20 Thou leadest thy folke vpon the land,
as sheepe on euery side,
Through Moses and through Aarons hand,
thou didst them safely guide.

Attendite populi. Psal. Lxxviiij. T. S.

He sheweth how God of his mercy chose his Church of the posterity of Abraham, casting in their eies the rebellion of their fathers; that their children might acknowledge Gods free mercies, and be ashamed of their perverser ancestors. The holy Ghost hath comprehended as it were the summe of all Gods benefis, that the grosse people might see in few words the effect of the whole historie.



Tend my people to my law, and
to my words incline. 2. My mouth shall
speake strange parables, and senten-
ces diuine. 3. Which we our felues haue
heard and leard, euen of our Fathers
old, and which for our instruction
our Fathers haue vs told.

4 Because we should not keepe it close,
from them that should come after:
Who should Gods power to their race praise,
and all his workes of wonder.

5 To Iacob he commendement gaue,
how Israel should lue:
Willing our Fathers should the same
vnto their children giue.

6 That they and their posterity,
which were not sprung vp to:
Should haue the knowledge of the law,
and teach their seed also,

7 That they may haue the better hope
in God that is above,
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our Fathers were,
rebelling in Gods sight:
And would not frame their wicked hearts
to know their God aright.

How went the people of Ephraim
their neighbours for to spoile :
Shooting their darts the day of warre,
and yet they tooke the foile :

10 For why they did not keepe with God,
the couenant that was made :
Nor yet would walke or leade their liues,
according to his trade,

11 But put into obliuion,
his counsell and his will :
And all his works most magnifiquē,
which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselve disclose :
In Egypt land within the field,
that called is Thancois :

13 He did diuide and cut the sea,
that they might passe at once :
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud
by day, when it was bright :
And in the night when darke it was,
with fire he gaue them light.

15 He brake the rocke in wildernesse,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

16 He drew out riuers out of rocks,
that were both dry and hard :
Of such abundance that no floods,
to them might be comparde.

17 Yet for all this against the Lord,
their sinne they did increafe :
And stirred him that is most hie,
to wrath in wildernesse.

18 They tempted him within their hearts,
like people of mistrust :
Requiring such a kinde of meate,
as serued to their lust,

19 Saying with murmuration,
in their vnfaithfulnesse,
What can this God prepare for vs,
a feast in wildernesse :

20 Behold he strake the stonje rocke,
and floods forth-with did flow :
But can he now giue to his folke,
both bread and flesh also :

21 When God heard this he waxed wroth,
with Iacob and his seed.

20 did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
beleue, and hope that he
Could alwaies helpe and succour them
in their necessity.

23 Wherefore he did command the clouds,
forthwith they brake in sunder :

24 And rained downe Manna for them to eat,
a food of mickle wonder.

25 When earthly men with Angels food,
were fed at their request :

26 He bad the East winde blow away,
and brought in the South-west.

27 And rain'd downe flesh as thick as dust,

and fowle as thicke as sand :

28 Which he did cast amidst the place,
where all their tents did stand.

29 Then did they eate exceedingly,
and all men had their fill,
Yet more and more they did desire,
to ferue their lusts and wills.

30 But as the meate was in their mouthes,
his wrath vpon them fell :

31 And slew the flower of all their youth,
and choise of Israel,

32 Yet fell they to their wonted sinne,
and still they did him grieue,
For all the wonders that he wrought,
they would him not beleue.

33 Their daies therefore he shortened,
and made their honour vaine :
Their yeeres did waste and passe away,
with terroure and with paine.

34 But euer when he plagued them,
they sought him by and by :

35 Remembering then he was their strength,
their helpe and God most hie.

36 Though in their mouthes they did blot
and flatter with the Lord : (glose,
And with their tongues and in their hearts,
dissembled euery word.

The fourth part.

37 For why : their hearts was nothing bent
to him, nor to his trade :
Nor yet to keepe nor to performe,
the couenant that was made.

38 Yet was he still so mercifull,
when they deserued to die :
That he forgauē them their misdeeds,
and would not them destroy.

Yea many a time he turn'd his wrath,
and did himselve aduise :
And would not suffer all his whole
displeasure to arise.

39 Considering that they were but flesh,
and euen as a winde,
That passeth away, and cannot well
returne by his owne kinde.

40 How oftentimes in wildernesse,
did they the Lord prouoke :
How did they moue and stirre the Lord,
to plague them with his stroke :

41 Yet did they turne againe to sinne,
and tempted God oft-soone :
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and powre,
nor of the day when he
Deliuered them out of the hands,
of the fierce enemy.

43 Nor how he wrought his miracles,
as they themselues beheld
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuer nor at flood.

45 Nor how he sent them swarmes of flies,
which did them fore annoy.

And sild their country full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpillar :
And all the labour of their hands,
he gaue to the Grasshopper.
47 With hailestones he destroid their vines,
so that they were all lost :
And not so much as wilde figge trees,
but he confumde with froit.
48 And yet with hailestones once againe,
the Lord their cattell smote :
And all their flocks and heards likewise,
with thunderbolts full hot.
49 He cast vpon them in his ire,
and in his fury strong :
Displeasure, wrath, and euill spirits,
to trouble them among.
50 Then to his wrath he made a way,
and spared not the least :
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egypt came :
And all the chiefe of men and beasts,
within the tents of Ham.
52 But as for all his owne deare folke,
he did preserve and keepe.
And carried them through wildernesse,
euen like a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thrall :
Whereas their foes with rage of seas,
were overwhelmed all.
54 And brought them out into the coasts,
of his owne holy land :
Euen to the mount which he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land diuide :
And in their tents he set the tribes
of Israel to abide.
56 Yet for all this their God most hie,
they sinned and tempted still :
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray,
Much like a bow that would not bend,
but slip, and start a way.
The sixth part.
58 And grieu'd him with their hill altars,
with offerings and with fire,
And with their Idols vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his breast :
The naughtinesse of Israel,
he did so much detest.
60 Then he forsooke the tabernacle
of Silo, where he was
Right conseruant with earthly men,
euen as his dwelling place.
61 Then suffred he his might and power,
in bondage for to stand :
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage :
63 The young men were deuour'd with fire,
maides had no marriage.
64 And with the sword the Priests also,
did perish euery one :
And not a widdow left aliue,
their death for to bemone.
65 And then the Lord began to wake,
like one that slept a time :
And as a valiant man of warre,
refreshed after wine.
66 With Emrods in the hinder parts,
he strake his enemies all :
And put them then vnto a shame,
that was perpetuall.
67 Then he the tent and tabernacle,
of Ioseph did refuse :
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
whereas he thought to dwell :
Euen the noble mount Sion,
which he did loue so well.
69 Whereas he did his temple build,
both sumptuously and sure :
Like as the earth, which he hath made
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe :
Whom he tooke vp and brought away,
euen from the folds of sheepe.
71 As he did follow the Ewes with young,
the Lord did him aduance :
To feed his people Israel,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did feed :
And prudently with all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamitie that they suffered, when Antiochus destroyed their Temple and Citie, desiring ayde against his tyrannie, lest God and religion should be conserned by the beatiben, who should see them forsaken and perish.

Sing this as the 79. Psalme.

○ Lord the Gentiles doe invade,
thine heritage to spoile,
Ierusalem an heape is made,
thy Temple they desile.
2 The bodies of thy Saints most deare
abroad to birds they cast :
The flesh of such as doe thee feare,
the beasts deuoure and waste.
3 Their blood throughout Ierusalem,
as water spilt they haue,
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing stock,
almost the world throughout :
The enemies at vs iest and mock,
which dwell our coast about.
5 Wilt thou O Lord thus in thine ire,
against vs euer fume ?

And shew thy wrath as hot as fire,
thy folke for to consume ;
6 Vpon those people powre the same,
which did thee neuer know ;
All realmes which call not on thy name,
consume and ouerthrow.
7 For they haue got the vpper hand,
and Iacobs seed destroyed :
His habitation and his land,
they haue left waste and void.
8 Beare not in minde our former faults,
with speed some pitie shew :
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giu'st all health and grace,
on vs declare the same :
Weigh not our works, our sinnes desace,
for honour of thy name.
10 Why shall the wicked still alway,
to vs as people dumbe :
In thy reproach reioyce and say,
where is their God become ;
11 Requite O Lord, as thou see'st good,
before our eyes in sight :
Of all those folke thy seruants blood,
which they spilt in despight.
12 Receiue into thy sight in hast,
the clamours, grieue and wrong,
Of such as are in prison cast,
sustaining yrons strong.
Thy force and strength to celebrate,
Lord set them out of band,
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue become so bold,
as to blasphemie thy name :
Into their laps with seuen fold,
repay againe the same.
14 So we thy folke and pasture sheepe,
will praise thee euermore :
And teach all ages for to keepe,
for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prayer to God to help the miseries of the Church, desiring him to consider the first estate when his fauour shined towards them, that hee might finish that worke which he had begun.

Sing this as the 67. Psalme.

THOU Heard that Israel dost keepe,
giue care and take good heed :
Which leade'st Ioseph like a sheepe,
and dost him watch and feed.
2 Thou Lord I say, whose seate is set,
on Cherubins so bright.
Shew forth thy selfe, and doe not let,
send downe thy beames of light.
3 Before Ephraim and Benjamin,
Manasses eke likewise :
To shew thy power doe thou begin,
come helpe vs Lord arise.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee :
Shew vs the brightnesse of thy face,
and then full safe are we.
5 Lord God of hosts of Israel,

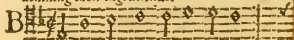
how long wilt thou I say,
Against thy folke in anger swell,
and wilt not heare them pray :
6 Thou dost them feed with sorrowes deep,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in measure full and great.
7 Thou hast vs made a very strife
to those that dwell about :
And that our foes doe loue a life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee :
Shew forth to vs thy ioyfull face,
and we full safe shall be.
9 From Egypt where it grew not well,
thou brought'st a vine full deare :
The heathen folke thou didst expell,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast :
That it did grow and spring apace,
and fill'd the land at last.

The second part.

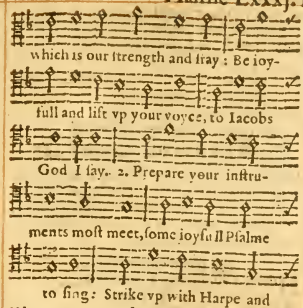
11 The hills were couered round about,
with shade that from it came,
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wall destroy ?
her hedge pluckt vp thou hast :
That all the folke that passe thereby,
thy vine may spoile and wast.
13 The Bore out of the wood so wild,
doth dig and root it out :
The furious bea'st out of the field
deuoure it all about.
14 O Lord of hosts returne againe,
from heauen looke betime :
Behold and with thy helpe sustaine,
this poore vineyard of thine.
15 Thy plant I say, thine Israel,
whom thy right hand hath set :
The same which thou didst loe so well,
O Lord doe not forget.
16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we perish in thine ire.
17 Let thy right hand be with them now,
whom thou hast kept so long :
And with the sonne of man, whom thou,
to thee hast made so strong.
18 And so when thou hast set vs free,
and saued vs from yron shame,
Then will we neuer fall from thee,
but call vpon thy name.
19 O Lord of hosts through thy good grace
conuert vs vnto thee :
Behold vs with a pleasant face,
and then full safe are we.

Exultate Deo. Psal. Lxxxj. I.H.

An exhortation to praise God for his benefites, condemning their ingratitude.



Be light and glad in God reioyce,
which



Lute so sweet, on euery pleasant string.
3 Blow as it were in the new Moone,
with Trumpets of the best:
As it is vsed to be done
at any solemne feast.
4 For this is vnto Israel
a statute and a trade:
A law that must be kept full well
which Jacobs God hath made.
5 This clause with Ioseph was decreed,
when he from Egypt came:
That as a witness all his seede
should still obserue the same.
6 When God I say had this prepar'd
to bring him from that land:
Whereas the speech which he had heard
he did not vnderstand.
7 I from his shoulders tooke faith he,
the burden cleane away:
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in grieft didst cry and call
I hope thee by and by:
And I did answer thee withall
in thunder secretly.
9 Yea, at the waters of discord,
I did thee tempt and proue:
Whereas the goodnesse of the Lord
with muttering thou didst moue.
10 Heare O my folke, O Israel,
and I assure it thee:
Regard and marke my words full well,
if thou wilt cleaue to me.

The second part.

11 Thou shalt no God in thee reuerse
of any land abroad:
Nor in no wise to bow or serue
a strange and foraine God.
12 I am the Lord thy God, and I
from Egypt see thee free:
Then aske of me abundantly,
and I will giue it thee.
13 And yet my people would not heare
my voice, when that I spake:
Nor, Israel would not obey,
but did me quite forsake.
14 Then did I leaue them to their will,
in hardnesse of their heart:

To walke in their owne counsell still,
themselues they might peruert,
15 O that my people would haue heard
the words that I did say:
And eke that Israel would regard
to walke within my way.
16 How soone would I confound their foes,
and bring them downe full low:
And turne my hand vpon all those
that would them ouerthrow:
17 And they that at the Lord doe rage,
as flanes should seeke him till:
But of his folke the time and age
should flourish euer still.
18 I would haue fed them with the crop
and finest of the wheate:
And made the rocke with hony drop,
that they their sils should eate.

Deus stetit. Psal. Lxxxij. I. H.

Danid declaring God to be present with Iudges and Magistrates, represseth their partialitie and vrighteousnesse, and exhorteth them to doe iustice, but seeing no amendment, he desireth God to execute iustice himselfe.

Sing this as the 77. Psalme.

A Mid the praise with men of might,
the Lord himselfe did stand:
To plead the cause of truth and right,
with Iudges of the land.
2 How long, said he, will you proceede,
false iudgement to award:
And haue respect for loue of meede,
the wicked to regard:
3 Whereas of due you should defend
the fatherlesse and weake:
And when the poore man doth contend
in iudgement iustly speake.
4 If ye be wise, defend the cause
of poore men in their right:
And rid the needy from the clauies
of tyrants force and might.
5 But nothing will they know or learne,
in vaine to them I talke:
They will not see, or ought discern
but still in darknesse walke.
For loe euen now the time is come
that all things fall to nought:
And likewise lawes both all and some,
for gaue are sold and bought.
6 I had decreed it in my sight,
as Gods to take you all:
And children to the most of might
for loue I did you call.
7 But notwithstanding ye shall dye
as men, and so decay:
O tyrants I shall you destroy,
and plucke you quite away.
8 Vp Lord, and let thy strength be knowne,
and iudge the world with might:
For why: all nations are thine owne,
to take them as thy right.

Deus quis similis? Psal. Lxxxij. I. H.

The Israelites pray the Lord to deliuer them from their enemies both at home and far off: also that all such wicked people be stricken with his stormy tempests that they may know his power.

Sing this as the 77. Psalm.

Do not O God refrain thy tongue,
in silence doe not stay:
With-held not Lord thy selfe so long,
nor make no more delay.
2 For why? behold thy foes, and see
how they doe rage and crye:
And those that beare an hate to thee
hold vp their heads on hie.

3 Against thy folke they vse deceit,
and craftily enquire:
For thine elect to lie in wait
their counsell doth conspire.

4 Come on, say they, let vs expell,
and plucke these folke away:
So that the name of Israel
may vtterly decay.

5 They all conspire within their hearts
how they may thee withstand:
Against the Lord to take a part
they are in league and band.

6 The tents of all the Edomites,
the Ismaelites also:
The Haggarens, and Moabites,
with diuers others mee.

7 Geball with Ammon, and likewise
doth Awelecke conspire:
The Philistims against thee rise,
with them that dwell at Tere.

8 And Assur eke is well afraid,
with them in league to be:
And doth become a fence and aid
to Lots posteritie.

9 As thou didst to the Madianites,
so serue them Lord each one:
As to Sifer, and to Iabin,
beside the brooke Kison.

10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their Lords appear
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Madian.

12 Which said, let vs throughout the land
in all the coasts abroad,
Possesse and take into our hand
the faire houses of God.

13 Turne thee O God with stormes as fast
as wheeles that haue no stay:
Or like the chaffe which men doe cast
with windes to flie away.

14 Like as the fire with rage and fume,
the mighty Forrests spils:
And as the flame doth quire consume
the mountaines and the hills.

15 So let the tempest of thy wrath
vpon their neckes be laid:
And of thy stormy wrath and shower
Lord make them all afraid.

16 Lord bring them all I thee desire
to such rebuke and shame:
That it may cause them to enquire,
and learne to seeke thy name.

17 And let them cuer more daily
to shame and slander fall:
And in rebuke and obloquie
to perish eke withall.

18 That they may know and feele full well,
that thou art called Lord:
And that alone thou dost excell
and raigne throughout the world.

Quam dilecta? Psal. Lxxxiiij. I.H.

*Dauid exiled his country, desireth ardently to re-
turne to Gods Tabernacle, and assembly of the
Saints, to praise God: then hee praiseth the cou-
rage of the people that passe the wilderness, to
assemble themselves in Sion.*

Sing this as the 67. Psalm.

How pleasant is thy dwelling place,
O Lord of hoasts to me:
The Tabernacles of thy grace,
how pleasant Lord they be?

2 My soule doth long full fore to goe
into thy Courts abroad:
My heart doth lust, my flesh also
in thee the liuing Lord.

3 The Sparowes finde a roome to rest,
and saue themselves from wrong:
And eke the Swallow hath a nest
wherein to keepe her yong.

4 These birds full nigh thine Altar may
haue place to sit and sing:
O Lord of hoasts, thou art I say,
my God and eke my King.

5 O they be blessed that may dwell
within thy house alwayes:
For they all times thy facts doe tell,
and euer giue thee praise.

6 Yea, happy sure likewise are they,
whose stay and strength thou art:
Which to thy house doe minde the way,
and seeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines still:
That as a spring it all appears,
and thou their pits dost fill.

8 From strength to strength they walke full
no faintnesse there shall be:
And so the God of Gods at last
in Sion they doe see.

9 O Lord of hoasts to me giue heede,
and heare when I doe pray:
And let it through thine cares proceede,
O Jacobs Gods I say.

10 O Lord our shield, of thy good grace
regard and so draw neare:
Regard I say, behold the face
of thine annointment deare.

11 For why? within thy Courts one day
is better to abide:
Then other-where to keepe or stay
a thousand dayes beside.

12 Much rather would I keepe a dore
within the house of God,
Then in the tents of wickednesse
to settle mine aboad.

13 For God the Lord light and defence,
will grace and worship giue:
And no good thing will he with-hold
from them that purely liue.

14 O Lord of hostis that man is blest,
and happy sure is he :
That is perwaded in his best,
to trust all times in thee.

Bene dixisti Deo. Psal. Lxxxv. I.H.

Because God withdrew not his rod from his Church
after the returne from Babylon, first they put him
in minde, that he should not leave the work of his
grace imperfect, and complaine of their long af-
liction. Thens they reioyce in hope of promised de-
liverance, which was a figure of Christs king-
dome, under which should be perfect felicity.

Sing this as the 81. Psalme.

Thou hast bene mercifull indeed,
O Lord vnto thy land :

For thou restorest Jacobs seed,
from thralldome out of band.

2 The wicked waies that they were in,
thou didst them cleane remit :

And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst assuage,
that all thy wrath was gone :

And so didst turne thee from thy rage,
with them to be at one.

4 O God of health, doe now conuert
thy people vnto thee :

Put all thy wrath from vs apart,
and angry cease to be.

5 Why shall thine anger neuer end,
but still proceed on vs ?

And shall thy wrath it selfe extend,
vpon all ages thus ?

6 Wilt thou not rather turne therefore,
and quicken vs, that we

And all thy folke may euermore,
be glad and ioy in thee ?

7 O Lord on vs doe thou declare,
thy goodnesse to our wealth :

Shew forth to vs and doe not spare,
thine aide and sauing health.

8 I will hearken what God saith, for he
speakes to his people peace :

And to his Saints that neuer they,
returne to foolishnesse.

9 For why shall his helpe is still at hand,
to such as doe him feare :

Whereby great glory in the land
shall dwell and flourish there.

10 For truth and mercy there shall meete,
in one to take their place :

And peace shall iustice with kisse greet,
and there they shall embrace,

11 As truth from earth shall spring apace,
and flourish pleasantly :

So righteousnesse shall shew her face,
and looke from heauen hie.

12 Yea, God himselfe doth take in hand,
to giue vs each good thing :

And through the crafts of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
much like a guide or stay :

He shall direct his steps also,
and keepe them in the way.

Inclina Dom. Psal. Lxxxvj. I.H.

David sore afflicted, prayeth seriously for delive-
rance, sometimes rehearsing his miseries and mer-
cies receiued, desiring also to be instructed of the
Lord, that hee may feare and glorifie his name.
He complaineth also of his aduersaries, and re-
qureth to be delivered from them.

Sing this as the 81. Psalme.

Lord bow thine care to my request,
and heare me by and by :

With grievous paine and grieft oppress,
full poore and weake am I.

2 Preferue my soule, because my waies,
and doings holy be :

And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall :

For through the day I doe not cease,
on thee to cry and call.

4 Comfort O Lord thy seruants soule,
that now with paine is pinde :

For vnto thee Lord I extoll,
and list my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free :

And eke thy mercie plentifull,
to all that call on thee.

6 O Lord likewise when I doe pray,
regard and giue an care :

Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moue,
to thee I doe complaine :

For why : I know and well doe proue,
thou answerest me againe.

8 Among the Gods (O Lord) is none,
with thee to be comparde :

And none can doe as thou alone,
the like hath not bene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame :

Before thy face on knees will fall,
and glorifie thy name.

10 For why : thou art so much of might,
all power is thine owne.

Thou workest wonders still in fight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed :

O ioyne my heart to thee so nie,
that I thy name may dread.

12 To thee my God will I giue praise,
with all my heart O Lord :

And glorifie thy name alwaies,
for euer through the world.

13 For why : thy mercie shewed to me
is great, and doth excell :

Thou sett my soule at liberty,
out from the lower hell.

14 O Lord, the proud against me rise,
and heapes of men of might,

That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath :

Thy goodaesse is full great, and eke
 thy truth no measure hath.
 16 O turne to me, and mercy grant,
 thy strength to me apply :
 O helpe, and saue thine owne seruant,
 thy handmaids sonne au I.
 17 On me some signe of fauour show,
 that all my foes may see :
 And be ashamed, becaute Lord thou
 dost helpe and comfort me.

Fundamentum eius. Psal. Lxxxvij. I. H.

The holy Ghost promisseth that the Church as yet in misery after the captiuiety of Babylon, should be restored to great excellencie, so that nothing should be more comfortable then to be numbered among the members thereof.

Sing this as the 81. Psalme.

THE Citie shall full well endure,
 her ground worke still doth stay :
 Vpon the holy hill full sure,
 it can no time decay.

2 God loues the gates of Sion best,
 his grace doth there abide,
 He loues them more then all the rest,
 of Jacobs tents beside.

3 Full glorious things reported be,
 in Sion and abroad :
 Great things I say are said of thee,
 thou Citie of our God.

4 On Rahab I will cast an eye,
 and beare in minde the same,
 And Babylon shall eke apply,
 and learne to know my name.

5 Loe Palestine and Tyre also,
 with Ethiope likewise,
 A people old full long agoe,
 were borne, and there did rise.

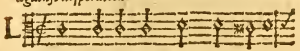
6 Of Sion they shall say abroad,
 that diuers men of fame,
 Haue there sprung vp, and the high God
 hath founded fast the same.

7 In their records to them it shall,
 through Gods deuise appeare :
 Of Sion that the chiefe of all
 had his beginning there.

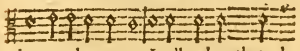
8 Their trumpeters with such as sing,
 therein great plenty be :
 My fountaines and my pleasant springs,
 are compact all in thee.

Domine Deus. Psal. Lxxxvij. I. H.

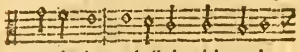
The faithfull sore afflicted by sickness, persecution, aduersity, and as it were left of God without any consolation: yet call on God by faith, and strive against desperation.



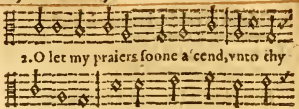
Ord God of health the hope and stay



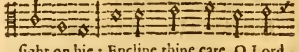
thou art alone to me, I call and cry through



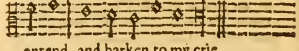
out the day, and all the night to thee,



2. O let my prayers soone ascend, vnto thy



sight on hie : Encline thine care, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is filld,
 and doth in trouble dwell :
 My life and breath almost doth yeeld,
 and draweth nie to hell.

4 I am esteem'd as one of them,
 that in the pit doe fall :
 And made as one among those mea,
 that haue no strength at all.

5 As one among the dead and free
 from things that here remaine :
 It were more ease for me to be,
 with them the which were slaine ;
 As those that lie in graue I say,
 whom thou hast cleane forgot :
 The which thy hand hath cut away,
 and thou regardit them not.

6 Yea, like to one shut vp full sure,
 within the lower pit,
 In places darke and all obscure,
 and in the depth of it.

7 Thine anger and thy wrath likewise,
 full fore on me doth lie :
 And all thy stormes against me rise,
 my soule to vex and trie.

8 Thou putt my friends farre off from me,
 and makest them hate me sore :
 I am shut vp in prison fast,
 and can come forth no more.

9 My sight doth faile through grieve & wo,
 I call to thee O God
 Throughout the day, my hands also
 to thee I stretch abroad.

The second part.

10 Doeest thou vnto the dead declare,
 thy wondrous works of fame ?
 Shall dead to life againe repaire,
 and praise thee for the same ?

11 Or shall thy louing kindnesse Lord,
 be preached in the graue ?
 Or shall with them that are destitoid,
 thy truth her honour haue ?

12 Shall they that lie in darke full low,
 of all thy wonders wot ?
 Or there shall they thy iustice know,
 where all things are forgot ?

13 But I O Lord to thee alway,
 doe crie and call apace :
 My prayer eke ere it be day,
 shall come before thy face.

14 Why dost thou Lord abhorre my soule,
 in griefe that seeketh thee ?
 And now O Lord why dost thou hide,
 thy face away from me ?

15 I am afflicted as dying still,
 from youth this many a yeere,

Thy terrours which doe vexe me ill
with troubled minde I beare.

16 The furies of thy wrathfull rage
full fore vpon me fall :

Thy terrours eke doe not assuage,
but me oppresse withall.

17 All day they compass me about
as water at the tide :

And all at once with streames full stout
beset me on each side.

18 Thou settest farre from me my friends,
and louers euery one :

Yea, and mine old acquaintance all
out of my sight are gone.

Miserecordias. Psal. Lxxxix. I. H.

*Dauid praisth God for his coveuant made be-
tweene him and his elect by Iesus Christ: then he
complains of the desolation of his kingdome, so
that the promise seemed to be broken. Finally, he
prayeth to be deliuered from afflictions, mention-
ing the shortnesse of mans life, and confirming
himselfe by Gods promises.*

Sing this as the 67. Psalme.

TO sing the mercies of the Lord,
my tongue shall neuer spare :
And with my mouth from age to age,
thy truth I will declare.

2 For I haue said, that mercy shall
for euermore remaine :

In that thou dost the heauens stay
thy truth appeareth plaine.

3 To mine elect, saith God, I made
a souenant and behest :

My seruant Dauid to perswade,
I swore and did protest.

4 Thy seed for euer I will stay,
and stablish it full fast :

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes, O Lord :

Thy Saints within thy Church on earth,
thy faith and truth record.

6 Who with the Lord is equal then
in all the clouds abroad ?

Among the sonnes of all the Gods
what one is like our God ?

7 God in assembly of the Saines
is greatly to be dread :

And ouer all that dwell about,
in terrour to be had.

8 Lord God of hostis in all the world,
what one is like to thee ?

On euery sidemost mighty Lord
thy truth is seene to be.

9 The raging sea by thine aduise,
thou rulest at thy will :

And when the waues thereof arise,
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdued,
and thou hast it destroid :

Yea, thou thy foes with mighty ayme,
hast scattered all abroad.

The second part.

11 The heauens are thine, and still haue been
likewise the earth and land :

The world with all that is therein,
thou foundest with thy hand.

12 Both North & South, with East & West,
thy selfe didst make and frame :

Both Tabor Mount, and eke Hermon,
reioyce and praise thy name.

13 Thine arme is strong and full of power,
all might therein doth lye :

The strength of thy right hand each houre,
thou listest vp on hie.

14 In righteoulnesse and equitie,
thou hast thy seate and place :

Mercy and truth are still with thee,
and goe before thy face.

15 That folke is blest that knoweth aright
thy present power O God :

For in the fauour of thy sight
they walke full safe abroad.

16 For in thy name throughout the day,
they ioy and much reioyce :

And through thy righteoulnesse haue they
a pleasant fame and noise.

17 For why ? their glory, strength and aide
in thee alone doth lie :

Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring :

The holy one of Israel
he is our guide and King.

19 Sometime thy will vnto thy Saines
in visions thou didst show :

And thus then didst thou say to them,
thy minde to make them know.

A man of might I haue erect
your King and guide to be :

And set him vp whom I elect,
among the folke to me.

The third part.

20 My seruant Dauid I appointe,
whom I haue searched out :

And with my holy oyle anoint
him King of all the rout.

21 For why ? my hand is ready still
with him for to remaine :

And with mine arme also I will
him strengthen and sustaine.

22 The enemies shall not him oppresse,
they shall him not deuoure :

Ne yet the sonnes of wickednesse,
on him shall haue no power.

23 His foes likewise I will destroy,
before his face in fight :

And those that hate him I will plague,
and strike them with my might.

24 My truth and mercy eke withall,
shall still vpon him lie :

And in my name his horne eke shall
be lifted vp on hie.

25 His kingdome I will set to be
vpon the sea and land :

And eke the running foulds shall he
embrace with his right hand.

26 He shall depend with all his heart
on me, and thus shall say :

My Father and my God thou art,
my rocke of health and stay.

And to thy name O thou most high,
to sing with one accord,
2 To shew the kindnesse of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.
3 Vpon ten stringed instruments,
on Lute and Harpe so sweet:
With all the mirth you can inuent,
of instruments most meet.
4 For thou hast made me reioyce
in things so wrought by thee:
And I haue ioy in heart and voyce
thy handy workes to see.
5 O Lord, how glorious and how great
are all thy workes so stout:
So deeply are thy counsels set:
that none can try them out.
6 The man vnwise hath not the wit
this geare to passe to bring:
And all such fooles are nothing fit
to vnderstand this thing.
7 When so the wicked at their will,
as grasse doe spring full fast:
They when they flourish in their ill
for euer shall be waste.
8 But thou art mighty Lord most high,
yea, thou dost raigne therefore:
In euery time eternally,
both now and euermore.
9 For why? O Lord, behold and see,
behold thy foes I say:
How all that worke iniquitie
shall perish and decay.
10 But thou like as an Vnicorne,
shalt lift my home on hie:
With fresh and new prepared oyle,
thine oynted King am I.
11 And of my foes before mine eyes
shall see the fall and shame:
Of all that vt against me rise,
mine ear shall heare the same.
12 The iust shall flourish vp on hie,
as Date trees bud and blow:
And as the Cedars multiply
in Libanus that grow.
13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
14 And in their age much fruit shall bring,
both fat and well besene:
And pleasantly both bud and spring,
with boughes and branches greene.
15 To shew that God is good and iust,
and vpright in his will:
He is my rocke, my hope and trust,
in him there is none ill.

Dominus regnavit. Psal. xCiiij. I. H.

He praiseth the power of God, in the creation of the world, and beateh downe all people which lift themselves against his Maiesty, and prouoketh to consider his promises.

Sing this as the 77. Psalm.

The Lord as King aloft doth raigne,
in glory goodly dight:

And he to shew his strength and maine
hath girt himselfe with might.
2 The Lord likewise the earth hath made,
and shaped it so fare:
No might can make it moue or fade,
at stay it doth endure.
3 Ere that the world was made or wrought,
thy seate was set before:
Beyond all time that can be thought,
thou hast benee euermore.
4 The floods O Lord, the floods doe rise,
they roare and make a noyse:
The floods (I say) did enterprise,
and lifted vp their voyce.
5 Yea, though the stormes arise in sight,
though seas doe rage and swell:
The Lord is strong and more of might,
for he on high doth dwell.
6 And looke what promise he doth make
his houshold to defend,
For iust and true they shall it take
all times without an end.

Deus ultionum. Psal. xCiiij. I. H.

He prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Psalm.

O Lord thou dost reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may see.
2 Set forth thy selfe, for thou of right
the earth dost iudge and guide:
Reward the proud and men of might
according to their pride.
3 How long shall wicked men beare sway,
with lifting vp their voyce:
How long shall wicked men I say,
thus triumph and reioyce?
4 How long shall they with brags burst out,
and proudly prate their fill:
Shall they reioyce which be stout,
whose workes are euer ill?
5 Thy flocke O Lord, thine heritage,
they spoile and vex full sore:
Against thy people they doe rage
still daily more and more.
6 The widowes which are comfortlesse,
and strangers they destroy:
They slay the children fatherlesse,
and none doth put them by.
7 And when they take these things in hand
this taik they haue of thee:
Can Jacobs God this vnderstand?
tush no, he cannot see.
8 O folke vnwise and people rade,
some knowledge now discern:
Ye fooles among the multitude,
at length begin to learne.
9 The Lord which made the care of man,
he needes of right must heare:
He made the cyne, all things must than
before his light appeare.
10 The Lord doth all the world correct,
and make them vnderstand:
Shall he not then your deeds detect?
how can ye scape his hand?

The second part.

- 11 The Lord doth know the thoughts of man
his heart he seeth full plaine :
- The Lord I say mens thoughts doth scan,
and findeth them but vaine.
- 12 But Lord that man is happy sure,
whom thou doest keepe in awe :
- And through correction doest procure,
to teach him in thy law.
- 13 Whereby he shall in quiet rest,
in time of trouble sit :
- When wicked men shall be suppress,
and fall into the pit.
- 14 For sure the Lord will not refuse,
his people for to take :
- His heritage whom he did chuse,
he will no time forsake.
- 15 Vntill that iudgement be decreed,
to iustice to conuert :
- That all may follow her with speed :
- that are of vpright heart.
- 16 But who vpon my part shall stand,
against the cursed traine :
- Or who shall rid me from their hand,
that wicked works maintaine :
- 17 Except the Lord had bene mine aide,
mine enemies to expell :
- My soule and life had now bene laid
almost as Iew as hell.
- 18 When I did say, my foote doth slide,
and I am like to fall :
- Thy goodnesse Lord did so provide,
to stay me vp withall.
- 19 When with my selfe I mused much,
and could no comfort finde :
- Then Lord thy goodnesse did me teuch,
and that did ease my minde :
- 20 Wilt thou inhaunt thy selfe and draw
with wicked men to sit :
- Which with pretence in stead of law,
much mischief doe commit :
- 21 For they consult against the life
of righteous men and good :
- And in their counsels they are wise,
to shed the guiltlesse blood.
- 22 But yet the Lord he is to me
a strong defence or rocke :
- He is my God, to him I flee,
he is my strength and rocke.
- 23 And he shall cause their mischiefes all
themselues for to annoy :
- And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. XCv. I H.

An earnest exhortation to praise God for the government of the world & election of his Church, to rebuke the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the 77. Psalme.

- Come let vs lift vp our voyce,
and sing vnto the Lord :
- In him our rocke of health reioyce
let vs with one accord.
- 1 Yea, let vs come before his face,
to giue him thanks and praise :

In singing Psalms vnto his grace,
let vs be glad alwaies.

- 3 For why : the Lord he is no doubt,
a great and mighty God,
A King aboue all Gods throughout,
in all the world abroad.
- 4 The secrets of the earth so deepe,
and corners of the land :
- The tops of hills that are so steepe,
he hath therein his hand.
- 5 The sea and waters all are his,
for he the same hath wrought,
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,
before him let vs fall :
- And kneele to him with one accord,
the which hath made vs all.
- 7 For why : he is the Lord our God,
for vs he doth prouide :
- We are his flocke, he doth vs feed,
his sheepe, and he our guide.
- 8 To day if ye his voyce will heare,
then harden not your heart :
- As ye with grutching many a yeere
prouokt me in desert.
- 9 Whereas your fathers tempted me,
my power for to proue :
- My wondrous works when they did see,
yet still they would me moue.
- 10 Twice twenty yeeres they did me grieue,
and I to them did say :
- They erre in heart, and not belecue,
they haue not knowne my way.
- 11 Wherefore I swore when that my wrath
was kindled in my brest :
- That they should neuer tread the path,
to enterin my rest.

Cantate Dom. Psal. XCvj I. H.

An exhortation both to the Iewes and Gentiles to praise God for his mercie: and thus specially ought to be referred to the king some of Christs.

Sing this as the 77. Psalme.

- Sing ye with praise vnto the Lord
new songs of ioy and mirth :
- Sing vnto him with one accord,
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,
praise ye his holy name :
- Declare and shew from day to day,
saluation by the same.
- 3 Among the heathen eke declare
his honour round about :
- To shew his wonders doe not spare,
in all the world throughout.
- 4 For why : the Lord is much of might,
and worthy praise alway :
- And he is to be dread of right,
aboue all Gods I say.
- 5 For all the Gods of heathen folke,
are Idols that will fade :
- But yet our God he is the Lord,
that hath the heauens made.
- 6 All praise and honour eke doe dwell,
for aye before his face :

Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name :
And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe, and worship ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his sight.

10 Tell all the world, be not agast,
the Lord doth raigne aboute:
Yea, he hath set the earth so fast,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.

12 The heauens shall great ioy begin,
the earth eke shall reioyce :
The sea withall that is therein,
shall shout and make a noyse.

13 The field shall ioy, and euery thing
that springeth on the earth:
The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the presence of the Lord,
and comming of his might,
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal. XCvij. I.H.

*David exhortheth all to reioyce for the comming of
the kingdome of Christ, dreadfull to the rebels and
Idolaters, and ioyfull to the iust, whom he exhortheth
to innocency, to reioycing and thanksgiuing.*

Sing this as the 95. Psalme.

THE Lord doth raigne, wher eate the earth
may ioy with pleasant voyce :

And eke the Isles with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darknesse eke doe swell,
and round about him beat:

Yea, right and iustice euer dwell,
and bide about his seat.

3 Yea, fire and heate at once doe runne,
and goe before his face :

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare :

Wher eate the earth did looke and gaze,
with dread and deadly feare.

5 The hills like waxe did melt in fight,
and presence of the Lord :

They fled before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew
his iustice all abroad :

That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such,

as worship Idols vaine:

And eke to those that glory much,
dumbe pictures to maintaine,

8 For all the Idols of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce :

For at thy iudgement they shall sing,
and make a pleasant noyse.

10 That thou O Lord art set on high,
in all the earth abroad,
And art exalted wondrously,
about each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill :

For he doth keepe the soules of his,
from such as would them spill,

12 And light doth spring vp to the iust,
with pleasure for his part :
Great ioy with gladnesse, mirth and lust,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holinesse proclaime :

Be thankfull eke with heart and voyce,
and mindfull of the same.

Cantate Dom. Psal. XCvij. I.H.

*An earnest exhoration to all creatures to praise
the Lord for his power, mercy and fidelity in his
promise by Christ, by whom he hath communicat-
ed his saluation to all nations.*

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord
a new and pleasant song :

For he hath wrought throughout the world,
his wonders great and strong,

2 With his right hand full worldly,
he doth his foes deuoure :

And gets himselfe the victory,
with his owne arme and power.

3 The Lord doth make the people know
his sauing health and might.

The Lord doth eke his iustice show,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth record :

That all the earth hath scene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth :

Giue thanks to God, sing and reioyce
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes :

Reioyce before the Lord our King:
with trumpets and with shalmes.

7 Yea, let the sea with all therein,
for ioy both roare and swell :

The earth likewise let it begin,
withall that therein dwell.

8 And let the founts reioyce their fil,
and clap their hands apace.

And eke the mountaines and the hills,
before the Lord his face.

9 For he shall come to judge and try
the world and euery wight :
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

*He commendeth the power, equitie, and excellency
of the kingdomes of God by Christ, ouer the Iewes
and Gentiles, prouoking them to magnifie the
same, and to feare the Lord as the ancient Fa-
thers, Moses, Aaron, and Samuel, who calling
upon God, were heard in their prayers.*

Sing this as the 65. Psalme.

The Lord doth raigne, although at it
the people rage full sore :

Yea, he on Cherubins doth sit,
though all the world doe roare.

1 The Lord that doth in Sion dwell,
is high and wondrous great :
Abooue all folke he doth excell,
and he aloft is fet.

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

3 The Princely power of our King
doth loue iudgement and right :
Thou rightly rulest euery thing
in Iacob through thy might.

4 To praise the Lord our God denise,
all honour to him doe :
His foot-stoole worship him before,
for he is holy to.

5 Moses, Aaron and Samuel,
as Priests on him did call :
When they did pray, he heard them well,
and gaue them answere all.

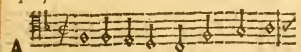
6 Within the cloud to them he spake,
then did they labour still :
To keepe such lawes as he did make
and pointed them vntill.

7 O Lord our God thou didst them beare,
and answerdst them againe :
Thy mercy did on them appeare,
their deeds didst not maintaine.

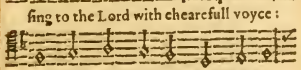
8 O laud and praise our Lord and God,
within his holy hill :
For why ? our God throughout the world
is holy euer still.

Iubilare Deo omnes. Psal. C.

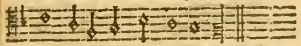
*Hee exhorteth all men to serue the Lord, who hath
made vs to enter into his courts and assemblies, to
praise his name.*



All people that on earth doe dwell,
sing to the Lord with chearcfull voyce :



1. Him serue with feare, his praise forth tell,



Come ye before him and reioyce.

3 The Lord ye know is God indeed,
without our aid he did vs make :
We are his flocke he doth vs feede,
and for his sheepe he doth vs take.

4 O enter then his gates with praise,
approach with ioy his courts vnto,
Praise, laud and blesse his name alwaies,
for it is seemely so to doe.

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

Another of the same.

Sing this as the 68. Psalme.

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

2 Know that the Lord our God he is,
he did vs make and keepe :
Not we our selues, for we are his
owne flocke and pasture sheepe.

3 O goe into his gates alwayes,
giue thanks within the same :
Within his courts set forth his praise,
and laud his holy name.

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

Misericordiam. Psal. Cj. N.

*Dauid describeth what gouernments he will obserue
in his house and Kingdome, by rooting out the
wicked, and cherishing the godly persons.*

Sing this as the 81. Psalme.

Mercy will and iudgement sing
O Lord God vnto thee :

1 And wisely doe in perfect way,
vntill thou come to me.

2 And in the midst of my house walke,
in purenesse of my spirit :
And I no kinde of wicked thing
will set before my sight.

3 I hate their workes that fall away,
it shall not cleaue to me :
From me shall part the froward heart,
none euill will I see

4 Him will I stroy that slandereth
his neighbour priuily :
The lofty heart I cannot beare,
nor him that looketh hie.

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

6 I will no guilefull person haue
within my house to dwell :
And in my presence he shall not
remaiue that lyes doth tell.

7 Betimes I will destroy euery one
all the wicked of the land :
That I may from Gods Citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. I. H.

It ſeemeth that this prayer was appointed to the faſhfull to pray in the captiuitie of Babilon. A conſolation for the building of the Church, whereof followeth the praiſe of God to be publiſhed vnto all poſterities. The conuerſion of the Gentiles, and ſtabilitie of the Church.

Sing this as the 67. Pſalme.

- O** Heare my prayer Lord, and let my cry come vnto thee :
- 2 In time of trouble doe not hide thy face away from me.
- 3 Incline thine eares to me, make haſte to heare me when I call :
- For as the ſmoake doth fade, ſo doe my dayes conſume and fall.
- 4 And as a harth my bones are burnt, my heart is ſmitten dead :
- And withers as the graſſe, that I forget to eate my bread.
- 5 By reaſon of my groaning voyce, my bones cleaue to my ſkin :
- 6 As Pelican in wilderneſſe, ſuch caſe now am I in.
- 7 And as an Owle in deſert is, loe I am ſuch a one :
- 7 I watch, and as a Sparrow on the houſe top am alone.
- 8 Loe daily in reproachfull wiſe mine enemies doe me ſcorne :
- And they that doe againſt me tage, againſt me they haue ſworne.
- 9 Surely with aſhes as with bread, my hunger I haue ſild :
- And mingled haue my drinke with teares, that from mine eyes haue ſild.
- 10 Becauſe of thy diſpleaſure Lord, thy wrath, and thy diſdaine :
- For thou haſt liſted me aloft, and caſt me downe againe.
- 11 The dayes wherein I paſſe my life, are like the fleeting ſhade :
- And I am withered like the graſſe, that ſoone away doth fade.
- 12 But thou O Lord for euer doſt remaine in ſteady place :
- And thy remembrance euer doth abide from race to race.

The ſecond part.

- 13 Thou wilt ariſe, and mercy thou to Sion wilt extend :
- The time of mercy, now the time fore-ſet, is come to end.
- 14 For euen in the ſtones thereof thy ſeruants doe delight :
- And on the duſt thereof they haue compaſſion in their ſpirit.
- 15 Then ſhall the heathen people feare the Lords moſt holy name :
- And all the Kings on earth ſhall dread thy glory, and thy fame.
- 16 Then when the Lord the mighty God againe ſhall Sion reare :
- And then when he moſt nobly in his glory ſhall appeare.
- 17 To prayer of the deſolate when he himſelfe ſhall bend :

When he ſhall not diſdaine vnto their prayers to attend.

- 18 This ſhall be written for the age that after ſhall ſucceede :
- The people yet vncreated the Lords renowne ſhall ſpread.
- 19 For he from his high Sanctuary hath looked downe below :
- And out of heauen hath the Lord beheld the earth alſo.
- 20 That of the mourning captiue he might heare the woſull crye :
- And that he might deliuer thoſe that damned are to dye.
- 21 That they in Sion might declare the Lords moſt holy name :
- And in Ieruſalem ſet forth the praiſes of the ſame.
- 22 Then when the people of the land, and Kingdomes with accord, ſhall be aſſembled for to doe their ſeruiſe to the Lord.

The third part.

- 23 My former force and ſtrength he hath abated in the way :
- And ſhorter he did cut my dayes, thus I therefore did ſay ;
- 24 My God in miſt of all my dayes now take me not away :
- Thy yeares endure eternally, from age to age for aye.
- 25 Thou the foundation of the earth before all times haſt laid :
- And Lord the heauens are the worke, which thine owne hands haue made.
- 26 Yea, they ſhall periſh and decay, but thou ſhalt tarry ſtill :
- And they ſhall all in time waxe old, euen as a garment will.
- 27 Thou as a garment ſhalt them change, and changed ſhall they be :
- But thou doſt ſtill abide the ſame, thy yeares doe neuer flee.
- 28 The children of thy ſeruants ſhall continually endure :
- And in thy fight their happy feede for euer ſhall ſtand ſure.

Benedic anima. Pſal Cijj. T. S.

The Prophet prouoketh men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, in deliuerance of his people from euill, in his prouidence ouer all things, and in preſeruation of the faithfull.

MY ſoule giue laud vnto the Lord,

my ſpirit ſhall doe the ſame : And all

the ſecrets of my heart, prayſe ye his

holy name, Giue thanks to God for

all

all his gifts, shew not thy selfe vnkinde,
And suffer not his benefites to slip out
of thy minde.

- 3 That gaue thee pardon for thy faults,
and thee restor'd againe :
- For all thy weake and fraile disease,
and heald thee of thy paine.
- 4 That did redeem thy life from death,
from which thou couldst not flee,
His mercy and compassion both,
he did extend to thee.
- 5 That fill'd with goodnesse thy desire,
and did prolong thy youth :
- Like as the Eagle casts her bill,
whereby her age reneweth :
- 6 The Lord with iustice doth repay
all such as be opprest :
- So that their sufferings and their wrongs,
are turned to the best.
- 7 His waies and his commandements,
to Moses he did shew.
His counsels and his valiant acts,
the Israeites did know.
- 8 The Lord is kinde and mercifull,
when sinners doe him grieue,
The slowest to conceiue a wrath,
and readiest to forgieue.
- 9 He chides not vs continually,
though we be full of strife :
- Nor keeps our faults in memory,
for all our sinfull life.
- 10 Nor yet according to our sinnes
the Lord doth vs regard :
- Nor after our iniquities,
he doth not vs reward.
- 11 But as the space is wondrous great,
twixt earth and heauen above :
- So is his goodnesse much more large,
to them that doe him loue.
- 12 God doth remote our sinnes from vs,
and our offences all :
- As farre asis the sunne rising,
full distant from his fall.

The second part.

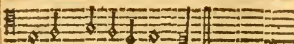
- 13 And looke what pitie parents deare
vnto their children beare :
- Like pitie beareth God to such
as worship him in feare.
- 14 The Lord that made vs knowes our shape,
our mould and fashion iust :
- How weake and fraile our nature is,
and how we be but dust.
- 15 And how the time of mortall men,
is like the withering hay :
- Or like the flower right faire in field,
that fades full soone away.
- 16 Whose glosse and beauty stormy windes,
doe vtterly disgrace.

- And make that after their assaults,
such blossomes haue no place.
- 17 But yet the goodnesse of the Lord,
with his shall euer stand :
 - Their childrens children doe receiue,
his rightcousnesse at hand.
 - 18 I meane which keepe his couenant,
with all their whole desire :
 - And not forget to doe the thing,
that he doth them require.
 - 19 The heuens high are made the seate,
and footstoole of the Lord :
 - And by his power imperiall,
he gouernes all the world.
 - 20 Ye Angels which are great in power,
praise ye and blese the Lord :
 - Which to obey and doe his will,
immediately accord.
 - 21 Ye noble hoasts and Ministers,
cease not to laud him still :
 - Which ready are to execute,
his pleasure and his will :
 - 22 Ye all his workes in euery place,
praise ye his holy name :
 - My heart, my minde, and eke my soule,
praise ye also the same.

Benedic anima. Psal. Ciiij. W.K.

*A thanksgiving for the creation of the world, and
gouernance of the same, by his maruelous pro-
uidence : also a prayer against the wicked, who
are occasions that God din. in flesh his blessings.*

MY soule praise the Lord, speake
good of his name: O Lord our great
God, how dost thou appeare ? So pas-
sing in glory, that great is thy fame,
Honour and maiestie in thee shine most
clear: With light as a robe, thou hast
thee beclad, whereby all the earth thy
greatnesse may see, the heauens in such
sort thou also hast spread, That it to a



curtaine comparcd may be.

3 His chamber beames lie,
in the cloudes full sure:
Which as his chariot,
are made him to beare.
And there with much swiftnesse
his course doth endure:

Vpon the wings riding,
of winde in the ayre.

4 He maketh his spirits
as heralds to goc:
And lightnings to serue,
we see also prett.

His will to accomplish,
they runne to and fro.
To saue or consume things
as seemeth him best.

5 He grounded the earth
so firmly and fast,
That it once to moue,
none shall haue such power:

The deepe a faire covering,
for it made thou hast:
Which by his owne nature
the hills would deuoure.

7 But at thy rebuke,
the waters doe flie,
And so giue due place,
thy word to obey.

At thy voice of thunder
so fearefull they be.
That in their great raging,
they haste soone away.

8 The mountaines fullhie,
they then vp ascend:
If thou doe but speake
thy word they fufill.

So likewise the waues
most quickly descend.
Where thou them appointest,
remaine they doe still.

9 Their bounds thou hast set,
how farre they shall runne.
So as in their rage,
not that passe they can.

For God hath appointed,
they shall not returne,
The earth to destroy more,
which was made for man.

The second part.

10 He sendeth the springs
to strong streames and lakes:
Which runne doe full swift
among the huge hills.

11 Where both the wilde asses
their thirst oft-times slakes:
And beasts of the mountaines,
thereof drinke their flis.

12 By these pleasant springs,
or fountaines full faire:
The fowles of the aire
abide shall and dwell.

13 Who moued by nature,
to hop here and there:
Among the greene branches
their songs shall excell.

14 The mountaines to moyft
the cloudes he doth vse:
The earth with his workes,
are wholly replcate.

15 So as the brute cattell
he doth not refuse:
But grasse doth prouide them,
and herbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans sake.

His face to refresh
and heart to make strong.

16 The Cedars of Liban,
this great God did make.
Which trees he doth nourish,
that grow vp so long.

17 In those may birds build
and make there their nest:
In firre trees the Storkes
remaine and abide.

18 The high hills are succours
for wilde Goates to rest:
And eke the rocks stonie,
for Conies to hide.

19 The Moone then is set,
her seasons to runne:
The daies from the nights,
thereby to discern,
And by the descending
also of the Sunne,
The cold from heate alway
thereby we doe learne.

20 When darknesse doth come,
by Gods will and power,
Then creepe forth doe all
the beasts of the wood.

21 The Lions range roaring,
their prey to deuoure:
But yet it is thou Lord
which giuest them food.

22 As soone as the Sunne
is vp, they retire:
To couch in their dens
then are they full faine

23 That man to his worke may
as right doth require,
Till night come and call him,
to take rest againe.

The third part.

24 How sundry (O Lord)
are all thy works found:
With wisdom full great,
they are indeede wrought.

So that the whole world
of thy praise doth found.
And as for thy riches
they passe all mens thought.

25 So as the great Sea,
which large is and broad,
Where things that creepe swarme,
and beasts of each sort.

26 There both mighty ships saile,
and some lie at road:
The Whale huge and monstrous,
there also doth sport.

27 All things on thee waire,
thou dost them relieue,
And thou in due time
full well dost them feed.

28 Now when it doth please thee,
the same so to giue.
They gather full gladly
those things which they need.
Thou openest thy hand,
and they finde such grace :
That they with good things
are filled we see.
29 But sore are they troubled,
if thou turne thy face :
For if thou their breath take,
vile dust they they be.

30 Againe, when thy spirit
from them doth proceed :
All things to appoint
and what shall ensue.
31 Then are they created,
as thou hast decerded :
And dost by thy goodnesse
the dry earth renewe.
32 The praise of the Lord
for euer shall last :

Who may in his works
by sight well reioyce.
His looke can the earth make
to tremble full fast :
And likewise the mountaines
to smoake at his voyce.

33 To this Lord and God,
sing will I alwaies,
So long as I liue
my God praise will I.

34 Then am I most certaine,
my words shall him please :
I will reioyce in him,
to him will I cry.

35 The sinners O Lord,
consume in thine ire,
And eke the peruerse
them root out with shame :
But as for my soule now,
let it still desire :
And say with the faithfull,
praise ye the Lords name.

Confitemini Dom Psal. Cv. N.

He praiseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promise sake.

Sing this as the 59. Psalme.

GIue praises vnto God the Lord,
and call vpon his name :
Among the people eke declare
his works to spread his fame.

2 Sing ye vnto the Lord I say,
and sing vnto him praise,
And talke of all the wondrous works,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord :
And let the heart also reioyce,
of them that seeke the Lord.

4 Seeke ye the Lord, and seeke the strength
of his eternall might :
And seeke his face continually,
and presence of his sight.

5 The wondrous works that he hath done,
keepe still in mindfull hearr.
Ne let the iudgements of his mouth,

out of your mindes depart.

6 Ye that of faithfull Abraham
his seruant are the seed :
Ye his elect, the children that
of Iacob doe proceed.

7 For he, he onely is I say,
the mighty Lord our God :
And his most rightfull iudgements are
through all the earth abroad.

8 His promise and his couenant,
which he hath made to his :
He hath remembered euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe :
And faithfull oath which he hath sworne,
to Isaac also :

10 And did confirme the same for law,
that Iacob should obey :
And for eternall couenant,
to Israel for aye.

11 When thus he said, loe I to you
all Canaan land will giue :
The lot of your inheritance,
wherein your seed shall liue.

12 Although the number at that time,
did very small appeare :
Yea very small, and in the land
they then but strangers were.

13 While yet they walkt from land to land
without a sure abode.
And while from sundry kingdomes they
did wander all abroad.

14 And wrong at no oppressors hand,
he suffered them to take :
But euen the great and mighty Kings,
reproved for their sake.

15 And thus he said, touch none of those,
that mine annointed be :
Ne doe the Prophets any harme,
that doe pertaine to me.

16 He call'd a dearth vpon the land,
of bread he stroyd the store :
But he against their time of neede
had sent a man before.

The third part.

17 Euen Ioseph which had once beene sold
to liue a slave in woe :

18 Whose feet they hurt in stockes, whose
the iron pierc'd also.

19 Vntill the time came when his cause
was knowne apparently :
The mighty word of God the Lord
his faultlesse truth did trie.

20 The King sent and deliuered him
from prison where he was :
The ruler of the people then
did freely let him passe.

21 And ouer all his house he made
him Lord, to beare the sway :
And of his substance made him haue
the rule and all the stay.

22 That he might to his will instruct
the Princes of the land :
And wisdomes lore his ancient men
might teach to vnderstand.

- 23 Then into the Egyptian land,
came Israel also :
And Iacob in the land of Ham
did liue a stranger tho.
- 24 His people he exceedingly
in number made to flow :
And ouer all their enemies
in strength he made them grow.
- 25 Whose hart he turn'd, that they with hate
his people did intreat :
And did his seruants wrongfully
abuse with false deceit.

The fourth part.

- 26 His faithfull seruant Moses then,
and Aaron whom he chose,
He did command to goe to them,
his message to disclose.
- 27 The wondrous message of his signes
among them they did show :
And wonders in the land of Ham
then did they worke also.
- 28 Darknesse he sent and made it darke,
in stead of brighter day :
And vnto his commillion
they did not disobey.
- 29 He turn'd their waters into bloud,
he did their fishes slay :
30 Their land brought frogs, euen in the place
where their King Pharaoh lay.
- 31 He spake, and at his voyce, there came
great swarines of noysome flies :
And all the quarters of their land
were filld with crawling lice.
- 32 He gaue them cold and stony haile
in stead of milder raine :
And fiery flames within their land
he sent vnto their paine.
- 33 He smote their vines, and all their trees
whereon their figs did grow,
And all the trees within their coasts,
downe did he ouerthrow.
- 34 He spake, then Caterpillers did,
and Grasshoppers abound.
- 35 Which ate the grasse in all their land,
and fruit of all their ground.

The fifth part.

- 36 The first begotten in their land,
eke deadly did he smite :
Yea the beginning and first fruit,
of all their strength and might.
- 37 With gold and siluer he them brought,
from Egypt land to passe :
And in the number of the tribes,
no feeble one there was.
- 38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was false into their heart.
- 39 To throud them from the parching heat,
a cloud he did display,
And fire he sent to giue them light,
when night had hid the day.
- 40 They asked, and he caused Quailes
to raigne at their request :
And fully with the bread of heauen,
their hunger he represt.

- 41 He opened then the stonie rocke,
and water gushed out :
And in the dry and parched grounds,
like riuers ranne about.
- 42 For of his holy couenant,
aye mindfull was he tho :
Which to his seruant Abraham,
he plighted long agoe.
- 43 He brought his people forth with mirth,
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.
- 44 And of the heathen men he gaue
to them the fruitfull lands,
The labours of the people eke,
they tooke into their hands,
- 45 That they his holy statutes might
obserue for euermore :
And faithfully obey his lawes,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cvj. N.

*The people dispersed vnder Antiochus, do magnifie
the goodnesse of God among the repentant, and
pray to be gathered from among the heathens,
that they may praise his name.*

Sing this as the 95. Psalme.

- P**Raise ye the Lord, for he is good,
his mercy dures for aye:
- 2 Who can expresse his noble acts,
or all his praise display :
- 3 They blessed are that iudgement keepe,
and iustly doe alway :
- With fauour of thy people Lord,
remember me I pray.
- 4 And with thy sauing health O Lord,
vouchsafe to visit me :
That I the great felicity
of thine elect may see.
- 5 And with thy peoples ioy I may,
a ioyfull minde possesse :
And may with thine inheritance,
a glorying heart expresse.
- 6 Both we and eke our fathers all,
haue sinned euery one :
We haue committed wickednesse,
and lewdly we haue done.
- 7 The wonders great which thou O Lord,
hast done in Egypt land :
Our fathers though they saw them all,
yet did not vnderstand.
- Nor they thy mercies multitude
did keepe in thankfull minde,
But at the sea, yea the red sea,
rebelled most vnkinde.
- 8 Neuertheless he saued them,
for honour of his name :
That he might make his power knowne,
and spread abroad his fame.
- 9 The red sea he did then rebuke,
and forthwith it was dride :
And as in wildernesse, so through
the deepe he did them guide.
- 10 He saued them from the cruell hand
of their despitefull foe :
And from the enemies hand he did
deliuer them also.

The ſecond part.

- 11 The waters their oppreſſors whelme,
not one was leſſe alie :
- 12 Then they beleeu'd his words, and praife
in ſong they did him giue.
- 13 But by and by vnthankfully
his works they cleane forgot :
And for his counſell and his law
they did neglect to waite.
- 14 But luſted in the wilderneſſe
with fond and greedy luſt :
And in the deſart tempted God,
the ſlay of all their truſt.
- 15 And then their wanton mindes deſire,
he ſuffered them to haue :
But waſhing leaungſſe there withall
into their ſoules he gaue.
- 16 Then when they lodged in their tents,
at Moſes they did grutch :
Aaron the holy of the Lord
ſo did they enuy much.
- 17 Therefore the earth did open wide,
and Dathan did deuoure :
And all Abirams company
did couer in that houre.
- 18 In their aſſembly kindled was
the hot conſuming fire :
And waſting flames did then burne vp
the wicked in his ire.
- 19 Vpon the hill of Horeb they
an Idoll Calfe did frame :
And there the moultin image they
did worſhip of the ſame.
- 20 Into the likeneſſe of a Calfe,
that feedeth on the graſſe :
Thus they their glory turn'd, and all
their honour did deſace.
- 21 And God their onely Sauour
vnkindly they forgot :
Which many great and mighty things
in Egypt land had wrought,

The third part.

- 22 And in the land of Ham, for them
moſt wondrous workes had done :
And by the red ſea dreadful things
performed long agone.
- 23 Therefore for their ſo ſhewing them
forgetfull and vnkinde :
To bring deſtruction on them all
he purpoſe in his minde.
- Had not his choſen Moſes ſtood
before him in the breake :
To turne his wrathleſt he on them,
with ſlaughter ſhould him wreake.
- 24 They did diſpiſe the pleaſant land,
that he beight to giue :
Yea, and the words that he had ſpoke
they did no whit beleeue.
- 25 But in their tents with grudging hearts,
they wickedly repin'd :
Nor to the voyce of God the Lord
they gaue an harkening minde.
- 26 Therefore againſt them liſted he
his ſtrong reuenging hand :
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.

- 27 And to deſtroy their ſeed among
the nations with his rod :
And through the countries of the world
to ſcatter them abroad.
- 28 To Baal-Peor then they did
adioyne themſelues alſo :
And ate the offerings of the dead,
ſo they forſooke him tho.
- 29 Thus with their owne inuentions
his wrath they did prouoke :
And in his ſo enkindled wrath
the plague vpon them broke.
- 30 But Phinees ſtood vp with zeale
the ſinners vile to ſlay :
And judgement he did execute,
and then the plague did ſtay.

The fourth part.

- 31 It was imputed vnto him
for rightcouſneſſe that day :
And from thence-forth ſo counted is
from race to race for aye.
- 32 At waters eke of Meribah
they did him angry make :
Yea, ſo farre forth that Moſes was
then puniſht for their ſake :
- 33 Becauſe they vext his ſpirit ſo fore,
that in impatient heat,
His lips ſpake vnaduiſedly,
his ſeruour was ſo great.
- 34 Nor as the Lord commanded them,
they ſlew the people tho :
- 35 But were among the heathen mixt,
and learn'd their workes alſo,
- 36 And did their Idols ſerue, which were
their ruine and decay :
- 37 To ſeeds their ſons and daughters they
did offer vp and ſlay :
- 38 Yea, with vnkindly murdering knife
the guiltleſſe blond they ſpit :
Yea, their owne ſonnes and daughters bloud,
without all cauſe of guilt.
- Whom they to Canaan Idols then
offered with wicked hand :
And ſo with bloud of innocents
deſiled was the land.
- 39 Thus were they ſtained with the workes
of their owne filthy way :
And with their owne inuentions
a whoring did they ſtray.
- 40 Therefore againſt his people was
the Lords wrath kindled fore :
And euen his owne inheritance,
therefore he did abhorre.
- 41 Into the hands of heathen men,
he gaue them for a prey :
And made their foes their Lords, whom they
were forced to obey.

The fifth part.

- 42 Yea, and their hatefull enemies
oppreſt them in the land :
And they were humbly made to ſloope,
as ſubiect to their hand.
- 43 Full oftentimes from thrall had he
deliuered them before :
But with their counſels they to wrath
prouokt him euermore.

Therefore they by their wickednesse
were brought full low to lye :

44 Yet when he saw them in distresse,
he hearkned to their cry.

45 He cald to minde his covenant,
which he to them had sworn :

And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde
before the sight of those

That led them captiue from their land,
when earlt they were their foes.

47 Saue vs O Lord that art our God,
saue vs O Lord we pray :

And from among the heathen folke,
Lord gather vs away.

48 That we may spread the noble praise
of thy most holy name :

That we may glory in thy praise,
and founding of thy fame.

49 The Lord the God of Israel,
be blest for euermore :

Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Ptal. Cviij. W.K.

*Dauid exhorteth all that are redeemed by the Lord,
and gathered vnto him, to give thanks therefore,
who by sending prosperitie and aduerty bringeth
men vnto him. Therefore as the righteous there
reioyce, so shall the wicked haue their mowthes
stopped.*

Sing this as the 96. Psalme.

GUE thanks vnto the Lord our God,
for gracious is hee :

And that his mercy hath no end
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks should praise his name :

And shew how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the lands
that lay so farre about :

From East to West, from North to South,
his hand did finde them out.

4 They wandred in the wildernesse,
and strayed from the way :

And found no citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in those deserts so void :

That faintnesse did them fore assault,
and eke their soules annoyd.

6 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

7 And by that way that was most right,
he led them like a guide :

That they might to a citie goe,
and there also abide.

8 Let men therefore before the Lord,
confesse his goodnesse then :

And shew the wonders that he doth
before the sonnes of men.

9 For he the empty soule sustaine,
whom thirst had made to faint :

The hungry soule with goodnesse fed,
and did them eke acquaint.

10 Such as doe dwell in darknesse deepe,
where they on death doe wait :

Fall bound to taste such troublous sonnes
as iron chaines doe cheate.

The second part.

11 For that against the Lords owne word,
they sought so to rebell :

Esteeming light his counsels hee,
which doe so farre excell.

12 But when he humbled them full low,
they then fell downe with griefe :

And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distresse,
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

14 For he from darknesse out them brought,
and from deaths dreadfull shade :

Burstring with force the iron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

16 For he threw downe the gates of brasse,
and brake them with strong hand :

The iron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues doe feele,
and cannot from them wend :

But heape on more to those they haue,
because they doe offend.

18 Their soules so much did loath all meate,
that none they could abide :

Whereby death had them almost caught,
as they full truly tride.

19 Then did they cry in their distresse
vnto the Lord for aid :

Who did remoue their troublous state,
according as they praid.

20 For he then sent to them his word,
which health did soone restore :

And brought them from those dangers deep,
wherem they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :

And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare :

And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in ships or brittle barks
into the seas descend :

Their merchandize through fearefull foulds
to compass and to end.

24 Those men are forced to behold
the Lords workes what they be :

And in the dangerous deepe the same
most marvellous they see.

25 For at his word the stormy winde,
ariseth in a rage :

And stirreth vp the surges so,
as nought can them aswage.

26 Then are they lifted vp on high,
the clouds they seeme to gaine.

And plunging downe the depth vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele :
As men with feare of wit bereft,
or had of sense no feele.

28 Then did they cry in their distresse,
vnto the Lord for aide,
Who did remoue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdie stormes to cease :
So that the great waues from their rage,
are brought to rest and peace.
30 Then are men glad, when rest is come,
which they so much doe eraue,
And are by him in haueu brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindenesse then :
And shew the wonders that he doth
before the sonnes of men.

32 Let them in presence of the folke,
with praise extoll his name :
And where the Elders doe conuent,
let them there doe the same.

33 For running fouds to dry deserts
he doth oft change and turne,
And drieth vp as it were dust,
the springing well and bourne.

34 A fruitfull land with pleasures deckt,
full barren doth he make :
When on their sinnes that dwell therein,
he doth iust vengeance take.

35 Againe, the wildernesse full rinde,
he maketh fruit to beare :
With pleasant springs of waters cleere,
though none before were there.

36 Wherein such hungry soules are set,
as he doth freely chuse :
That they a citie may them build
to dwell in for their vse.

37 That they may sow their pleasant land,
and vineyards also plant :
To yeeld them fruits of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth blesse them so :
Who doth also their bruit beasts make
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors stout,
And minish doe through many plagues,
that compass them about :

40 Then doth he Priaces bring to shame,
which did them fore oppressit :
And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raiseth vp
out of their troubles deepe :
And oft-times doth his traine augment,
much like a flocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce :
Whereas the wicked and perverser
with griefe shall stop their voyce.

43 But who is wise, that now full well
he may these things record &
For certainly such shall perceiue
the kindenesse of the Lord.

Paratum cor. Psal. Cviij. N.

*Dauid with heart and voyce praiseth the Lord, and
aswreth him selfe of the promise of God concern-
ing hūking dome ouer Israel, and his power a-
gainst other nations, who though he seeme to for-
saue vs for a time, yet hee alwaye in the end will
cast downe our enemies.*

Sing this as the 95 Psalme.

O God my heart prepared is,
and eke my tongue is so :
I will aduance my voyce in song,
and giuing praise also :

1 Awake my violle and my harpe
sweet melody to make :
And in the morning I my selfe,
right early will awake.

2 By me among the people (Lord)
still praised shalt thou be :
And I among the heathen folke,
will sing (O Lord) to thee.

3 Because thy mercy Lord is great
about the heauens hie :
And eke thy truth doth reach the clouds
within the lofty skie.

4 About the starre heauens high,
exalt thy selfe O God :
And Lord display vpon the earth
thy glory all abroad,

5 That thy dearly beloued may
be set at liberty :
Helpe O my God with thy right hand,
and hearken vnto me.

6 God in his holinesse hath spōke :
(wherefore my ioyes abound,)
Sichem I will diuide, and mze
the vale of Succoth ground.

7 And Gilead shall be mine owne,
Manasses mine shall be :
My head-strength Ephraim, and Law
shall Iuda giue for me.

8 Moab my washpot, and my shooe
on Edom will I throw :
Vpon the land of Palestine
in triumph will I goe.

9 Who shall into the citie strong
be guide to conduct me :
Or how by whom to Edom land,
conueyed shall I be :

10 It is not thou (O God) which late
hadst vs forsaken quite :
And thou (O Lord) which with our host
didst not goe forth to fight :

11 Giue vs (O Lord) thy sauing aide,
when troubles doe assaile :
For all the helpe of man is vaine,
and can no whit auale.

12 Through God we shall doe valiant acts,
and worthy of renoune :
He shall subdue our enemies,
yea he shall tread them downe.

Deus, laudem meam Psal Cix N.

*Dauid being falsely accused by Saub flatterers,
prayeth*

*prayeth God to helpe him to destroy his enemies.
whorepresent Iudas the traitor vnto Iesus Christ
and all like enemies of the Children of God.*

Sing this as the 98. Psalme.

IN speechlesse silence doe not hold,
O God thy tongue alwaies ;
O God euen thou I say that art
the God of all my praise.
The wicked mouth and guilefull lips,
on me disclosed be :
And they with false and lying tongue,
haue spoken vnto me.
They did beset me round about,
with words of hatefull spight :
Without all cause of my desert,
against me they did fight.
For my good will they were my foes,
but then gan I to pray :
My good with ill, my friendlinesse
with hate they did repay.

See thou the wicked oner him,
to haue the vpper hand :
At his right hand eke suffer thou,
his hatefull foe to stand.
When he is iudged, let him then
condemned be therein :
And let the prayer that he makes,
be turned into sinne,
Few be his daies, his charge also,
let thou another take :
His children let be fatherlesse,
his wife a widow make.
Let his off-spring be vagabonds,
to beg and seeke their bread :
Wandering out of the wonted place,
where erst they haue beene fed.
Let couetous extortioners
catch all his goods and store :
And let the strangers spoile the fruit
of all his toyle before.
Let there be none to pitie him,
let there be none at all :
That on his children fatherlesse,
will let their mercy fall.

The second part.

And so let his posterity,
for euer be destroyde ;
Their names out-blotted in the age,
that after shall succede.
Let not his fathers wickednesse,
from Gods remembrance fall :
And let thou not his mothers sinne,
be done away at all.
But in the presence of the Lord,
let them remaine for aye :
That from the earth their memory,
he may cut cleane away.
Sith mercy he forgat to shew,
but did pursue with spight
The troubled man, and sought to slay
the wofull hearted wight.
As he did cursing loue, it shall
betide vnto him so :
And as he did not blessing loue,
it shall be farre him fro.
As he with cursing clad himselfe,
so it like water shall

Into his bowels, and like oile,
into his bones befall.

As garment let it be to him,
to couer him for aye :
And as a girdle wherewith he
shall girded be alway.
Loe let the same be from the Lord,
the guerdon of my foe :
Yea, and of those that euill speake
against my soule also.
But thou O Lord that art my God,
deale thou I say with me :
After thy name deliuee me,
for good thymercies be.
Because in depth of great distresse,
I needy am and poore :
And eke within my pained brest,
my heart is wounded sore.

The third part.

Euen so doe I depart away,
as doth declining shade :
And as the Grasshopper, so I
am shaken off and fade.
With fasting long from needfull food,
enfebled are my knees :
And all her faunesse hath my flesh
enforced beene to leese.
And I also a vile reproch
to them was made to be :
And they that did vpon me looke
did shake their heads at me.
But thou O Lord that art my God,
mine aide and succour be :
According to thy mercy Lord,
saue and deliuee me.
And they shall know thereby, that this
Lord is thy mighty hand :
And that thou, thou hast done it Lord,
so shall they vnderstand.
Although they curse with spice, yet thou
shalt blesse with louing voyce :
They shall arise and come to shame,
thy seruant shall reioyce.
Let them be cloathed all with shame,
that enemies are to me :
And with confusion as a cloake,
eke covered let them be.
But greatly I will with my mouth
give thanks vnto the Lord :
And I among the multitude
his praises will record.
For he with helpe at his right hand,
will stand the poore man by,
To saue him from the man that would
condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

*Dauid prophecieth of the power and euerlasting
kingdome of Christ, and of the Priesthood, which
should put an end to the Priesthood of Lews.*

Sing this as the 68. Psalme.

THE Lord did say vnto my Lord,
sit thou on my right hand,
Till I haue made thy foes a stooke,
whereon thy feete shall stand.
The Lord shall out of Sion send,
the Scepter of thy might.

Amid thy mortall foes be thou
the ruler in their sight,
3 And in the day on which thy raigne
and power they shall see:
Then hereby free-will offerings shall
the people offer thee.
Yea, with an holy worshipping,
then shall they offer all:
Thy birth dew is the dew that doth
from wombe of morning fall.
4 The Lord hath sworn, and neuer will
repent what he doth say:
By th' order of Melchisedech
thou art a Priest for aye.
5 The Lord thy God, on thy right hand
that standeth for thy stay:
Shall wound for thee the stately Kings
vpon his wrathfull day.
6 The heathen he shall iudge, and fill
the place with bodies dead:
And ouer diuers countries shall
in funder smite the head.
7 And he shall drinke out of the brooke
that runneth in the way:
Therefore he shall lift vp on high
his royall head that day.

Confitebor tibi. Psal. Cxj. N.

*Hee giueth thanks to the Lord for his mercifull
works towards his Church, and declareth therein
true wisdom and right knowledge consisteth.*

With heart I doe accord, to praise
and laud the Lord, in presence of the
iust: 2. For great his workes are found,
to search them such are bound, as
doe him loue and trust. 3. His workes are
glorious, also his rightousnesse it doth
endure for euer. 4. His wondrous workes
hee would, wee still remember should,
his mercie faileth neuer,
5 Such as to him loue beare
A portion full faire
he hath vp for them laid.

For this they shall well finde,
He will them haue in minde,
and keepe them, as he said.
6 For he did not disdain
His workes to shew them plaine,
by lightnings and by thunders:
When he the heathens land
Did giue into their hand,
where they beheld his wonders.
7 Of all his workes enfeuch
Both iudgement, right and truth,
whereto his stature tend:
8 They are decreed sure
For euer to endure,
which equitie doth end.
Redemption he gaue,
His people for to saue:
9 And hath also required
His promise not to faile,
But alwayes to preuaile:
his holy name be feared.
10 Who so with heart full faime
True wisdom would attain,
the Lord feare and obey,
Such as his lawes doe keepe
Shall knowledge haue full deepe,
his praise shall last for aye.

Beatus vir. Psal. Cxij. W. K.

*He prayeth the felicitie of them that feare God,
and condemneth the cursed state of the contem-
ners of God.*

Sing this as the Lords Prayer.

The man is blest that God doth feare,
And that his lawes doth lone indeede:
2 His seede on earth God will vpreare,
And blesse such as from him proceede.
3 His house with good he will fulfill,
His rightousnesse endure shall still.
4 Vnto the righteous doth arise
In trouble ioy, in darknesse light:
Compassion is in his eyes,
And mercie alwayes in his sight:
5 Yea, pittie moueth such to lend,
He doth by iudgement things expend.
6 And surely such shall neuer faile,
For in remembrance had is hee:
7 No tidings ill can make him quail,
Who in the Lord sure hope doth see:
8 His heart is firme, his feare is fast,
For he shall see his foes downe cast.
9 He did well for the poore prouide,
His rightousnesse shall still remaine,
And his estate with praise abide,
Though that the wicked man disdaine:
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

Laudate pueri. Psal. Cxiiij. W. K.

*An exhortation to praise the Lord for his prou-
dence, in that contrary to the course of nature
he worketh in his Church.*

Ye children which doe serue the
Lord, praise ye his name with one ac-
cord:

cord, yea, blessed be alwayes his name :

Who from the rising of the Sunne, till it

te:urne where it begunne, is to be pray-

sed with great fame. The Lord all peo-

ple doth surmount : As for his glory

we may count, about the heauens high

to be. With God the Lord who may com-

pare, whose dwellings in the heauens are :

of such great power and force is he.

- 6 He doth abase himselfe we know Things to behold both here below, and also in heauen aboue.
- 7 The needy out of dust to draw, And eke the poore which helpe none saw, his onely mercy did him moue.
- 8 And so him fer in high degree With Princes of great dignitie, that rule his people with great fame.
- 9 The barren he doth make to beare, And with great ioy her fruit to reare : therefore praise ye his holy name.

In .xiiij. Israel. Psal. Cxiiij. W. W.

Israels deliuey out of Egypt, putteth vs in remembrance of Gods great mercies towards his children, and of our unthankfulness for the same.

Sing this as the 85. Psalme.

- When Israel by Gods adresse, from Pharaohs land was bent: And Jacobs house the strangers left, and in the same traine went.
- 1 In Iuda God his glory shew'd his holinesse most bright : So did the Israelites declare his kingdome, power, and might.
 - 2 The sea it saw, and sodainly as all amaz'd did flie : The roaring streames of Iordans floud reculed backwardly.
 - 3 As rammes afraid the mountaines skippt, their strength did them forsake :

- And as the silly trembling Lambes their tops did beate and shake.
- 4 What aild thee sea as all amaz'd, so sodainly to flie ?
- Ye rolling waues of Iordans floud, why ranne ye backwardly ?
- 5 Why thooke ye his as rammes afraid ? why did your strength so shake ?
- Why did your tops as trembling Lambes, for feare quier and quake ?
- 6 O earth confesse thy soueraigne Lord, and dread his mighty hand : Before the face of Jacobs God, feare ye both sea and land.
- 7 I meane the God which from hard rockes doth cause maine flouds appeare : And from the stonie flint doth make, gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by idolatrous tyrants, promise that they will not be vniuersall of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotens power.

Sing this as the 68. Psalme.

- NOT vnto vs Lord, not to vs, but to thy name giue praise : Both for the mercy and the truth that are in thee alwayes.
- 1 Why shall the heathen scornors say, where is their God become ?
 - 2 Our God in heauen is, and what he will, that hath he done.
 - 3 Their Idols siluer are and gold, worke of mens hands they be :
 - 4 They haue a mouth, and doe not speake; and eyes and doe not see :
 - 5 And they haue eares ioynd to their heads, and doe not heare at all: And noses eke they formed haue, and doe not smell withall.
 - 6 And hands they haue and handle not, and feet and doe not goe :
 - 7 A throat they haue, yet through the same they make no sound to blow.
 - 8 Those that make them be like to them, and those whose trust they be :
 - 9 O Israel trust in the Lord : their helpe and shield is he.
 - 10 O Aarons house trust in the Lord, their helpe and shield is he :
 - 11 Trust ye the Lord that feare the Lord, their helpe and shield is he.
 - 12 The Lord hath mindfull bene of vs, and will blesse vs also :
 - 13 On Israels and on Aarons house his blessing he will shew.
 - 14 Them that be fearers of the Lord, the Lord will blesse them, all: Euen he will blesse them euery one, the great and eke the small.
 - 15 To you I say the liuing Lord will multiply his grace : To you and to the children that shall follow of your race.
 - 16 Ye are the blessed of the Lord,

euen of the Lord I say :

Which both the heaven and the earth
hath made and set in stay.

16 The heauens, yea, the heauens high
belong vnto the Lord :

The earth vnto the sonnes of men
he gaue of free accord.

17 They that be dead doe not with praise
set forth the Lords renowne :

Nor any that into the place
of silence doe goe downe.

18 But we will praise the Lord our God
from henceforth and for aye :

Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvj. N.

*Dauid being in great danger of Saul in the desert
of Maon, perceiving the great and inestimable
love of God towards him, magnifieth such great
mercie, and protesteth that he will be thankfull
for the same.*

Sing this as the 111. Psalme.

1 Loue the Lord, because my voyce
and prayer heard hath he :

2 When in my dayes I cald on him,
he bowed his care to me.

3 Euen when the snares of cruell death
about beset me round :

When paines of hell me caught, and when
I woe and sorrow found.

4 Vpon the name of God the Lord,
then did I call and say :

Deliuier thou my soule O Lord,
I doe thee humbly pray.

5 The Lord is very mercifull,
and iust he is also :

And in our God compassion
doth plentifully flow.

6 The Lord in safetie doth preserue
all those that simple be :

I was in wofull misery
and he relieued me.

7 And now my soule, sith thou art safe,
returne vnto thy rest :

For largely loe the Lord to thee
his bounty hath exprest.

8 Because thou hast deliuered
my soule from deadly thrall :

My moistned eyes from mournfull teares,
my sliding feet from fall.

9 Before the Lord I in the land
of life will walke therefore :

10 I did beleue, therefore I spake,
for I was troubled fore.

The second part.

11 I said in my distress and feare,
that all men lyers be :

12 What shall I pay the Lord for all
his benefites to me :

13 The wholefome cup of sauing health
I thankfully will take :

And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

17 Right deare and precious in his sight
the Lord doth aye esteeme

The death of all his holy ones,
what euer men doe deeme.

16 Thy seruant Lord, thy seruant loe
I doe my selfe confesse :

Sonne of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee
a sacrifice of praise :

And I will call vpon the name
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him beight :

Yea, euen at this present time,
in all his peoples sight.

19 Yea, in the courts of Gods owne house,
and in the midst of thee,

O thou Ierusalem, I say :

wherefore the Lord praise yee.

Laudate Dom. Psal. Cxvij. N.

*Hee exhorteth the Gentiles to praise God, because
hee hath accomplished as well to them, as to the
Iewes, the promise of life euertlasting by Iesus
Christ.*

Sing this as the 98. Psalme.

○ All yee nations of the world,
praise ye the Lord alwayes :

And all yee people euery where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his truth endures for aye :

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Dom. Psal. Cxvij. N.

*Dauid reiected of Saul and of the people, at the
time appointed obtained the kingdom, for which
which he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is liuely
set forth, who should be of his people reiected.*

Sing this as the 84. Psalme.

○ Giue ye thanks vnto the Lord,
for gracious is hee :

Because his mercy doth endure
for euer towards thee.

2 Let Israel confesse and say,
his mercy dures for aye :

Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that feare the Lord our God
euen now confesse and say :

The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heauinesse
vnto the Lord I cride :

Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my side :

I will not stand in doubt,
Nor feare what man can doe to me,
when God stands me about.

7 The Lord doth take my part with them
that helpe to succour me :

Therefore I shall see my desire
vpon mine enimie.

8 Better it is to trust in God,
then in mans mortall seede :

Or to put confidence in Kings,
or Princes in our need,
All nations haue enclosed me,
and compassed me round :
10 But in the name of God shall I
mine enemies confound.
11 They kept me in on euery side,
they kept me in I say :
But through the Lords most mighty name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht their thornes that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me,
that I indeede might fall :
But through the Lord I found such helpe,
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song :
He is become for me indeed
a Sauiour most strong.
15 The right hand of the Lord our God
doth bring to passe great things :
He caufeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to passe :
His hand hath the preheminnence,
his force is as it was.
17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power,
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me :
But hath not giuen me ouer yet
to death, as yee may see.
19 See open vnto me the gates
of truth and righteoufnesse :
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
because thou hast heard me :
And art become most lovingly
a Sauiour vnto me.
22 The stone which ere this time among
the buildes was refused :
Is now become the corner stone,
and chiefly to be vsed
23 This was the mighty worke of God,
this was the Lords owne fact :
And it is maruellous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought :
Let vs be glad and ioy therein,
in heart, in minde, in thought,
25 Now helpe vs Lord and prosper vs,
we wish with one accord :
26 Blessed be he that comes to vs

in the name of the Lord.
27 God is the Lord that shewes vs light,
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thanks to the Lord.
28 Thou art my God, I will confesse,
and render thanks to thee :
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thanks vnto the Lord,
for gracious is hee :
Because his mercy doth endure
for euer towards thee.

Beati inmaculati. Psal. Cxix. W.W.

*The Prophet wonderfully commendeth Gods Lawes,
wherein he cannot satisfie himselfe, nor expresse
sufficiently his affectiones, thereunto adding notable
complaints and consolations, meeets for the
faithfull to haue both in heart and voyce : and
in Hebrew euery eight verses beginne with one
letter of the Alphabet.*

Blessed are they that perfect are,
and pure in minde and heart : Whose
lines and conuersation, from Gods
Lawes neuer start. 2. Blessed are they
that giue themselues his statutes to
obserue : Seeking the Lord with all
their heart, and neuer from him swaue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing :
Which stedfastly walke in his pathes
without any wandring.
4 It is thy will and commandement,
that with attentiu heede,
Thy noble and diuine precepts
we learne and keepe indeede.
5 O would to God it might thee please
my wayes so to adresse :
That I might both in heart and voyce
thy lawes keepe and confesse.
6 So should no shame my life attaine,
whilst I thus set mine eyes :
And bend my minde alwayes to muse
on thy sacred decrees.
9 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and likewise proue the same.
B And wholly will I giue my selfe,
 to keepe thy lawes most right :
 Forsake me not for euer Lord
 but shew thy grace and might.

BETH. The second part.

9 **BY** what meanes may a young man best,
 his life learne to amend ?
 If that he marke and keepe thy word,
 and therein his time spend.
10 Vnfaignedly I haue thee sought,
 and thus seeking abide :
 O neuer suffer me O Lord,
 from thy precepts to slide.
11 Within my heart and secret thoughts,
 thy words I haue hid still :
 That I might not at any time,
 offend thy godly will :
12 We magnific thy name O Lord,
 and praise thee euermore :
 Thy statutes of most worthy fame,
 O Lord teach me therefore.
13 My lips haue neuer ceast to preach,
 and publish day and night :
 The iudgements all which did proceed,
 from thy mouth full of might.
14 Thy testimonies and thy waies,
 please me no lesse indeed :
 Then all the treasures of the earth,
 which worldlings make their meed.
15 Of thy precepts I will still muse,
 and thereto frame my talke :
 As at a marke so will I ayme,
 thy waies how I may walke.
16 My onely ioy shall be so fixe,
 and on thy lawes so set :
 That nothing can me so farre blinde,
 that I thy words forget.

GIMEL. The third part.

17 **G**raunt to thy seruant now such grace,
 as may my life prolong :
 Thy holy word then will I keepe,
 both in my heart and tongue.
18 Mine eyes which were dim and shut vp
 so open and make bright :
 That of thy law and meritaious workes,
 I may haue the cleare sight.
19 I am a stranger in this earth,
 wandring now here now there :
 Thy word therefore to me disclose,
 my footsteps for to cleare.
20 My soule is rauisht with desire,
 and neuer is at rest :
 But seekes to know thy iudgements hie,
 and what may please thee best.
21 The proud men and malicious
 thou hast destroyed each one.
 And cursed are such as doe not
 thy hefts attend vpon.
22 Lord turne from me rebuke and shame,
 which wicked men conspire :
 For I haue kept thy couenants,
 with zeale as hot as fire.
23 The Princes great in counsell sate,
 and did against me speake :
 But then thy seruant thought how be

thy statutes might not breake.
24 For why : thy couenants are my ioy,
 and my hearts great solace :
 They serue in stead of counsellors,
 my matters for to please.

DALETH. The fourth part.

25 **I** Am alas as brought to graue,
 and almost turn'd to dust :
 Restore therefore my life againe,
 as thy promise is iust.
26 My waies when I acknowledged,
 with mercy thou didst heare :
 Heare now est-foones and me instruct,
 thy lawes to loue and feare.
27 Teach me once thoroughly for to know,
 thy precepts and thy lore :
 Thy workes then will I meditate,
 and lay them vp in store.
28 My soule I feele so sore oppress'd,
 that it melteth for griefe :
 According to thy word therefore,
 hast Lord to send reliefe.
29 From lying and deceitfull lips,
 let thy grace me defend :
 And that I may learne thee to loue,
 thy holy law me send.
30 The way of truth both straight and sure
 I haue chosen and found :
 I set thy iudgements me before,
 which keepe me safe and sound.
31 Since then O Lord I forc't my selfe,
 thy couenants to embrace :
 Let me therefore haue no rebuke,
 nor check in any case.
32 Then will I runne with ioyfull cheare,
 where thy word dorth me call,
 When thou hast set my heart at large,
 and rid me out of thrall.

HE. The fifth part.

33 **I**nstruct me Lord in the right trade,
 of thy statutes diuine.
 And it to keepe euen to the end,
 my heart will I incline :
34 Graunt me the knowledge of thy law,
 and I shall it obey :
 With heart and minde, and all my might,
 I will it keepe I say.
35 In the right path of thy precepts,
 guide me Lord I requite :
 None other pleasure doe I wish,
 nor greater thing desire.
36 Incline my heart thy lawes to keepe,
 and couenants to embrace :
 And from all filthy auarice,
 Lord shield me with thy grace.
37 From vaine desires and worldly lusts
 turne back mine eyes and sight.
 Give me the spirit of life and power,
 to walke thy waies aright.
38 Confrme thy gracious promise Lord,
 which thou hast made to me :
 Which am thy seruant, and doe loue,
 and feare nothing but thee.
39 Reproach and shame which I so feare,
 from me O Lord expell :
 For thou dost guide with equity,

and therein dost excell.
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye :
 Lord strengthen me so with thy grace,
 that it performe I may.

V. A. V. The vii. part.

41 **T**hy mercies great and manifold,
 let me obtaine (O Lord)
 Thy sauing health let me enjoy,
 according to thy word.
 42 So shall I sit on the slanderous mouthes,
 of lewd men and vnjust :
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let euer still be prest :
 For in thy iudgements wonderfull,
 my hope doth stand and rest.
 44 And whilst that breath within my brest,
 doth naturall life preferre :
 Yea till this world shall be dissolu'd,
 thy law will I obserue.

45 So walke will I as set at large,
 and made free from all dread :
 Because I sought how for to keepe,
 thy precepts and thy read.
 46 Thy noble act: I will describe,
 as things of most great fame :
 Euen before Kings I will them blaze,
 and shrinke no whit for shame.

47 I will reioyce then to obey,
 thy worthy helts and will
 Which euermore I haue lou'd best,
 and so will loue them still.
 48 My hands will I list to thy lawes,
 which I haue dearly sought :
 And practise thy commandements,
 in will, in deede, in thought.

Z. A. I. N. The viij. part.

49 **T**hy promise which thou mad'st to me,
 thy seruant, Lord remember,
 For therein haue I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me assaie :
 For were my life not by thy word,
 my life would soone me faile.
 51 The proud and such as God contemne,
 still made of me a scorne :
 Yet would I not thy law forsake,
 as he that was forlorne.
 52 But call'd to minde Lord thy great works,
 shew'd to our fathers old :
 Whereby I feele my ioyes surmount
 my grieue an hundred fold.
 53 But yet alas for feare I quake,
 seeing how wicked men
 Thy law forsooke, and did procure
 thy iudgements, who knoweth when
 54 And as for me, I framde my songs
 thy statutes to extalt :
 When I among the strangers dwelt,
 and thoughts gan me assault.
 55 I thought vpon thy name O Lord,
 by night when others sleepe :
 As for thy law also I kept,

and euer will it keepe.
 56 This grace I did obtaine, because
 thy couenants sweet and deare :
 I did embrace and asse keepe,
 with reuerence and with feare.

H. E. T. H. The viij. part.

57 **O** God which art my part and lot,
 my comfort and my stay :
 I haue decreed and promised,
 thy law to keepe alway.
 58 Mine earnest heart did humbly sue,
 in presence of thy face :
 As thou therefore hast promised,
 Lord grant me of thy grace.
 59 My life I haue examined,
 and tride my secret heart :
 Which to thy statutes caused me
 my feet straight to conuert.
 60 I did not stay, nor linger long,
 as they that sloathfull are :
 But hastily thy lawes to keepe,
 I did my selfe prepare.
 61 The cruell hands of wicked men,
 haue made of me their pray :
 Yet would I not thy law forget,
 nor from thee goe astray.
 62 Thy righteous iudgements shewd toward
 so great are and so hie, (me,
 That euen at midnight will I rise,
 thy name to magnifie.

T. E. T. H. The ix. part.

63 **A**ccording to thy promise Lord,
 so hast thou with me dealt :
 For of thy grace in sundry sorts,
 haue I thy seruant felt.
 64 Teach me to iudge alwaies aright,
 and giue me knowledge fare :
 For certainly beleuee I doe,
 that thy precepts are pure.
 65 Ere thou didst touch me with thy rod,
 I erred and went astray :
 But now I keepe thy holy word,
 and make it all my stay.
 66 Thou art both good and gracious,
 and giu'st most liberally :
 Thy ordinances how to keepe,
 therefore (O Lord) teach me.
 67 The proud and wicked men haue forg'd
 against me many a lie :
 Yet thy commandements still obserue,
 with all my heart will I.
 68 Their hearts are swolne with worldly
 as greafe so are they fat : (wealth,
 But in thy law doe I delight,
 and nothing seeke but that.
 69 O happy time may I well say,
 when thou didst me corre& :

For as a guide to learne thy Lawes,
thy rod did me direct.

72 So that to me thy word and Law
is dearer manifold,

Then thousands great of siluer and gold,
or ought that can be told.

JOD. The x. part.

73 Seeing thy hands haue made me Lord
to be thy creature :

Grant knowledge likewise how to learne
to put thy Lawes in vrc.

74 So they that feare thee shall reioyce,
when euer they me see :

Because I haue lea'n'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust :

So when thou dost correct me Lord,
the cause iust needs be must.

76 Now of thy goodnesse I thee pray
some comfort to me send :

As thou to me thy seruant heit'st,
so from all ill me send.

77 Thy tender mercies poure on me,
and I shall surely liue :

For ioy and consolation both
thy Lawes to me doe giue.

78 Confound the proud, whose false pretence
is me for to destroy :

But as for me thy helts to know
I will my selfe employ.

79 Who so with reuerence doe thee feare,
to me let them retire :

And such as doe thy couenants know,
and them alone desire.

80 My heart without all waucering
let on thy lawes be bent :

That no confusion come to mee,
wherby I should be shent.

CAPH. The xi. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue :

And for thy words sake still I trust
my hearts desire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I say :

Oh when wilt thou me comfort Lord
why dost thou thus delay ?

83 As a skin bottle in the smoake,
so am I parcht and dride :

Yet will I not out of my heart
let thy commandements slide.

84 Alas how long shall I yet liue,
before I see the houre :

That on my foes which me torment
thy vengeance thou wilt poure ?

85 Presumptuous men haue digged pits,
thinking to make me sure :

Thus contrary against thy Law
my hurt they doe procure.

86 But thy commandements are all true,
and causelesse they me grieue :

To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleaue destroyd,
and brought me quite to ground :

Yet by thy statutes I abode,
and therein succour found.

88 Restore me Lord againe to life,
for thy mercies excell :

And so shall I thy couenants keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heauen Lord where thou dost dwell,
thy word is stablisht sure :

And shall for all eternitie,
fast grauen there endure.

90 From age to age thy truth abides,
as doth the earth witness :

Whose ground-werke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseure

According to thy ordinance,
for all things thee reuere.

92 Had it not bene that in thy Law
my soule had comfort sought :

Long time ere now in my distresse,
I had bene brought to nought.

93 Therefore will I thy precepts aye,
in memory keepe fast :

By them thou hast my life restor'd,
when I was at last cast.

94 No wight to me can tittle make,
for I am onely thine :

Saue me therefore, for to thy Lawes
mine cares and heart incline.

95 The wicked men doe seeke my bane,
and thereto lye in waite :

But I the while considered,
thy noble acts and great.

96 I see nothing in this wide world,
at length which hath not end :

But thy commandements and thy word,
beyond all end extend.

MEM. The xij. part.

97 What great desire and feruent loue,
doe I beare to thy Law ?

All the day long my whole deuise,
is onely on thy Law.

98 Thy word hath taught me farre to passe
my foes in policie :

For still I keepe it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell :

Because I doe thy couenants keepe,
and them to others tell.

100 In wisdome I doe passe also
the ancient men indeed :

And all because to keepe thy Lawes,
I held it aye best reed.

101 My feet I haue refrained eke
from euery euill way :

Because that I continually
thy word might keepe I say.

102 I haue not swer'd from thy iudgements,
nor yet shrunk any dell :

For why ? thou hast me taught thereby

to liue godly and well.

- 103 O Lord how sweet vnto my taste
finde I thy words alway ?
Doublelesse no hony in my mouth
feele ought so sweeter I may.
104 Thy lawes haue me such wisdom learn'd,
that vtterly I hate
All wicked and vngodly wayes,
in euery kinde of rate.

XXN. The xiiij. part.

- 105 **E**VEN as a lanternne to my feet,
so doth thy word shine bright :
And to my pathes where ere I goe
it is a flaming light.
106 I haue both sworne, and will performe
most certainly doublelesse :
That I will keepe thy iudgements iust,
and them in life expresse.
107 Affliction hath me sore oppressd,
and brought me to deathes dore :
O Lord as thou hast promised,
so me to life restore.
108 The offerings which with heart & voice
most frankly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.
109 My soule is aye so in my hand,
that dangers me assaile :
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts,
once swerue, or goe astray.
111 Thy Law I haue so claim'd alway,
as mine owne heritage:
And why for therein I delight,
and set my whole courage.
112 For euermore I haue bene bent
thy statutes to fulfill :
Euen so likewise vnto the end,
I will continue still.

SAMECH. The xv. part.

- 113 **T**HE crafty thoughts & double hearts,
I doe alwayes detest :
But as for thy Lawes and precepts
I lou'd them euer best.
114 Thou art my hid and secret place,
my shield and strong defence :
Therefore I haue thy promises,
look't for with patience.
115 Goe to therefore ye wicked men,
depart from me anone :
For the Commandements will I keepe
of God my Lord alone.
116 As thou hast promis'd, so performe,
that death me not assaile:
Nor let my hope abuse me so,
that through distrust I quaille.
117 Uphold me and I shall be safe,
for ought they doe or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such vnder thy feet,
as doe thy statutes breake :
For nought auailles their subtiltie,

their counsell is but weake.

- 119 Like drosse thou casts the wicked out,
where ere they goe or dwell :
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My flesh alas is taken with feare,
as though it were benumb'd :
For when I see thy iudgements straight
I am as one aston'd.

AİN. The xvii. part.

- 121 **I**DOE the thing that lawfull is,
and giue to all men right :
Resigne me not to them that would
opresse me with their might.
122 But for thy seruant surerie be
in that thing that is good :
That proud men giue me not the soile,
which rage as they were wood.
123 Mine eyes with waiting are now blinde,
thy health so much I craue :
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant cleuiagly,
and fauour to him show :
Thy statutes of most excellencie,
teach me also to know.
125 Thy humble seruant Lord I am,
grant me to vnderstand :
How by thy statutes I may know
best what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decayd :
Thy Law likewise they haue transgressd,
and none against them said.
127 This is the cause wherefore I loue
thy Lawes better then gold :
Or Jewels fine, which are esteem'd
most costly to be sold :
128 I thought thy precepts all most iust,
and so them laid in store :
All crafty and malicious wayes
I doe abhorre therefore.

PE. The xviii. part.

- 129 **T**HY conuenants are most wonderfull,
and full of things profound :
My soule therefore doth keepe them sure,
when they are tride and found.
130 When men first enter into thy word,
they finde a light most cleare :
And very Ideots vnderstand,
when they it reade or heare.
131 For ioy I haue both gap'd and breath'd
to know thy commandement :
That I might guide my life thereby,
I sought what thing it meant.
132 With mercie and compassion Lord
behold me from aboue :
As thou art wont to behold such
as thy name feare and loue.
133 Direct my foot-steps by thy word,
that I thy will may know :
And neuer let iniquitie
thy seruant ouerthrow.
134 From slanderous tongues & deadly hate
preserue and keepe me sure :

Thy

Thy precepts then will I obserue,
and put them eke in vrie.

- 135 Thy countenance which doth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eate and chew.
136 Out of mine eyes great flouds gush out,
of drearie teares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

Z A D E. The xviii part.

- 137 **I**N euery point Lord thou art iust,
the wicked though they grudge:
And when thou doest sentence pronounce,
thou art a righteous Iudge.
138 To render right and flye from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straitly.
139 With zeale and wrath I am consume,
and euen pinde away:
To see my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.
141 And though I be nothing set by,
as one of base degree:
Yet doe I not thy heites forget,
nor thinke away from thee.
142 Thy righteousnesse Lord is most iust,
for euer to endure:
Also thy law is truth it selfe,
most constant and most pure.
143 Trouble and griefe haue seiz'd on me,
and brought me wondrous low:
Yet doe I still of thy precepts,
delight to heare and know.
144 The righteousnesse of thy iudgements,
doth last for euermore:
Then teach thou me, for euen in them
my life lieth vp in store.

K O P H. The xix. part.

- 145 **W**ITH seruent heart I call'd and cride,
now answer me O Lord:
That thy commandements to obserue,
I may fully accord.
146 To thee my God I make my suit,
with most humble request:
Sauc me therefore, and I will keepe
thy precepts and thy best.
1 To thee I cry euen in the morne,
before the day waxe light:
Because that I haue in thy word,
my confidence whole plight.
148 Mine eyes preuent the watch by night,
and ere they call I wake:
That by deuising on thy word,
I might some comfort take.
149 Incline thine cares to heare my voice,
and pittie on thee take:
As thou wast wont, so iudge me Lord,
lest life should me forsake.
150 My foes draw nere, and doe procure
my death maliciously:

Which from thy law are farre gone backe,
and straid from it lewdly.

- 151 Therefore O Lord approach thou neere
for neede doth so require:
And all thy precepts true they are,
then helpe I thee desire.
152 But thy commandements I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou hast them groundd so.

R E S H. The xx. part.

- 153 **M**Y trouble and affliction,
consider and behold:
Deliuere me, for of thy law,
I euer take fast hold.
154 Defend my good and righteous cause,
with speed me succour send:
From death as thou hast promised,
Lord keepe me and defend.
155 As for the wicked farre they are,
from having health and grace:
Whereby they might thy statutes know,
they enter not the trace.
156 Great are thy mercies Lord I graunte,
what tongue can them attaine:
And as thou hast me iudg'd ere now,
so let me life obtaine.
157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrunke,
nor went awry therefore.
158 And truth it is for griefe I die,
when I these traytors see:
Because they keepe no whit thy word,
nor yet seeke to know thee.
159 Behold, for I doe loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree, must be,
and so it hath bene euer:
Thy righteous iudgements are also,
most true and decay neuer.
SCHIN. The xxj. part.
161 **P**Rinces haue sought by crueltie,
causelesse to make me couch:
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainly euen of thy word,
I was more merrie and glad,
Then he that of rich spoiles and preyes,
great store and plenty had.
163 And for all lies and falsity,
I hate most and detest:
For why thy holy lawes doe I,
about all things loue best.
164 Seuen times a day I praise the Lord,
singing with heart and voyce:
Thy righteous acts and wonderfull,
so cause me to reioyce.
165 Great peace and rest shall all such haue
as doe thy statutes loue:
No danger shall their quiet state
impaire or once remove.
166 Mine onely health and comfort: Lord,

I looke for at thy hand :
 And therefore haue I done those things,
 which thou didst me commaund.

167 Thy lawes haue benee my exercise,
 which my soule most desired :
 So much to them my loue was bent,
 that naught else I required.

168 Thy statutes and commandements
 I keepe, thou knowest aright :
 For all the things that I haue done,
 are present in thy sight.

TAV. *The xxij. part.*

○ Lord let my complaint and crye,
 before thy face appeare :
 And as thou hast me promise made,
 so teach me thee to feare.

170 Mine humble supplication,
 toward thee let finde access :
 And grant me Lord deliuerance,
 for so is thy promise.

171 Then shall my lips thy praises speake,
 after most ample sort :
 When thou thy statutes hast me taught,
 wherein stands my comfort.

172 My tong shall sing and preach thy word,
 and on this wise say shall :
 Gods famous acts and noble lawes,
 are iust and perfect all.

173 Stretch out thy hand I thee beseech,
 and speedily me saue :
 For thy commandements to obserue,
 chosen O Lord I haue.

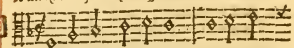
174 Of thee alone Lord I craue health,
 for other I know none :
 And in thy law and nothing else,
 I doe delight alone.

175 Grant me therefore long daies to liue,
 thy name to magnific :
 And of thy iudgements mercifull,
 let me the fauour trie.

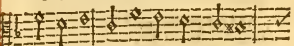
176 For I was lost and went astray,
 much like a wandring sheepe.
 Oh seeke me, for I haue not fail'd,
 thy commandements to keepe.

Ad Dominum Psal. Cxx. T. S.

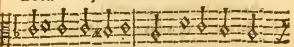
*Dauid being banished among the barbarous Arabians
 through false reports of enuious flatterers, la-
 menteth his long abode among such infidels, giuen
 to all kinde of wickednesse and contention.*



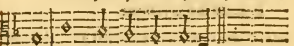
N trouble and in thrall, vnto the



Lord I call, and he doth me comfort :



Deliuer me, I say, from lyers lips al-



way, and tongues of false report.

4 What vantage or what thing,
 Gertt thou thus for to sing,
 thou false and flattering lyer s

5 Thy tongue doth hurt I weene,
 No lesse then arrowes keene
 of hot consuming fyre.

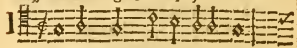
6 Alas too long I flake,
 Within these tents so blacke,
 Which Kedars are by name :
 By whom the flocke elect,
 And all of Isaacs seed
 Are put to open flame.

7 With them that peace did hate,
 I came a peace to make,
 and set a quiet life :

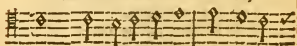
8 But when my tale was told,
 Causelesse I was controld,
 by them that would haue strife.

Leuau i oculos. Psal. Cxxij. W.W.

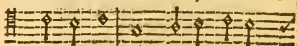
*The Prophet speaketh by his owne example, that the
 faithfull ought to looke for all their succour of
 God alone, who will gouerne and giue good suc-
 cesse to all their godly enterprises.*



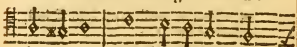
Lift mine eyes to Sion hill,



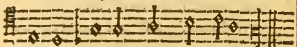
from whence I doe attend, that succour



God me send : The nightie God me



succour will, which heauen and earth



framed, and all things therein named.

3 Thy foote from slip he will preserue,
 And will thee safely keepe :
 For he will neuer sleepe.

4 Loe, he that doth Israel conserue,
 No sleepe at all can him catch,
 But his eyes doe euer watch.

5 The Lord is thy warrant alway,
 The Lord eke doth thee couer,
 As at thy right hand euer :

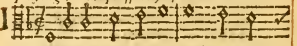
6 The Sunne shall not thee parch by day,
 Nor the Moone not halfe so bright,
 Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
 And will thy life sure saue,
 And thou also shalt haue

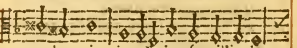
8 In all thy businesse good successe,
 Where euer thou goest in or out,
 God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.W.

*Dauid reioyceth that God accomplished his promise
 and placed his Arke in Sion, giuing thanks, and
 praying for the prosperitie of the Church.*

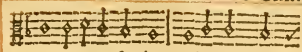


Did in heart reioicé to heare the

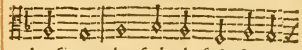


peoples voice, in offering so willingly,

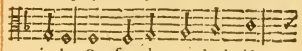
For



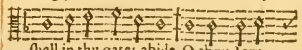
For let vs vp say they, and in the Lords



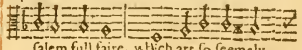
houfe pray, thus spake the folke full lo-



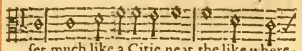
vingly. Our feet that wandred wide,



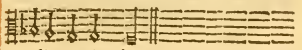
shall in thy gates abide. O thou Ieru-



salem full faire, which art so seemly



set, much like a Citie neat, the like where-



of is not elsewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Israell,
their prayers should together make.

5 For there are thrones erect,
and that for this respect:
to set forth iustice orderly:
Which thrones iudge to maintaine,
To Dawids houfe pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
for Ierusalems peace,
thy friends God prosper mightily,
7 Peace be thy wals about,
And prosper thee throughout,
thy places eke continually.

8 I wish thy prosperous state.
for my poore brethrens sake:
that comfort haue by means of thee,
Gods houfe doth me allure,
Thy wealth for to procure:
So much alwaies as lies in me.

Adre leuani Psal. Cxxiiij. T. S

A prayer of the faithfull, which are afflicted by the wicked worldlings, and contemners of God.

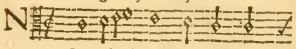
Sing this as the 119. Psalme.

○ Lord that heauen dost possesse,
I lift mine eyes to thee:
Euen as the seruant listeth his,
his masters hands to see.
2 As handmaids warch their mistresse hands
some grace for to atchieue:
So we behold the Lord our God,
till he doe vs forgiue.
3 Lord grant vs thy compassion,
and mercie in thy sight:
For we are fill'd and overcome
with hatred and despight.
4 Our mindes be stuf'd with great rebuke,
the rich and worldly wile.

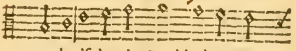
Doe make of vs their mocking flockes,
the proud doe vs despise.

Nisi quia Dom? Psal. Cxxiiij. W.W.

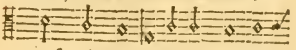
The faithfull deliuered out of great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God.



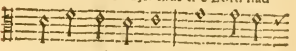
Ow Israell may say, and that



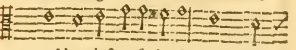
truely, if that the Lord had not our



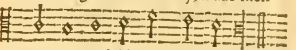
cause maintain'd, if that the Lord had



not our right sustain'd, When all the



world against vs furiously, made their



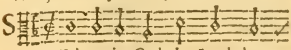
vprores, and said we should all die.

3 Now long agoe,
they had deuour'd vs all,
And swallowed quick,
for ought that we could deeme,
Such was their rage,
as we might well esteeme:
4 And as the flouds
with mightie force doe fall:
So had they now
our liues euen brought to thrall.
5 The raging streames,
most proud in roaring noise:
Had long agoe,
o'rewhelm'd vs in the deepe.
6 But loued be God,
which doth vs safely keepe:
From bloodie teeth,
and their most cruell voice.
Which as a prey,
to eate vs would reioyce.

7 Euen as a bird,
out of the fowlers grin,
Escapeth away,
right so it fareth with vs:
Broke are their nets,
and we escaped thus.
8 God that made heauen
and earth is our helpe then:
His name hath saued vs,
euen from these wicked men.

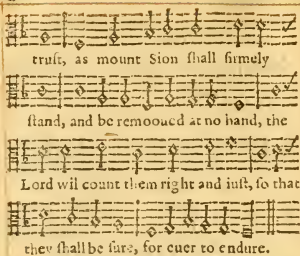
Qui confidunt. Psal. Cxxv. W.K.

Hee describeth the assurance of the faithfull in their afflictions, and desrieth their wealth, and the destruction of the wicked.



Vch as in God the Lord doe

trust,



2 As mighty mountaines huge and great,
Ierusalem about doe clefse:
So will the Lord be vnto those,
Who on his godly will doe waite,
Such are to him so deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Least they through griefe forsake their God,
It shall not as their losse still be,

4 Giue Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought:
The Lord will surely bring to nought,
With workes most vile they shall abide,
But peace with Israel
For euermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Commandments.

Those that doe put their confidence
Vpon the Lord our God onely:
And sic to him for their defence,
In all their need and misery.
Their faith is sare firme to endure.
Grounded on Christ the corner stone,
Moued with none ill but standeth still,
Stedfast, like to the mount Syon.

And as about Ierusalem,
The mighty hills doe it compasse:
So that no enemies come to them,
To hurt that towne in any case.
So God indeed, in euery need,
His faithfull people doth defend:
Standing them by, assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly:
The sinners and vngodlies rod,
To tarric vpon his family.
Least they also from God should goe
Falling to sinne and wickednesse:
O Lord defend world without end,
Thy christian flock through thy goodnes.

O Lord doe good to Christians all,
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide.
Such will the Lord scatter abroad,

With hypocrites throwne downe to hell,
God will them send paines without end,
But Lord grant peace to Israel.

Glory to God the Father of might,
And to his Sonne our Saviour,
And to the holy Ghost whose light,
Shine in our hearts and vs succour.

That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that are here,
Worship the Lord and say, Amen.

In conuertendo. Psal Cxxvj. N.

*This Psalme was made after the returne of the peo-
ple from Babilon, and sheweth that the meanes of
their deliuerance was wonderfull, after the se-
uenty yeeres of captiuitie, foretspoken by Ieremy.
23. 18. & 29. 10.*



2 The heathen folke
were forced then this to confesse:
How that the Lord,
for them also great things had done:

3 But much more we,
and therefore can confesse no lesse:
Wherefore to ioy,
we haue good cause as we begun.

4 O Lord goe forth,
thou canst our bondage end,
As to Deserts,
the flowing riuers send.

5 Full true it is,
that they which sow in reares indeed,
A time will come
when they shall reape in mirth and ioy.

6 They went and wept,
in bearing of their precious seed:
For that their soes
full oftentimes did them annoy:
But their returne

with ioy they ſhall ſure ſee :
Their ſheaues home bring,
and not impaired be.

Niſi Dominus. Pſal. Cxxvij. W.W.

*It is not mans wit, power, or labour, but the free
goodneſſe of God that giueth riches, preferueth
townes and countries, granteth nourishment and
children.*

Sing this as the Lords prayer.

EXcept the Lord the houſe doe build,
And therunto doe ſet his hand :
What men doe build it cannot ſtand.

Likewiſe in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye riſe early in the morne,
And fo at night goe late to bed,
Feeding full hardly with browne bread :
Yet were your labour loſt and worne.
But they whom God doth loue and keepe
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee
That men haue heires to enioy their land,
It is the gift of Gods owne hand :
For God himſelfe doth multiply
Of his great liberaltie,
The bleſſing of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiuenefſe,
In perſon and in-comelineſſe :
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flies not ſo ſwift, nor doth like harme.

5 O well is he that hath his quier
Furniſhed with ſuch artillerie :
For when in perill he ſhall be,
Such one ſhall neuer ſhake nor ſhiner,
When that he pleadeth before the Iudge
Againſt his foes that beare him grudge.

Beati omnes. Pſal. Cxxvij. W.W.

*Here is deſcribed the prosperous eſtate of perſons
married in the feare of God, and the promiſes of
Gods bleſſings to all them that live in this
honorable eſtate according to his commandements.*

Sing this as the 137. Pſalme.

Bleſſed art thou that feareſt God,
and walkeſt in his way :
For of thy labour thou ſhalt eate,
happy art thou I ſay.

2 Like fruitfull Vine on thy houſe ſide,
ſo doth thy wife ſpring out :
Thy children ſtand like Olive plants
thy table round about.

3 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicirie.

4 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe :
And likewiſe grace on Iſrael
proſperitie and peace.

Sæpe expugnauerunt. Pſal. Cxxix.N.

*He admoniſheth the Church to reioyce though affli-
cted in all ages, for God will deliuer and ſoona-
by deſtroy the enemies thereof.*

Sing this as the 137. Pſalme.

- O**Ft they, now Iſrael may ſay,
me from my youth affaild :
2 Of they affaild me from my youth,
yet neuer they prevail'd.
3 Vpon my backe the plowes plow'd,
and furrowes long did caſt :
4 The righteous Lord hath cut the cords
of wicked foes at lait.
5 They that hate me ſhall be aſham'd,
and turned backe alſo :
6 And made as graſſe vpon the houſe,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand :
Nor he can fill his lap, that goeth
to glean vpon the land.
8 Nor paſſers by pray God on them
to let his bleſſing fall :
Nor ſay we bleſſe you in the name
of God the Lord at all.

De profundis. Pſal. Cxxx. T.S.

*An effectfull prayer to obtaine mercy and ſorgiue-
neſſe of his ſinne, and at length deliuerance from
all emils.*

Lord to thee I make my mone,
when dangers me oppreſſe : I call, I
ſigh, plaine, and grone, truſting to finde
releafe. Heare now O Lord my re-
queſt, for it is full due time : And let
thine eares aye be preſt vnto this
prayer mine.

- 3 O Lord our God if thou weigh
our ſinnes, and them peruiſe :
Who ſhall then eſcape and ſay,
I can my ſelſe excuſe :
4 But Lord thou art mercifull,
and turn'ſt to vs thy grace :

That we with hearts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waites on his will :
For his promise is most iust,
and I hope therein still.
6 My soule to God hath regard,
wishing for him alway :
More then they that watch and ward
to see the dawning day.

7 Let Israel then boldly
in the Lord put his trust :
He is that God of mercy
that his deliner must.

8 For he it is that must saue
Israel from his sinne :
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxj. N.

Dauid charged with ambition, protesteth his humilitie before God.

Sing this as the Lamentation.

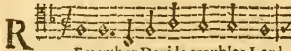
O Lord, I am not puffed in minde,
I haue no scornfull eye :

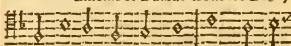
I doe not exercise my selfe
in things that be too hie.
2 But as the childe that wained is
cuen from his mothers brest :
So haue I Lord behau'd my selfe
in silence and in rest.

3 O Israel trust in the Lord,
let him be all thy stay :
From this time forth for euermore,
from age to age for aye.

Memento Domine. Psal. Cxxxij. N.

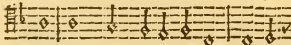
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was fore-spooken.

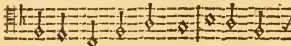
R  Remember Dauids troubles Lord,

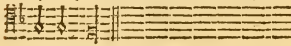
 how to the Lord he swore, and vow'd a

 vow to Jacobs God, to keepe for euermore.

 I will not come within my

 house, nor climbe vp to my bed : Nor let

 my temples take their rest, or the eyes

 in my head.

5 Till I haue found out for the Lord,
a place to sit thereon :

A house for Jacobs God to be
an habitation.

6 We heard of it at Euphrata,
there did we heare this sound :
And in the fields and forrests there,
these voices first were found.

7 We will assay and goe in now
his tabernacle there :
Before his foot-stoole to fall downe,
vpon our knees in feare.

8 Arise, O Lord, arise I say,
into thy resting place :
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be clothed Lord
with truth and righteousnesse :
Let all thy Saints and holy men
sing all with ioyfulness.

10 And for thy seruant Dauids sake
refuse not Lord, I say
The face of thine annointed Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it :
Saying, the fruit of thy body
vpon thy seate shall sit.

12 And if thy sonnes my covenant keepe,
that I shall learne each one :
Then shall their sonnes for euer sit
vpon thy Princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell :
14 Saying, this is my resting place,
I loue and like it well.

15 And I will blesse with great increase
her victuals euery where :
And I will satisfie with bread
the needy that be there.

16 Yea, I will decke and clothe her Priests
with my saluation :
And all her Saints shall sing for ioy
of my protection.

17 There will I surely make the horne
of Dauid for to bud :
For I haue there ordain'd for mine
a lanterne bright and good.

18 As for his enemies I will clothe
with shame for euermore :
But I will cause his crowne to shine
more fresh then heretofore.

Ecce quam ? Psal. Cxxxij. W. W.

The commendation of godly and brotherly amitie, compared to the most precious oyle mentioned in Exodus 30.

Sing this as the 127. Psalme.

O How happy a thing it is,
and ioyfull for to see
Brethren together fast to hold,
the band of amitie :

2 It calts to minde the sweet perfume,
and that costly oynment,
Which on the sacrificers head,
by Gods precept was spent.

3 It wet not Aarons head alone,
but diench his beard throughout:
And finally it did runne downe
his rich attire about :

4 And as the lower ground doth drinke
the dew of Hermon hill :
And Syon with her sluer drops,
the fields with fruit doth fill.

5 Euen so the Lord doth powre on them,
his blessings manifold :
Whose hearts and mindes without all guile,
this knor doe keepe and hold.

Ecce runc. Psal. Cxxxiiij. W.K.

He exhortheth the Levites that watch in the Temple
to praise the Lord.

*B*ehold and haue regard, ye ser-

uants of the Lord : Which in his

house by night doe watch, praise him

with one accord.

2 Lift vp your hands on high,
vnto his holy place,
And giue the Lord his praises due
his benefits embrace.

3 For why is the Lord who did
both earth and heauen frame,
Doth Zion blesse, and will conferre
for eue more the same.

Laudate nomen. Psal. Cxxxv. N.

He exhortheth all the faithfull to praise God for his
marueilous works & graces, wherein he hath
declared his Maiestie, to the confusion of all Ido-
laters.

O Praise the Lord, praise him,

praise him, praise him with one ac-

cord : O praise him still, all ye that be

the seruants of the Lord. O praise him

ye that stand and be in the house of the

Lord : ye of his court and of his hou'e

praise him with one accord.

3 Praise ye the Lord, for he is good,
sing praises to his name :
It is a comely and good thing,
alwaies to doe the same.

4 For why is the Lord hath chose Iacob,
his very one we see :
So hath he chosen Isracl,
his treasure for to be.

5 For this I know and am right sure,
the Lord is very great :
He is indeede aboute all Gods,
most easie to intreat.

6 For whatsoeuer pleas'd him,
all that full well he wrought,
In heauen. in earth, and in the sea,
which he hath framde of nought.

7 He lifts vp clouds euen from the earth
he makes lightnings and raine :
He bringeth forth the windes also,
he made nothing in vaine.

8 He smote the first borne of each thing,
in Egypt that tooke rest,
He spared there no liuing thing,
the man nor yet the beast.

9 He hath in thee shew'd wonders great,
O Egypt voide of vaunts,
On Pharao thy cursed King
and his seuerer seruants

10 He smote then many nations,
and did great acts and things :
He slew the great and mightiest,
and chiefest of their Kings.

11 Schon King of the Amorites,
and Og King of Basan :
He slew also the kingdomes all,
that were of Canaan.

12 And gaue their land to Isracl,
an heritage we see :
To Isracl his owne people,
an heritage to be.

The second part.

13 Thy name O Lord shall still endure,
and thy memoriall
Throughout all generations,
that are or euer shall.

14 The Lord will surely now auenge
his people all indeed :
And to his seruants he will shew
faour in time of neede.

15 The Idols of the heathen are made,
in all their coasts and landis :
Of siluer and of gold be they,
the works euen of mens hands.

16 They haue their mouthes & cannot speak,
and eies and haue no sight :

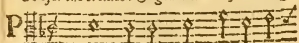
17 They eke haue eares and heare nothing,
their mouthes be breathlesse quite.

18 Wherefore all they are like to them,
that doe so set them forth,
And likewise those that trust in them,
or thinke they be ought worth.

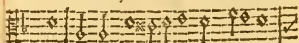
- 19 O all ye house of Israel,
see that ye praise the Lord :
And ye chaibe of Aarons house,
praise him with one accord.
- 20 And ye that be of Leuies house,
praise ye likewise the Lord :
And all that stand in awe of him,
praise him with one accord.
- 21 And our of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Ierusalem,
praise him with one accord.

Confitemini. Psal. CXXVj. N.

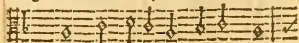
*A most earnest exhortation to give thanks vnto
God for the creation & gouernance of all things.*



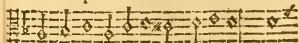
Praise ye the Lord for he is



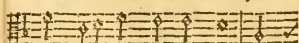
good, for his mercy endureth for euer.



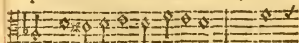
2. Give praise vnto the God of Gods,



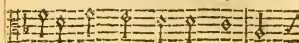
for his mercie endureth for euer. 3. Giue



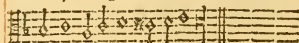
praise vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

- 5 Which by his wisdom made the heauens
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,
for his mercy endureth, &c.
- 8 As Sunne to rule the lightsome day,
for his mercy endureth, &c.
- 9 The Moone and starres to guide the night
for his mercy endureth, &c.
- 10 Which smote Egypt with their first borne,
for his mercy endureth, &c.
- 11 And Israel brought out from them,
for his mercy endureth, &c.
- 12 With mighty hand and stretched arme,
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,
for his mercy endureth, &c.
- 14 And Israel made passe there through,
for his mercy endureth, &c.
- 15 And drowned Pharao and his host,

- for his mercy endureth, &c.
- 16 Through wilderness his people led,
for his mercy endureth, &c.

- 17 He which did smite great noble Kings,
for his mercy endureth, &c.
- 18 And which hath slaine the mighty Kings,
for his mercy endureth, &c.
- 19 As Sehon King of the Amorites,
for his mercy endureth, &c.
- 20 And Og the King of Basan land,
for his mercy endureth, &c.
- 21 And gaue their land for heritage,
for his mercy endureth, &c.
- 22 Euen to his seruant Israel,
for his mercy endureth, &c.
- 23 Remembering vs in base estate,
for his mercy endureth, &c.
- 24 And from oppressors rescued vs,
for his mercy endureth, &c.
- 25 Which giueth food vnto all flesh,
for his mercy endureth, &c.
- 26 Praise ye the Lord of heauen aboue,
for his mercy endureth, &c.
- 27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the same by T. C.

Sing this as the 148. Psalm.

○ Laud the Lord benigne,
Whose mercies last for aye,
Great thanks and praises sing
To God of Gods I say,
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

3 The Lord of Lords praise ye,
Whose mercies aye doe dure.
4 Great wonders onely he
Doth worke by his great power:
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

5 Which God omnipotent,
By his great wisdom high :
The heavenly firmament
Did frame as we doe see :
For certainly,
His mercies dure,
Both firme and sure,
Eternally.

6 Yea he the heauie charge
Of all the earth did stretch,
And on the waters large,
The same he did out-reach,
For certainly, &c.

7 Great lights he made to vs,
For why his loue is aye.
8 Such as the Sunne we see,
To rule the lightsome day,
For certainly, &c.

9 And eke the Moone so cleare
Which shineth in our sight :

And starres that doe appeare,
To guide the darksome night.
For certainly, &c.

10 With grieuous plagues and fore
All Egypt smote he than,
The first borne lesse and more
He slew of beast and man.
For certainly, &c.

11 And from amidst their land
His Israel forth brought :

12 Which he with mighty hand,
And stretched arme hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which stood vp like a wall :

14 And made through it goe
His chosen children all.
For certainly, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoait of men
And Chariots eke also.
For certainly, &c.

16 Who led through wildernesse
His people safe and sound :

17 And for his loue endless
Great Kings he brought to ground.
For certainly, &c.

18 And slew with puissant hand,
Kings, mighty and of fame :

19 As of Amorites land
Schon the King by name.
For certainly, &c.

20 And Og the Gyant large,
Of Basan King also :

21 Whose land for heritage
He gaue his people tho.
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye.
For certainly, &c.

23 To misde he did vs call
In our most base degree :

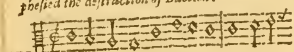
24 And from oppressors all
In safety set vs free.
For certainly, &c.

25 All flesh on earth abroad
With food he doth fill :

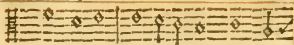
26 Wherefore of heauen the God
To laud be it your will.
For certainly, &c.

Super flumina. Psal. Cxxxvij. W.W.

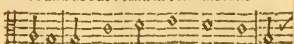
*The Israelites in their captiuiuy hearing the Chal-
deans reproach and blaspheme God and his reli-
gion, desire God to punish the Edonites, who
prouoked the Babylonians against them, and pro-
phesied the destruction of Babilon.*



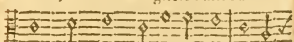
W Hen as we fate in Babilon, the riuers



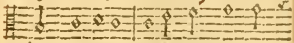
round about : And in remembrance of



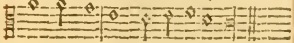
Sion, the teares for griefe burst out. We



hang'd our harpes and instruments the wil-



low trees vpon : For in that place men



for their vie had planted many one.

3 Then they to whom we prisoners were,
said to vs tauntingly :
Now let vs heare your Hebrew songs,
and pleasant melody.

4 Alas, said we, who can once frame
his sorrowfull heart to sing
The praises of our liuing God,
thus vnder a strange King :

5 But yet if I Ierusalem
out of my heart let slide :
Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tongue within my mouth
be tyed for euer fast,
If that I ioy before I see
thy full deliuerance past.

7 Therefore O Lord remember now,
the cursed noife and cry,
That Edoms sons against vs made,
when they raz'd our Citie.

8 Remember Lord their cruell words,
when as with one accord,
They cryed, on, sacke, and raze their wals
in despite of the Lord.

9 Euen so shalt thou (O Babilon)
at length to dust be brought :
And happy shall that man be cald
that our reuenge hath wrought.

10 Yea blessed shall that man be cald,
that takes thy children young,
To dash their bones against hard stones
which lye the streetes among.

Confitebor tibi. Psal. Cxxxvij. N.

*Dauid prayeth the goodnesse of God towards him,
for which euen for aine Princes shall praise the
Lord together with him, and he is a sinner to haue
like comfort of God heretofore, as heretofore.*

Sing this as the 137. Psalme.

Thou wilt I praise with my whole heart,
my Lord my God alwayes :
Euen in the presence of the Gods
I will aduance thy praise.

2 Toward thy holy Temple I
will looke, and worship thee :
And praised in my thankfull mouth,
thy holy name shall be.

3 Euen for thy louing kindnesse sake,
and for thy truth withall :
For thou thy name hast by thy word,

aduanced

advanced ouer all.
 4 When I did call thou heardest me,
 and thou hast made also
 The power of increased strength
 within my soule to grow.
 5 Yea, all the Kinges on earth they shall
 giue praise to thee O Lord:
 For they of thy most holy mouth
 haue heard the mighty word.
 6 They of the wayes of God the Lord
 in singing shall intreat:
 Because the glory of the Lord
 it is exceeding great.
 7 The Lord is he, and yet he doth
 behold the lowly spirit:
 But he contemning knowes asafre
 the proud and lofty wight.
 8 Although in midst of trouble I
 doe walke, yet shall I stand:
 Renewed by thee, O my Lord,
 thou wilt stretch forth thy hand
 9 Vpon the wrath of all my foes,
 and saued shall I be:
 By thy right hand the Lord God will
 performe his worke to me.
 10 Thy mercy Lord endures for aye,
 Lord doe me not forsake:
 Forsake me not that am the worke
 which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleanse his hart from all hypocrisie, sheweth that nothing is so secret which God seeth not, after declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

Sing this as the 95. Psalme.

O Lord, thou hast me tride and knowne,
 my sitting thou dost know:
 2 And rising eke, my thoughts asafre,
 thou vnderstandst also.
 3 My perches, yea, and my lying downe,
 thou compassest alwayes:
 And by familiar custome art
 acquainted with my wayes.
 4 No word is in my tongue O Lord,
 but knowne it is to thee:
 Thou me behinde hold'st, and before,
 thou layest thy hands on mee.
 6 Too wonderfull about my reach
 Lord is thy cunning skill:
 It is so high, that I the same
 cannot attaine vntill.
 7 From sight of thy all-seeing spirit,
 Lord, whither shall I goe?
 Or whither shall I flee away,
 thy presence to scape froe?
 8 To heauen if I mount aloft,
 loe thou art present there:
 In hell if I lye downe below,
 euen there thou dost appeare.
 9 Yea, let me take the morning wings,
 and let me goe and hide
 Euen there where are the farthest parts,
 where flowing seas doe slide.
 10 Yea, euen thither also shall
 thy reaching hand me guide:
 And thy right hand shall hold me fast,
 and make me to abide.

11 Yea, if I say, the darknesse shall
 yet throud me from thy sight:
 Loe, euen also the darkest night
 about me shall be light.
 12 Yea, darknesse hideth not from thee,
 but night doth shine as day:
 To thee the darknesse and the light
 are both alike alway.
The second part.
 13 For thou possessedst haft my reines,
 and thou hast couered mee:
 When I within my mothers wombe
 enclosed was by thee.
 14 Thee will I praise, made fearefully,
 and wondrously I am:
 Thy workes are marvellous, right well
 my soule doth know the same.
 15 My bones they are not hid from thee,
 although in secret place
 I haue beene made, and in the earth
 beneath I shaped was:
 16 When I was formelesse then thine eye
 saw me, for in thy booke
 Were written all, nought was before,
 that after fashion tooke.
 17 The thoughts therefore of thee O God,
 how deare are they to mee:
 And of them all how passing great
 the endlesse numbers be:
 18 If I should count them, loe their summe
 more then the sand I see:
 And whensoever I awake,
 yet am I still with thee.

19 The wicked and the bloody men,
 oh that thou wouldest slay:
 Euen those O God, to whom depart,
 depart from me I say.
 20 Euen those of thee O Lord my God,
 that speake full wickedly:
 Those that are lifted vp in vaine,
 being enemies to thee.
 21 Hate I not them that hate thee Lord,
 and that in earnest wise?
 Contend I not against them all,
 against thee that arise?
 22 I hate them with vnfaired hate,
 euen as my very foes:
 23 Try me O God, and know my heart,
 my thoughts proue and discloie.
 24 Consider Lord if wickednesse
 in me there any be:
 And in thy way. O God my guide,
 for euer lead thou me.

Eripe me Domine. Psal. Cxl. N.

David prayeth vnto the Lord, against the cruelty, falsehood, and iniuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the same to praise the Lord, and to assure themselves of his tuition.

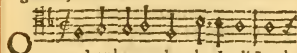
Sing this as the Lamentation.

Lord saue me from the euill man,
 and from the cruell wights
 2 Deliuere me, which euill doe
 imagine in their sprites.
 3 Which make on me continuall warre,
 their tongues loe haue they whet
 Like Serpents, vnderneath their lips
 is Adders poyson set.

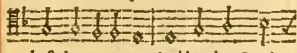
- 4 Keepe me O Lord from wicked hands,
preserue me to abide
Free from the cruell man, that meanes
to cause my steps to slide.
- 5 The proud haue laid a snare for me,
and they haue spread a net
With cords in my path wayes, and gine
for me eke haue they set.
- 6 Therefore I said vnto the Lord,
thou art my God alone:
Hear me O Lord, O heare the voyce,
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that saueh mee:
My head in day of battell hath
bene covered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, lest he
with pride be set on fire.
- 9 Of them that compassie me about,
the chiefest of them all:
Lord let the mischief of their lips
vpon themselves befall.
- 10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
- 11 For no backbiter shall on earth,
be set in stable plight:
And euill to destruction still
shall haunt the cruell wight.
- 12 I know the Lord th' assured will
revenge, and iudge the poore:
The iust shall praise thy name, iust shall
dwell with thee euenmore.

Domine clamau. Psal. Cxlij. N.

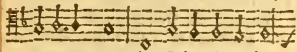
Dauid being grieuouly persecuted vnder Saul, desireth succour and p'seruence, till God take vengeance of his enemies.



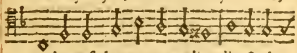
Lord vpon thee doe I call, Lord



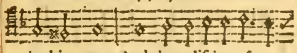
haile thee vnto me. And hearken Lord,



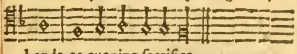
vnto my voyce, when I doe cry to thee,



2. As incense let my prayer be directed



in thine eyes: And the vplifting of my



hands as euening sacrifice.

- 3 My Lord, for guiding of my mouth
set thou a watch before:
And also of my mouing lips
O Lord keepe thou the dore.

- 4 That I should wicked workes comite,
incline thou not my heart:
With ill men of their delicates
Lord let me eate no part.
- 5 But let the righteous smite me Lord,
for that is good for mee:
Let him reprove me, and the same
a precious oyle shall be.
Such smiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.
- 6 Then when in stony places downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
- 7 Out bones about the graues mouth,
loe scattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.
- 8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust, let not
my soule forsaken be.
- 9 Which they haue laid to catch me in,
Lord keepe me from the snare:
And from the subtil gins of them
that wicked workers are.
- 10 The wicked iato their owne nets
together let them fall:
While I doe by thy helpe escape
the danger of them all.

Voce mea ad Dom. Psal. Cxlij. N.

Dauid neither for feare nor anger would kill Saul, but with a quiet minde prayeth vnto God, who preseruet him.

Sing this as the 141. Psalme.

- BEfore the Lord God with my voyce,
I did send out my cry:
And with my strained voice vnto
the Lord God prayed I.
- 2 My meditation in his fight
to poure I did not spare:
And in the presence of the Lord
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was knowne to thee:
In way where I did walke a snare
they slyly laid for me.
- 4 I lookt and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.
- 5 Then cryde I Lord to thee, and said,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
- 6 Hearke to my cry, for I am brought
full low, deliuer me
From them that doe me persecute,
for me too strong they be.
- 7 That I may praise thy name, my soule
for prison Lord bring out:
When thou art good to me the iust
shall praise me round about.

Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of finnes, acknowledging that the enemies had cruelly persecuted him by Gods just judgement, he desires to be restored to grace, to be comforted by the Holy Spirit, that hee may finish the rest of his life in the true faith and worship of God.

Sing this as the 141. Psalm.

Lord heare my prayer, hearken the plaint,
that I doe make to thee:

Lord in thy mercie truth, and in
thy iustice answer me.

In iudgement with thy seruant Lord,
oh care not at all:

For iustitie be in the sight
not one that lieth shall.

The enemy hath persued my soule,
my life to ground hath throwne:

And laid me in the darke like them
that dead are long agoone.

Within me in perplexitie
was mine accumbered spirit:

And in me was my troubled heart,
amazed and adright.

Yet I record time past, in all
thy workes I meditate:

Yea, in the workes I meditate
that thy hands haue create.

To thee O Lord my God, see I
doe stretch my craving handes:

My soule desireth after thee
as doe the thirskie land.

Hear me with speed, my spirit doth faile,
hide not thy face me froe:

Life shall I be like them that downe
into the pit doe goe.

Let me thy louing kindnesse in
the morning heare and know:

For in thee is my trust, show me
the way that I shall goe.

For I lift up my soule to thee,
O Lord deliver me

From all mine enemies: for I
haue hidden me with thee.

Teach me to doe thy will, for thou,
thou art my God I see:

Let thy good spirit into the land
of mercie me conuay.

For thy name: like with quackning graet
shalt doe thou me make:

And out of trouble bring my soule,
euen for thy iustice sake.

And for thy mercy stay my foot,
O Lord deliver them all:

That doe oppress my soule, for I
thy seruant am and shall.

Benedictus Dominus, Psal. Cxliij. N.

David prayeth the Lord for his comfort and long-drawn reliefe, yet calling for the deliverance of the world, he desires whereto the fulfille of his people consisteth.

Sing this as the 141. Psalm.

Let be the Lord my strength, that doth
in me & my hands to fight:

The Lord that doth my fingers frame
to battell by his might:

He is my goodnesse, fort and tower,
deliuerer and shield:

In him I trust, my people he
subdues to me to yeeld.

O Lord, what thing is man, that him
thou holdest so in price:

O: for one of man, that upon him
thou thinkest in this wise:

Man is but like to vaine,
so passe his dayes to end.

As fleeing shade, bowe downe, O Lord,
the heauens and descend.

The mountains touch, & they shall smoke,
cast forth thy light and flame,

And scatter them: thine arrowes thooe,
consume them with the same.

Send downe thy hand euen from above,
O Lord deliuer me:

Take me from waters great, from hand
of strangers make me free.

Whose subill mouth of vanitie
and fondnesse doth increase:

And their right hand is a right hand
of faithhood and deceit.

A new song will I sing O God,
and singing will I be:

On Viol and on Instrument
ten stringed vato thee.

Each be it is that onely giues
deliance to Kings:

Vnto his seruant Dauid help
from hurtfull sword he brings.

From strangers hand me face and shield,
whose mouthes talk vaine:

And their tight hand is a tight hand
of gaile and subdile.

That our sonnes may be as the plants,
whom growing youth doth reare:

Our daughters as caru'd corner stones,
like to a Palace faire.

Our garners full, and plenty may
with ready sorts be found:

Our sheepe bring thousands in our stetes
ten thousandes may abound.

Our Oxen be to labour strong,
that none doe vs invade:

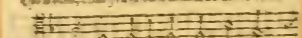
There be no going out, no cries
within our stetes be made.

The people blessed are that wish
such blessings are to haue:

Yea, blessed all the people are,
whose God is God the Lord.

Exultate. Psal. Cxliij. N.

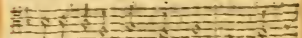
David describeth the wonderful providence of God in governing and prospering all the other creatures. He prayeth God for his iustice, mercy and speciall blessing vnto the church: which thus call vpon him, that shall be his and his alone.



Here will I laud my God and



King and blisse thy name for euer. For



euer will I praise thy name, and blisse thee

thee day by day. 3. Great is the Lord
most worthe praise, his greatnesse none
can reach. 4. From race to race they
shall thy workes praise, and thy pow-
er preach.

- 5 I of thy glorious Maiestie,
the beaurie will record:
And meditate vpon thy workes,
most wonderfull O Lord.
- 6 And they shall of thy power, and of
thy fearefull acts declare:
And I to publish all abroad,
thy greatnesse will not spare.
- 7 And they into the mention shall
breake of thy goodnesse great:
And I aloud thy righteousnesse,
in singing shall repeat.
- 8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercie, and
to anger he is slow.
- 9 Yea good to all, and all his workes
his mercie doth excede:
- 10 Loe all thy workes doe praise thee Lord,
and doe thy honour spread.
- 11 Thy Saints do blefse thee, and they doe
thy kingdomes glory shew:
- 12 And blafse thy power to cause the sonnes
of men thy power to know.

The second part.

- 13 And of his mightie kingdome eke,
to spread the glorious praise:
Thy kingdome Lord, a kingdome is,
that doth endure alwaies.
- 14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their sliding he doth stay.
- 15 The eyes of all doe waite on thee,
thou doest them all relieue;
And thou to each suffring foode,
in season dost giue.
- 16 Thou openest thy plenteous hand,
and bounteously dost fill:
All things whatsoever doe liue,
with gifts of thy good will.
- 17 The Lord is iust in all his waies,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
- 19 He the desires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and saue them all he will.
- 20 The Lord preferues all those, to him

that beare a louing heart:
But he then all that wicked are,
will utterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name,
for euer shall accord.

Lauda anima mea. Psal. Cxlvj. I.H.
*Dauid teacheth that none should put their trust in
men, but in God alone, who is almighty, and deli-
uereth the afflicted, nourisheth the poore, setteth
prisoners at liberty, comforteth the fatherlesse,
widowers, strangers, and is king for euer.*

Sing this as the 137. Psalm.

- M**y soule praise thou the Lord alwaies,
my God I will confesse:
- 2 While breath and life prolong my daies,
my tongue no time shall cease:
 - 3 Trust not in worldly things then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whom there is no health.
 - 4 For why? their breath doth soone depart
to earth anone they fall,
And then the counsels of their hearts
decay and perish all.
 - 5 O happy is that man I say,
whom Iacobs God doth aide:
And he whose hope doth not decay,
but on the Lord is staid.
 - 6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promise keepe,
in truth and euer shall.
With right alwaies he doth proceede,
for such as suffer wrong:
The poore and hungrie he doth feede,
and lose the setters strong.
 - 7 The Lord doth send the blinde their sight
the lame to limmes restore:
The Lord I say doth loue the right
and iust man euermore.
 - 8 He doth defend the fatherlesse,
and strangers sad in heart,
And quit the widdow from distresse,
and ill mens waies subuert.
 - 9 Thy Lord and God eternally,
O Sion still shall raigne:
In time of all posterity,
for euer to remaine.

Laudate Dominum. Psal. Cxlvij. N.
*The Prophet praiseth the bounty, wisdom, power,
iustice and providence of God vpon all creatures,
but specially vpon his Church, which he gathered
together after their dispersion, declaring his word
and iudgments: so toward them, as he hath done
to no other people.*

Raise ye the Lord, for it is good
vnto our God to sing: For it is plea-
sant, and to praise it is a comely
thing.

ching. 2. The Lord his owne Ierusalem, he buildeth vp alone: and the disperit of Israel, doth gather into one.

3 He heales the broken in their heart,
their sores vp doth he binde :
4 He counts the number of the starres,
and names them in their kinde :
5 Great is the Lord, great is his power,
his wisdom infinite :
6 The Lord relieues the meeke, and throwes
to ground the wicked wight.
7 Sing vnto God the Lord with praise,
vnto the Lord reioyce :
And to our God vpon the harpe,
aduance your singing voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine :
And on the mountaines he doth make
the grasse to grow amaine.
9 He giues to beasts their food, and to
young Rauens when they crye.
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that feare the Lord,
the Lord hath his delight :
And such as doe attend vpon
his mercies shining light.

The second part.

12 O praise the Lord Ierusalem,
thy God O Sion praise :
13 For he the barres hath forged strong,
wherewith thy gates he stayes.
14 Thy children he hath blest in thee,
and in thy borders he
doth settle peace, and with the flower
of wheat he filleth thee.
15 And his commandement vpon
the earth he sendeth out :
And eke his word with speedy course,
doth swiftly runne about.
16 He giueth snow like wooll, hoare frost
like ashes he doth spread:
17 Like morsels casts his Ice thereof
the cold who can abide.
18 He sendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine :
19 The doctrine of his holy word,
to Iacob he doth shew :
His statutes and his iudgements he
giues Israel to know.
20 With euery nation hath he not
so dealt, nor haue they knowne
His secret iudgements, ye therefore,
praise ye the Lord alone.

Laudate Dominum. Psal. Cxlviii. I. H.
*Hee prouoketh all creatures to praise the Lord, in
heauen, and in all places, specially for the power
that he hath giuen to his people Israel.*

Iue laud vnto the Lord, from
heauen that is so his : Praise him in
deed and word, about the starric skie.
2. And also yee, his Angels all, annies
royall, praise him with glee.

3 Praise him both Moone and Sunae,
Which are so cleare and bright :
The same of you be done.
Ye glistering starres of light.
4 And eke no lesse,
Ye heauens faire,
And cloudes of the aire,
His laud expresse.
5 For at his word they were,
All formed as we see :
At his voice did appeare,
All things in their degree :
6 Which he set fast:
To them he made,
A law and trade,
for aye to last.
7 Extoll and laud Gods name,
On earth ye Dragons fell :
All deapes doe ye the same,
For it becommeth you well.
8 Him magnifice,
Fire, haile, ice, snow,
And stormes that blow,
At his decree.
9 The hills and mountaines all,
And trees that fruitfull are :
The Cedars great and tall,
His wortheie praise declare.
10 Beasts and cattell,
Ye birds flying,
And wormes creeping,
that on earth dwell.
11 All Kings both more and lesse,
With all their pompous traine :
Princes and all Iudges,
That in the world remaine,
12 Exalt his name,
Young men and maides,
Old men and babes
Doe ye the same.
13 For his name shall we proue,
To be most excellent :
Whose praise is farre about
The earth and firmament.
14 For sure he shall,
Exalt with blisse,
The horne of his.
And helpe them all.

15 His Saints all shall forth tell
His praise and worthinesse,
The children of Israel,
Each one both more and lesse:
16 And also they
That with good will
His words fulfill
and them obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church to praise the Lord for his victory and conquest that he giveth his Saints against all mans power.

Sing this as the 145. Psalm.

Sing ye vnto the Lord our God
a new reioycing song:
And let the praise of him be heard
his holy Saints among.
2 Let Israel reioyce in him
that made him of nothing.
And let the feede of Sion eke
be ioyfull in their King.
3 Let them sound praise with voice of flute
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.
4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the mecke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduaunce their singing voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged sword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their stately Kings in chaines,
their Lords in iron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints shall haue,
praise ye the Lord therefore.

Laudate Dom. Psal. CL. N.

An exhortation to praise the Lord without ceasing by all manner of wayes, for all his mighty and wonderful workes.

Sing this as the 147. Psalm.

Yield vnto God the mighty Lord,
praise in his Sanctuary:
And praise him in the firmament,
that shewes his power on him.
2 Aduaunce his name, and praise him in
his mighty acts alwayes:
According to his excellency
of greatnesse giue him praise.
3 His praises with the Princely noyse
of sounding Trumpets blow:
Praise him vpon the Violl, and
vpon the Harpe also.
4 Praise him with Timbrell, and with Flute,
Organs and Virginals:
5 With sounding Cimbals praise ye him,
praise him with loud Cimbals.

What euer hath the benefite
of breathing praise the Lord:
To praise the name of God the Lord
agree with one accord.

The end of the Psalmes of Dauid.



An Exhortation vnto the praise of
God, to be sung before Mor-
ning Prayer. T. B.

Sing this as the 100. Psalm.

Praise the Lord O ye Gentiles all,
which hath brought you into his light:
O praise him all people mortall,
as it is most worthy and right,
For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye assur'd,
abideth perpetually.
Glory be to God the Father,
and to Iesus Christ his true Sonne,
With the holy Ghost in like manner,
now and every season.

An Exhortation vnto the praise of
God, to be sung before Euc-
ning Prayer. T. B.

Sing this as the 100. Psalm.

Behold now giue heede such as be
the Lords seruants faithfull and true,
Come praise the Lord euery degree,
with such songs as to him are due.
O ye that stand in the Lords house,
euen in our owne Gods mansion:
Praise ye the Lord so bounteous,
which worketh our saluation.
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praise yee the Lord which giueth all grace,
for he is a Lord of great might.
Then shall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his blessing mercy, and fauour.
Glory be to God the Father, & c.

Audi Israel. Exod. xx. W. W.

A

Tend my people and giue care,
of ferly things I will thee tell: See
that my words in minde thou beare,
and to my precepts listen well.

The Lords Prayer.

1 I am thy foueraigne Lord and God,
Which haue thee brought from careful thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no Gods on then to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it :
For I thy God by reuenging,
With grieuous plagues this finne will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will :
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end :
So thou and thine that day take rest,
That to Gods hefts yee may attend.

5 Vnto thy Parents honour giue,
As Gods Commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murder and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 False witness against no man beare.

10 Thy neighbours house with not to haue,
His wife, or ought that he calls mine :
His field, his Oxe, his Ass, his slaue,
Or any thing that is not thine.

A Prayer.

THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we craue,
That wee in thee may them fulfill.

Lord, for thy names sake graunt vs this,
Thou art our strength, O Saviour Christ :
Of thee to speede how should we misse,
In whom our treasure doth consist :

To thee for euermore be praise,
With the Father in each respect :
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lord Prayer.

O Vr Father which in heauen art, and

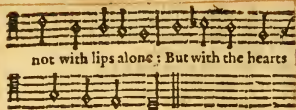
mak'st vs all one brotherhood : To call

upon thee with one heart, Our heavenly

Father and our God, Grant wee pray

Father and our God, Grant wee pray

The Creed.



not with lips alone : But with the hearts

deepe sigh and groane.

Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name :
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth cuerlastingly :
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Satans rage and filthy baed
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also :
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, blood, or any ill
Preuaile against thy holy will.

Giue vs this day our daily bread,
And all other good gifts of thine :
Keepe vs from warre, and from bloud-shed,
Also from sickness, dearth, and pine :
That we may liue in quietnesse,
Without all greedy carefullnesse.

Forgiue vs our offences all,
Reliue our carefull conscience :
As we forgiue both great and small
Which vnto vs haue done offence :
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

O Lord into temptation
Leade vs not when the fiend doth rage :
To withstand his inuasion,
Giue power and strength to euery age,
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

O Lord from euill deliuer vs,
The dayes and times are dangerous,
From cuerlasting death saue vs,
And in our last neede comfort vs :
A blessed end to vs bequeathe,
Into thy hands our soule receiue.

For thou O Lord art King of Kings,
And thou hast power ouer all :
Thy glory shine th in all things,
In the wide world vniuersall.

Amen, let it be done O Lord,
That we haue pray'd with one accord:

The Creed.

All my beliefe and confidence is in

the Lord of might: The Father which all

things

Da pacem Domine. The Lamentation. A Thanksgiuing.

And teach them all thy holy word,
that we may sing to thee.

*All glory to the Trinitie,
that is of mightes most,
The liuing Father, and the Sonne,
and eke the holy Ghost:
As it hath bene in all the time,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for euermore.*

Da pacem Domine. E. G.

Give peace in these our daies O Lord,
 great dangers are now at hand: thine ene-
 mies with one accord, Christs name in eue-
 ry land seeke to deface, root out and race
 thy true right worship indeed: be thou our
 stay, Lord we thee pray, thou helpest alone
 in all need.

Giue vs that peace which we doe lack,
Through misbeliefe and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine striue.
 With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.
 Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Christ reue:
 That feare and dread,
Warre and bloudshed.
 Through thy sweet mercy and grace,
May from vs slide,
Thy truth may bide,
And shine in euery place.

The Lamentation.

*Through perfect repentance the sinner hath a sure
 trust in God, that his sins shall be washed away
 in Christs blood.*

O Lord in thee is all my trust, giue

care vnto my wofull cry: Refuse me not
 that am vniust, but bowing downe thine
 heavenly eie, behold how I doe still la-
 ment my sinnes wherein I doe offend: O
 Lord for them shall I be shent, such thee
 to please I doe intend.
 No, no, not so, thy will is bent,
 to deale with sinners in thine ire:
 But when in heart they shall repent,
 thou grant'st with speed their iust desire.
 To thee therefore still shall I cry,
 to wash away my sinfull crime:
 Thy bloud O Lord is not yet dry,
 but that it may helpe me in time.
 Hast thee O Lord, hast thee I say,
 to powre on me the gifts of grace:
 That when this life shall sit away,
 in heauen with thee I may haue place.
 Where thou dost raigne eternally,
 with God which once did downe thee send,
 Where Angels sing continually,
 to thee be praise world without end.

A thanksgiuing after the receiuing
of the Lords Supper.

Sing this as the 137. Psalm.

THe Lord be thanked for his gifts,
and mercies euermore:
 That he doth shew vnto his Saints,
to him be laud therefore.
 Our tongues cannot so praise the Lord,
as he doth right deserue:
 Our hearts cannot of him so thinke,
as he doth vs preserue.
His benefites they be so great,
to vs that be but finite:
 That at our hands for recompens,
there is no hope to winne.
 O sinfull flesh that thou shouldst haue
 such mercies of the Lord:
 Thou dost deserue more worthily,
of him to be abhord.
 Naught else but sinne and wretchednesse,
doth rest within our hearts:
 And stubbornely against the Lord,
we daily play our parts,
 The Sunne about the firmament
 which is to vs a light:
 Doth shew it selfe more cleare and pure,
then we be in his sight.

The heauens aboue, and all therein,
more holy are then we :
They serue the Lord in their estate,
each one in their degree,
They doe not strue for mastership,
nor slack their office set :
But feare the Lord and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe :
It doth obserue the formers will,
by skilfull natures law.
The sea and all that is therein,
doth bend when God doth beck :
The spirits beneath doe tremble all,
and feare his wrathfull check.

But we alas for whom all these
were made them for to rule :
Doe not so know or loue the Lord,
as doth the Oxe or Mule.
A law he gaue for vs to know,
what was his holy will :
He would vs good, but we would not
auoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please :
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not denie :
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life :
The Sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obey :
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget,
what good he to vs wrought :
A signe he left our eies to tell,
that he our bodies bought,
In bread and wine here visible,
vnto thine eies and tast :
His mercies great thou maist record,
if that his spirit thou hast.

As once the corne did line and grow,
and was cut downe with sicke :
And threshed out with many stripes,
out from his huske to driue.
And as the mill with violence,
did teare it out so final :
And made it like to earthly dust,
not sparing it at all.

And as the ouen with fire hory,
did close it vp in heate :
And all this done that I haue said,
that it should be our meate.
So was the Lord in his ripe age,
cut downe by cruell death :
His soule he gaue to torments great,
and yeldded vp his breath.

Because that he to vs might be
an euerlasting bread :
With much reproach and troubles great,
on earth his life he led.
And as the grapes in pleasant time,
are pressed very fore :
And plucked downe when they be ripe,
and let to grow no more.

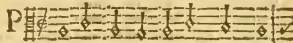
Because the iuice that in them is,
as comfortable drinke :
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christ his bloud our-pressed was,
with nailes and eke with feare :
The iuice whereof doth save all those,
that rightly doe him feare.

And as the cornes by vnity
into one loafe is knit :
So is the Lord and his whole Church,
though he in heauen sit,
As many grapes make but one Wine,
so should we be but one.
In faith and loue in Christ aboue,
and vnto Christ alone.

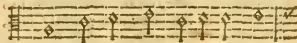
Leading a life without all strife,
in quiet rest and peace :
From enuie and from malice both,
our hearts and tongues to cease.
Which if we doe, then shall we shew,
that we his chosen be
By faith in him to leade a life,
as alwaies willed he.

And that we may so doe indeede,
God send vs all his grace :
Then after death we shall be sure,
with him to haue a place.

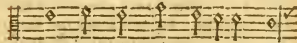
Robert Wsedom.



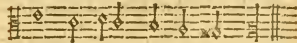
Referue vs Lord by thy deare word,



from Pope and Turke defend vs Lord,



which both would thrust out of his throne



our Lord Iesus Christ thy deare Sonne.

Lord Iesus Christ shew forth thy might,
that thou art Lord of Lords by right :
Thy poore afflicted stocke defend,
that we may praise thee without end.

God holy Ghost our Comforter,
be our patron, helpe and succour.
Giue vs one munde and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praised in vnity :
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

A forme of Prayer to be vsed in priuate houses euery
Morning and Euening.

Morning Prayer.



Almightie God and most mercifull Father, we doe not present our selues heere before thy Maiesty, trusting in our owne merits, or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers and graunt our requests, which wee shall make to thee in the name of thy beloued Soane Iesus Christ our Lord, who also hath commaunded vs to assemble our selues together in his name, with full assurance, that hee will not onely be amongst vs, but also be our mediator and aduocate to thy Maiestie, that we may obtaine all things which shall seeme expedient to thy blessed will, for our necessities. Therefore we beseech thee sweet Father, to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, whereby we most iustly deserue thy wrath & sharpe punishment, but rather receiue vs to thy mercie, for Iesus Christs sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seeing that of thy great mercie wee haue quietly passed this night: Graunt (O heauenly Father) that we may bestow this day wholly in thy seruice, so that all our thoughts, words, and deeds, may redound to the glorie of thy name and good ensample of all men, who seeing our good workes, may glorifie thee our heauenly Father. And forasmuch as of thy meere fauour and loue, thou hast not onely created vs to thine owne similitude and likeness, but also hast chosen vs to be heires with thy deare sonne Iesus Christ, of that immortall kingdome, which thou preparedst for vs before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the meane time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, contentious men, contentious persons, drunkards, gluttons and such like, shall not inherite the kingdome of God.

And because thou hast commaunded vs to pray one for another, we doe not onely make request (O Lord) for our selues, and for them that thou hast already called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderful works, that thou art God our all, so they may be instructed by thy holy spirit, to beleeeue in thee, their onely Saviour and Redeemer, but forasmuch as they cannot beleeeue, except they heare, nor cannot heare but by preaching, and none can preach, except he be sent: therefore (O Lord)

raise vp faithfull distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seeke thy glorie. Continually confound Satan, Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sence, that they may not by sects, schismes, heresies, & errors, disquiet thy little flock. And because, O Lord, we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his Ministers seekes by all meanes to quench the light of thy Gospell: we beseech thee to maintaine thy cause against those rauening Wolues, and strengthen all thy seruants, whom they keepe in prison and bondage. Let not thy long suffering be an occasion, either to encrease their tyrannie, or to discourage thy children: neither yet let our sins and wickednes, be an hindrance to thy mercies, but with speed (O Lord) consider their great miserie. For thy people Israel many times by their sin prouoked thine anger, and thou punishedst them by thy iust iudgement, yet though their sins were neuer so grieuous, if they once returned from their iniquity, thou receiuedst them to mercy. We therefore most wretched sinners bewaile our manifold sins, and earnestly repeat vs of our former wickednes, and vngodly behauiour towards thee: and whereas we cannot of our selues purchase thy pardon, yet we humbly beseech thee for Iesus Christs sake, to shew thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs deare Father these our requests, and all other things necessarie for vs, and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name we beseech thee, as he hath taught vs, saying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlasting, and full of pitie, wee acknowledge and confesse, that we bee not worthe to list vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunte our requests: if we consider our owne desertings: for our consciences doe accuse vs, and our sins do witness against vs, and we know that thou art an vpright Judge, which doest not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commandments: yet most mercifull Father, since it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to help vs, when we feele our selues, (as it were) swallowed vp of death & desperation, we vterly renounce all worldly confidence, and flie to thy soveraigne bountie as our only stay & refuge: beseeching thee not to call to remembrance our manifold
sinnes

finnes and wickednesse, whereby we continually prouoke thy wrath & indignation against vs, neyther our negligence and unkindnesse, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospell reuealed vnto vs, but rather to accept the death and obedience of thy Son Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Haue mercy therefore vpon vs, O Lord, and forgie vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobare and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hunging and thirsting for thy grace, shall euer set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art our Creator, and wee be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our shepheard, and wee thy focke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our desert punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauel in, grant O deare Father, that we may continually watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortal life, and in the meane season, that we be not overcome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or ouer-much, after the vnfaciable desires of our flesh, but onely sufficient to correct our weake nature, that wee may be the better disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be said at all times.

HONOUR and praise be giuen to thee, O Lord God Almighty, most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to saluation before the beginning of the world: And euen like continuall thanks be giuen to thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy

deare Sonne, when wee were utterly lost: for sanctifying vs with thy holy Spirit in the reuelation and knowledge of thy word: for helping and succouring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and pericutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefits O most mercifull Father, like as wee acknowledge to haue received them of thy onely goodnesse, euen so we beseech thee for thy deare Sonne Iesus Christs sake, graunt vs alwayes thy holy Spirit, whereby wee may continually grow in thankfulness towards thee, to be led into all truth, and comforted in all aduersities. O Lord strengthen our faith, kindle it more in seruenesse and loue towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receiue thy word any more in vaine: but graunt vs alwayes the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctifie and doe worship to thy name, helpe to amplify and increase thy kingdome, and whatsoeuer thou sendest, we may be heartily well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which we cannot serue thee: but blesse thou so all the workes of our hands, that we may haue sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull O Lord to our offences, and seeing our debt is great which thou hast forgiven in Iesus Christ, make vs to loue thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniencies, and end our liues in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Saviour.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercy and louing kindnesse in Iesus Christ thy deare Sonne our saluation, thy trae and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates and times.

O Eternall God and most mercifull Father, we confesse and acknowledge here before thy diuine Maiesty, that we are miserable sinners, conceived and borne in sin and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selues through thy iust iudgment, death and damnation. Notwithstanding (O heauenly Father) for as much as we are displeased with our selues for the finnes that wee haue committed against thee, and doe vnfaithfully repent vs of the same, wee most humbly beseech thee for Iesus Christs sake,

to shew thy mercy vpon vs, to forgive vs all our finnes, and increase thy holy Spirit in vs; that we acknowledging from the bottome of our hearts, our owne vnrightheadnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof; but for the merits of thy dearely beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our finnes, and for whose sake wee are certainly perswaded that thou wilt deny vs nothing that we shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that nothing is able to remoue thy heavenly grace and fauor from vs. To thee therefore (O Father) with the Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a man begin his works.

O Lord God, most mercifull Father and Saviour, seeing it hath pleased thee to command vs to traueile, that we may relieue our neede, wee beseech thee of thy grace to to blesse our labours, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great fauour may be a witness vnto vs of thy bountifullnesse and assistance, so that thereby we may know the fatherly care that thou hast oner vs.

Moreouer (O Lord) wee beseech thee that thou wouldst strengthen vs with thy holy Spirit, that we may faithfully traueile in our estate and vocation, without fraud or deceits, and that we may endeavour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee (O Lord) to prosper our labours, giue vs a minde also to helpe them that need, according to that ability that thou of thy mercy shalt giue vs: And knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lift our selues above them which haue not received so liberal a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty and need then our flesh would desire, that thou wouldst yet (O Lord) graunt vs grace to know that thou wilt nourish vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust, but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefits, but chiefly with thine heavenly and spirituall treasures, to the intent wee may alwayes haue more ample occasion to giue thee thanks, and wholly to rest vpon thy mercies: Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

A Prayer for the whole estate of Christs Church.

Almighty God and most mercifull Father, we humbly submit our selues and fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this seed of thy word now sowne amongst vs, may take such deepe roote, that neyther the burning heate of persecution cause it to wither, neyther the thorny cares of this life choake it, but that as seede sowne in a good ground, it may bring forth thirtie, fixtie, and an hundred folde, as thy heavenly wisdom hath appointed. And because we haue neede continually to craue many things at thy hands, we humbly beseech thee (O heavenly Father) to graunt vs thy holy Spirit, to direct our petitions, that they may proceede from such a feruent minde, as may be agreeable to thy most holy will, and seeing that our infirmities are able to doe nothing without thy help, and that thou art not ignorant with how many and great temptations we poore wretches are on euery side enclosed and compassed, let thy strength (O Lord) sustaine our weaknesse, that we being defended with the force of thy grace, may be safely preserved against all assaults of Sathan, who goeth about continually like a roaring Lion, seeking to deuoure vs. Increase our faith (O mercifull Father); that we doe not swerue at any time from thy heavenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandments, that no hardnesse of heart, no hypocrisie, no conceytsence of the eyes, nor enuicements of the world doe draw vs away from thy obedience. And seeing wee liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, which seek by all means to oppresse thy truth.

Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplications for all men: Wee pray not onely for our selues here present, but beseech thee also to reduee all such as be yet ignorant from the miserable captiuitie of blindnes and error, to the pure vnderstanding and knowledge of thy truth, that we all wish one accord and vnitie of minde may worship thee our onely God and Saviour. And that all Pastors, Shepherds, and Ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithful, setting onely before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreouer, because the hearts of Rulers are in thy hands, wee beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially (O Lord) according to our bounden duty, wee beseech thee to maintaine and increase the Honourable estate of the Kings Maiestie; and all his most noble Counsellors and Magistrates, with all the spirituall Pastors and Ministers,

nisters, and althe whole body of this common-weale. Let thy fatherly fauour so preserve them, & thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word: and for that we be all members of the mysticall body of Iesus Christ, we make our requests vnto thee (O heauenly Father) for all such as are afflicted with any kind of crosse or tribulation; as warre, plague, famine, sickness, pouertie, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamitie of body, or vexation of mind, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles. Root out from hence, O Lord, all rauening Wolves, which to fill their bellies, seeke to destroy thy flock. And shew thy great mercies vpon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimonie of thy truth. And although they be vtterly destitute of all mans aide, yet let thy sweet comfort neuer depart from them, but so inflame their hearts with thy holy spirit, that they may boldly & chearefully abide such triall as thy godly wisdom shall appoint: So that at length as well by their death, as by their life, the kingdom of thy dear Sonne Iesus Christ, may encrease and shine through all the world. In whose name wee make our humble petitions vnto thee, as hee hath taught vs. *Our Father, &c.*

A Prayer against the Diuell and his manifold tentations, mad: by
S. Augustin.

THere wanted a tempter, and thou wast the cause that hee was wanting: there wanted time & place, and thou wast the cause that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me backe that I should not consent. The tempter came full of darknes as he is, and thou didst harden mee that I might despise him. The tempter came armed and strongly, but to the intent he should not overcome me, thou didst restraine him and strengthen me. The tempter came transformed into an Angell of light, and to the intent he should not deceiue me, thou didst rebuke him, and to the intent I should know him, thou didst enlighten me. For he is the great red dragon, the old serpent, called the Diuell & Sathan, which hath seauen heads and ten hornes, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creepe liuing wights innumerable, and beasts great & small, that is to say, diuers sorts of fiends, which practise nothing else day and night, but goeth about seeking whom he may deuoure, except thou resist him O Lord Iesus. For it is that old dragon which draweth down the third part of the starres of heauen with his taile, and casteth them to the ground, which with his venome poysoneth the waters of the earth, that as many men as drinke of them, may die, which

trampleth vpon gold, as if it were mire, & is of opinion that Iordan shall run into his mouth, and which is made of such a mould that hee feareth no man: And who shall saue vs from his chops, O Lord Iesus: who shall plucke vs out of his mouth, sauing thou O Lord, who hast broken the head of this great Dragon: Helpe vs Lord, spread out thy wings ouer vs O Lord, that we may flee vnder them from the face of this Dragon that pursueth vs: and fence thou vs from his hornes with thy shield: For this is his continuall endeouour, this is his only desire to deuoure the soules which thou hast created. And therefore we cry vnto thee O God, deliuer vs from our daily aduersary, who whether we sleep or wake, whether we eate or drinke, or whether wee be doing of any thing else, preaseth vpon vs by all kinde of meanes, assaulting vs day and night with traines and policies, and shooting his venomous arrowes at vs, sometimes openly, and somtimes priuily, to slay our soules. And yet such is our great madnesse O Lord, that whereas wee see the dragon continually in a readinesse to deuoure vs with open mouth, we neuertheless doe sleep, and reioyce in our owne sloathfulnessse, as though we were out of his danger, who desireth nothing else but to destroy vs. Our mischicuous enemy to the intent to kill vs, watcheth continually and neuer sleepeeth, & yet will not we awake from sleepe to saue our selues. Behold he hath pitched in fine snares before our feet, and filled all our wayes with sundry traps to catch our soules. And who can escape O Lord Iesu, so many and great dangers? He hath laid snares for vs in our riches, in our pouerty, in our meat, in our drinke, in our pleasures, in our sleepe, and in our waking. Hee hath set snares for vs in our words and our workes, and in all our life. But thou O Lord, deliuer vs from the net of the fowler, and from hard words, that wee may giue praise to thee, saying: Blessed be the Lord who hath not giuen vs to be a prey for their teeth: our soule is deliuered as a sparrow out of the fowlers net, the net is broke and we escaped.

The Confession of the Christian Faith.



I beleue and confesse my Lord God, eternall, infinite, vnumerable, incomprehensible, and inuisible, one in substance, and three in person, Father, Sonne, and holy Ghost, who by his almighty

power and wisdom, hath not onely of nothing created heauen and earth, and all things therein contayned, and man after his owne image, that he might in him be glorified, but also by his fatherly prouidence gouerneth, maintaineth, and preserueeth the same, according to the purpose of his will.

I beleue also and confesse Iesus Christ the onely Saviour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a seruant, and became man, in all things like vnto vs, except

since,

sinne, so assure vs of mercie and forgiveness: for when through our Father *Adams* transgression, we were become children of perdition, there was no meane to bring vs from the yoke of sinne and damnation, but only Iesus Christ our Lord, who giving vs that by grace, which was by nature his, made vs through faith the children of God, who when that fullness of time was come, was conceived by the power of the holy Ghost, borne of the Virgin *Mary* (according to the flesh) and preached in earth the Gospel of Salvation, till at length by tyrannie of the Priests, he was guiltlesly condemned vnder *Pontius Pilate*, then President of Iury, and most slanderously hanged on the Crosse betweene two theeues, as a notorious trespasser, where taking vpon him the punishment of our finnes, hee deliuered vs from the curse of the law.

And for as much as hee being onely God, could not feele death, neither being onely man, could ouercome death, hee ioyned both together, and suffered his humanitie to be punished with most cruell death, feeling in himselfe the anger and seuerer judgement of God, euen as he had been in extreame tormentes of heil, and therefore cryed with a loud voyce, My God, my God, why hast thou forsaken me? Thus of his mercie, without compulsion, he offered vp himselfe as the onely sacrifice to purge the finnes of all the world, so that all other sacrifices for sin, are blasphemous and derogate from the sufficiency hereof, which death, albeit it did sufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his resurrection. For as by rising again from the graue, the third day hee conquered death, euen so the victorie of our faith standeth in his resurrection: and therefore without the one, we cannot feele the benefits of the other. For as by his death sinne was taken away, so our righteousness was restored by his resurrection. And because hee would accomplish all things, and take possession for vs in his kingdome, hee ascended into heauen, to enlarge the same kingdome, by the abundant power of his spirit, by whom we are most assured of his continuall intercession towards God the Father for vs.

And although hee be in heauen as touching his corporall presence, where the Father hath now set him at his right hand, commencing vnto him the administration of all things, as well in heauen above, as in earth beneath: yet is hee present with vs in his members, euen to the end of the world, in preserving and governing vs with his effectual power and grace; who when all things are fulfilled, which GOD hath spoken by the mouth of all his Prophets, since the world began, will come in the same visible forme, in the which hee ascended, with an vnspokeable Maiestie, power, and companie, to separate the Lambes from the Goates, the elect from the reprobate: So that none, whether hee be alive then, or dead before, shall escape his iudgement.

Moreover, I beleue and confesse the holy Ghost, God equall with the Father,

and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs vnto all truthes, perswading most assuredly in our consciences, that wee be the children of GOD, brethren to Iesus Christ, and fellow heires with him of life euertlasting: yet notwithstanding it is not sufficient to beleue that GOD is omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to vs which are Gods eie.

I beleue therefore and confesse one holy Church, which as members of Iesus Christ, the onely head thereof, consent in faith, hope, and charity, vsing the gifts of God, whether they be temporal or spiritual, to the profie and furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost sonnetes of *Adams*, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due time he calleth to integritie of life, and godly conuersation, to make them a glorious Church in himselfe.

But that Church which is visible, and seene to the eye, hath three tokens and marks whereby it may be knowne. First, the word of GOD, contained in the olde and new Testament, which as it is about the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation: so is it left for all degrees of men, to reade and vnderstand. For without this word, neither Church, Counsell, nor Decree, can establish any point touching saluation: The second is, the holy Sacraments, to wit, of Baptisme, and the Lords Supper, which Sacraments Christ hath left vnto vs, as holy signes and seals of Gods promises. For as by Baptisme once received, is signified, that wee (as well Infants as others of age and discretion) being strangers from GOD by original sinne, are receiued into his family and congregation, with full assurance, that although this roote of sinne lye hid in vs, yet to the Elect it shall not be imputed: So the Supper declareth that GOD as a most prouident Father, doth not onely feede our bodies, but also spiritually nourisheth our soules with the graces and benefits of Iesus Christ, (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must wee in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be administered, and by such as by ordinary vocation are therunto called. Therefore whoeuer reuereneth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church, is Ecclesiasticall Discipline, which standeth in admonition and correction of faults. The final end whereof is Excommunication, by the consent of the Church determined, if the offender be obstinate: And besides this Ecclesiasticall Discipline, I acknowledge to belong



